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A COMMENTARY ON THE EPISTLES.

ADVENT TO TRINITY SUNDAY.

Ha Harrison

A COMMENTARY
ON THE
EPISTLES FOR THE SUNDAYS

AND OTHER HOLY DAYS OF THE
CHRISTIAN YEAR.

BY THE REV. W. DENTON, M.A.
WORCESTER COLLEGE, OXFORD;
VICAR OF ST. BARTHOLOMEW, CRIPPLEGATE.

IN TWO VOLUMES.
VOL. I.—ADVENT TO TRINITY SUNDAY.

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THIS COMMENTARY
ON THE EPISTLES AND GOSPELS
IN THE
COMMUNION OFFICE
IS DEDICATED TO
THE CLERGY OF THE CHURCH OF ENGLAND,
WITH THE PRAYER THAT,
BY HIS BLESSING FROM WHOM ALONE ARE ALL BLESSINGS,
IT MAY BE RENDERED USEFUL TO THEM IN THE
WORK OF THAT MINISTRY
TO WHICH THEY HAVE BEEN CALLED
BY
THE SHEPHERD AND BISHOP OF SOULS.

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PREFACE.

THE reception given to my "Commentary on the Gospels," and the inquiries made from several quarters for a similar work on the Epistles, have encouraged me to prepare these volumes for publication. In doing so, I have worked on the same plan as before, and have, so far as I could, made use of the writings of the same interpreters of Holy Scripture as have yielded so rich a store in illustration of the Gospels. I have also followed the example of the old commentators in the free use which they made of the accumulated treasures of their predecessors. I have, indeed, availed myself of whatever materials were within reach, whether in the volumes of the Fathers of the primitive Church, of the commentators of the Middle Ages, or of the critics of modern times. One class of books which abounds in practical illustrations of the Gospels has, however, hardly any corresponding class from which to illustrate the Epistles. Whilst homilies on the Sunday or Saints'-day Gospels of the Church are plentiful, comparatively few upon the Epistles have been thought worthy of preservation. Few preachers, perhaps, turned to these portions of the New Testament for the subjects of their sermons. This is not altogether to be wondered at. Though the Epistles of St. Paul, as well as the Catholic Epistles, abound in passages of the sublimest eloquence, and though the doctrines which they contain are of the

utmost consequence to the Christian, these writings have never taken such hold of the imagination and affection as the unadorned records of the life of Christ given us by the four Evangelists. At least this was so in former days. The infinite depth of meaning hidden in the words of Him who spake as never man spake, and the important lessons which His miracles, parables in action as they are, give out to the diligent student of the written Word, naturally made the Gospels the favourite text-book for the great preachers of past times. The Epistles have proved less attractive. Again, whilst the Gospels are practically inexhaustible, and reflect in their infinite depth the infinite character of Him who is Infinite, the Epistles seem not to be so inexhaustible, and have more of the human element since they are the human—though, of course, inspired—commentary on the words, the actions, and the nature of Christ Jesus.

Neither in the present nor in my former volumes have I aimed at writing a critical commentary—hardly even an exegetical one—on those portions of the New Testament which have been selected to be read in the Communion Office. At any rate, this has been less my object than to place in the hands of my clerical brethren a manual of practical Divinity which might be of some assistance to them in the composition of sermons. That object has been more than attained by the kind reception of the three former volumes on the Gospels. Should the present volumes on the Epistles be received with equal favour, I shall be more than compensated for the labour and the sacrifices which their preparation have entailed.

To comment on a text which reveals the deep truths of the Spirit, and on doctrines which the finite reason of man cannot wholly grasp—at least in this life—and not to stumble, is hardly given to man. To fall short, again, of the full meaning of the words of the Holy Spirit is incident to every writer who attempts to comment on the words of Eternal Wisdom, and requires no apology. I know that I must needs have

failed in both these respects. If, however, in any place I have stated that which is not in accordance with the analogy of the faith and with the teaching of the Church, I have done so inadvertently, and I beg the charitable interpretation of the reader and the correction of those who may note my mistakes. I ask this, since in writing these volumes I have sought only the advantage of my brethren, the good of those committed to their charge, and the glory of Him whose Word I have feebly attempted to unfold and illustrate. May He who accepts the humblest offering, if made in His name, accept what is intended for good, and avert the evil which might otherwise arise from the deficiencies and errors of the writer.

FINSBURY CIRCUS,
Sept., 1869.

SECOND EDITION.

THE need for the reprinting of these volumes on "the Epistles" in the Communion Office of the English Church, has enabled me to correct some of the errors in the foot-notes which escaped me whilst preparing the First Edition for the press, and has encouraged me to increase, I trust, the usefulness of this Commentary, by a few additions both to the text and to the notes.

22, WESTBOURNE SQUARE,
Feb., 1873.

THE EPISTLES

FOR THE SUNDAYS AND HOLY DAYS

OF THE CHRISTIAN YEAR.

THE FIRST SUNDAY IN ADVENT.

ROMANS XIII. 8--14.

IN the first part of this chapter St. Paul had spoken of the duty of Christians to kings, to princes, and to all others who are set over them,¹ and he commands submission to those in authority, for these reasons:—

(1) Because those who are set over Christians are so placed by the express ordinance of God.

(2) Because they are placed over men for their benefit—as a terror only to those who do evil, and as a reward to all those who do well. Piconio.

And thus, having stated the Christian's duty to all his superiors—those placed over him by natural order, for spiritual rule, or for political causes—St. Paul, in the latter part of this chapter, proceeds to state and enforce the duty of every one of us towards our brethren in these words:— Bengel.

(8) *Owe no man anything, but to love one another: for he that loveth another, hath fulfilled the law.*² Gal. v. 14.
Col. iii. 14.
1 Tim. i. 5.
James ii. 8.

In this Epistle, for the First Sunday in Advent, there are two things enjoined upon the Christian:—

(1) Charity towards all men.

¹ See Epistle for the Fourth Sunday after the Epiphany.

² “*Summa legis*, quatenus officia erga homines præstanda præcipit, continetur præcepto de amore: Matt.

xxii. 39, 40; Gal. v. 14. Quare hoc præceptum νόμος βασιλικὸς vocatur, Jac. ii. 8, et τίλος τῆς παραγγελίας, *finis præcepti*, i. e. summum præceptum, 1 Tim. i. 5.”—C. F. Schmidt.

(2) The forsaking of everything which is dishonourable to the member of Christ, and impairs his holiness of life.

Stanhope. The converts to Christianity were not to think themselves absolved from any duty which they owed to their fellows by reason of their baptism and reception into the Church of Christ. On the contrary, they were commanded to fulfil every duty, not only towards their superiors and elders—especially towards their parents, by honouring and obeying them—but also towards all their equals. And the word *owe* embraces every duty or obligation laid upon us by the laws of nature and of grace, as well as by legal contract one with another, for the Christian will not be satisfied to do that which law and contract compel, but he will strive also to fulfil his duties in those particulars over which law has no control.¹ Owe *no man*: not merely magistrates and those in authority, of whom he had just been speaking, but universally *no man*: not merely the Christian brother only, because he is a member of Christ by baptism, but all men, because they are our brethren as children equally with us of one parent, Adam. Hammond. And the command extends to all things: we are not to owe *anything*, but are to render to all their dues as rigidly as we are bound to render them to those in authority.² Corn. & Lap. Limborch. Lienard.

And we are commanded to *owe no man anything*, for these reasons:—

(1) Because it is a sin for us to retain that which belongs to or is due to another. Thus the law says, *Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.* Lev. xix. 13.

(2) Because the debtor is a servant to him to whom he owes anything, and is perpetually liable to fall under the temptation of doing that which his creditor requires, be it lawful or not. Thus, *the rich ruleth over the poor, and the borrower is servant to the lender.* Th. Aquinas. Prov. xxii. 7.

¹ "Duplex debitum hic habes. Primo debitum necessitatis, propter quod coram iudice conveniri potes; ut: obedientiam debes superiori. Item tributa, vectigalia, etc. Aliud est debitum charitatis, de quo Paulus: Cum liber essem ex omnibus omnium me servum feci [1 Cor. ix. 19]. Hoc debitum mundus non videt, nescit enim charitatem esse præceptam. Sed Christianus etiam illud charitatis debitum incumbit."—*Ferus*.

² "Here observe a difference between civil debts and religious. A civil debt once paid is no more due:

but charity being paid is still due, 'debetur etiam reddita;' when a man dischargeth other debts, 'accedit ad eum cui datur, sed ab eo recedit à quo datur.' But in paying the debt of love, the more we give, the more we have; 'Reddendo multiplicatur: habendo enim redditur, non carendo; et cum reddi non possit nisi habeatur, nec haberi potest nisi reddatur. Imò etiam cum redditur ab homine, crescit in homine. Et tanto major acquiritur qui tanto pluribus redditur:' as Augustine [Ep. lxii.] doth excellently gloss this text."—*Boys*.

There is, however, one class of obligations which none can so repay as not still to be liable to discharge the debt—love; charity towards our brethren is a continuous debt which can never wholly be paid off. It must always be rendered. For if, in loving our brother, we gain by that act the means by which we fulfil the law, we owe to him continued love for this benefit. Whilst, then, we are bidden so completely to render to another that which we owe, as that we may cease to owe anything, we are told that we can never be free from the obligations of love and the duties of charity. As to all other things of which the Apostle had just spoken—*dues, tribute, custom*—when they have been paid we are free from debt in this respect, but not so with the requirements of love.¹ And that for these reasons:—

Chrysostom.

Estius.

(1) Because we cannot return that which is equivalent to the service which has been rendered to us by God, for whose sake, and because they are His offspring, we are bidden to love our brethren.

(2) Because, in the very act of loving and performing the duties of love, the benefit accruing to us lays us under a fresh obligation to our brethren. For love is not diminished by the act of loving, but is increased, and must manifest itself in fresh acts. So that no man can say, I have shown my love towards my brother yesterday, and I am therefore free from the law of love, which can never cease: since so long as there are sorrowful ones to be comforted, evil to be resisted, weakness to be encouraged, so long the obligation to love one another, as Christ has loved us, can never cease to bind us.² Christ's love to us was infinite, and therefore our love to His members must never weary. Only in loving each other perfectly, and continuing to love, do we fulfil the whole law.

Th. Aquinas.

Theophylact.

Bishop Cotton, Sermon on Epist.

And this love of our neighbours, this charity one towards another, is enforced in this part of the Epistle by these considerations:—

Gorranus.

¹ "Hic dicit *Glossa*, Sola charitas est quæ etiam reddita semper detinet debitorem [Augustin. Ep. lxii.]. Ad idem facit illud in 1. *De Doct. Christ.* Omnis res quæ dando non deficit, dum habetur et non datur, nec dum habetur, quomodo danda vel habenda est? Talis autem res est charitas, doctrina, et scientia. Unde ibidem subiungit optimum exemplum de his: Illi quinque et illi septem erant panes antequam inciperent dari esurientibus, quod ubi fieri cœpit, duodecim cophinos et sportas

satiatis hominum tot millibus impleverunt. Eadem ratione charitas statim ut reddi incipit, incipit et augeri: hoc est maximum debitum quo debito, omnia alia debentur; sicut ipsa est domus in quo omnia alia donantur."—*Hugo de S. Charo.*

² "Charitas debitum dicitur, semper enim manet obligatio, quantumcunque dilexeris semper teneris ad dilectionem præstandam. Si vis ab omni debito liber esse, omnibus te debitorem per dilectionem facito."—*Ferus.*

(1) That it is the fulfilling of the whole law.

(2) That it is the opportunity and the stimulus to good works. *Knowing the time, that now it is high time to awake out of our sleep, to cast off the works of darkness, and to put on the armour of light.*

Ver. 11, 12.

He, then, who is perfect in this his love towards his neighbour, *hath fulfilled the law*, and is not as the Jews, who by their glosses on the law given to Moses explained away the obligations of universal charity, and so were debtors to the law, and destroyed the force of this precept, and were thus unable to fulfil the law of which they had been constituted the guardians.¹

De Sacri.
Rom. iii. 2.

Ex. xx. 13,
etc.
Deut. v. 17,
etc.
Matt. xix. 18.

(9) *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;*² *and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*

Lev. xix. 18.
Matt. xxii. 39.
Mark xii. 31.
Gal. v. 14.
James ii. 8.

These commands are all from the second table of the law, and stand in the order in which they are found in the Septuagint. There is, however, one noticeable omission. Nothing is said here of the duties enjoined in the fifth commandment—honour and obedience to parents; and that because this is included in what had been before said by the Apostle, as to our duty to those in authority. Moreover, what is enjoined are those negative precepts which are—

Grotius.

Corn. & Lap.

(1) Of force at all times, under all circumstances, and with reference to all men. It is never lawful to steal: it is never excusable to commit adultery: it is never permissible to murder another.

(2) These negative precepts are given because love to our neighbour, which is the one object of the Apostle's injunction here, is more manifest by our abstinence from those things which injure him, than from our doing something which benefits him. Compassion at the sight of suffering, distress at the knowledge of another's distress, are often but natural instincts, and are less perfect tests of our love to our brethren

Th. Aquinas.

¹ "Love in sundry things differ from civil debts which are due but to some persons; whereas love is to be exercised towards all, friends, enemies, infidels, and Christians."—*Wilson on Romans.*

² "S. Chrysostom omits *Thou shalt*

not covet. Many MSS. of the New Testament omit *Thou shalt not bear false witness*, but MS. Bodl. and those of Matthiæ have it, as well as the printed copies of S. Chrysostom."—*Note in Eng. trans. of S. Chrysostom in Rom. (Oxford, 1841).*

than our abstaining from those things to which the passions of our corrupt nature impel us.

We are then forbidden, in these words, to do—

(1) Injury to our neighbour, in the person of his wife—*thou shalt not commit adultery*; a command which includes in it, and forbids, all personal impurity and uncleanness. Estius.

(2) Injury to him in his own person—*thou shalt not kill*.

(3) Injury to him by taking his property—*thou shalt not steal*.

(4) Injury to his good name and honour—*thou shalt not bear false witness*. And all these we are to avoid not only by act, but also in intention—*thou shalt not covet*.¹ Th. Aquinas.

And then, having specified what acts we are to abstain from, the Apostle takes away all opportunity of self-deceit as to our relations with our neighbour, by giving us this one command under which all others are summed up and comprehended, namely, *thou shalt love thy neighbour as thyself*. For this is the beginning and the end, the root and the perfection of all virtue, that we so love our neighbour—not love him merely, but love with unfeigned intense love—as we are bound to love ourselves. And, reverting to what he has just said, that this one obligation is to be continuous, let us note that the Apostle does not say is fulfilled in this, lest any should think that this was a command of a thing to be done once for all, but he says all other obligations are summed up, or comprehended, under this one commandment. Chrysostom.

Let us note the kind of love which is here enjoined, *love thy neighbour as thyself*. As—that is, with the same kind of love which thou bearest thyself.² It is not said that we are to love another in as great a degree as we love ourselves, but it is the kind of love which is here prescribed. This consists of three particulars :— Th. Aquinas.

(1) As it regards the end and motives of our love. We must love our neighbour for God's sake, and because our brother bears the image of God and is His child.

(2) As it regards the kind of love which we are to strive after. It is Christian charity, not our profit nor our carnal desire, which is here commanded.

¹ “Οὐ μοιχεύσεις, οὐ φονεύσεις. Recitat præcepta eo ordine quo LXX. in suo Hebræo textu ea legerunt in Exodo.”—Grotius.

² “Sicut teipsum—Hoc est ad eundem finem, qui Deus est. Vel, quod idem pollet, sicut te, non propter alium diligis sed omnia alia bona propter teipsum, referendo te in solum Deum,

ita et proximum non diligas, nisi propter seipsum, hoc est, non propter tuum commodum, tuamve voluptatem, sicuti diligis equum tuum amore concupiscentiæ, sed bene illi velis, bonaque precator propter seipsum, acsi esset alter tu: hic enim syncerus Christianusque.”—Soto.

(3) As it regards the effect of our love. We are to help our brethren in their needs, as we desire aid ourselves. For this is expressed in another place by our Lord himself: *Whatsoever ye would that men should do to you, do ye even so to them*; in this implying, that whatsoever we would not that men should do to us, we should forbear to do to them.¹

But this love of our brethren includes and presupposes love to God as its source and motive cause. For whoever does not love God, cannot love the children of God with that true charity which is expected from him. As, then, we are bound to love ourselves, not for ourselves only, but in relation to God and because we are His creatures, so are we bound to love our neighbours with the same kind of love, and to regard them in their relation to their God and ours. And the Apostle seems to have given this as the test of our conformity to God's commandments rather than that other side of the same great law of love, *thou shalt love the Lord thy God*, because we can all of us so much easier deceive ourselves as to our obedience to God's will, when we examine ourselves as to our love towards Him, than as to our love towards our brethren. The opportunities of showing forth our love to them are of perpetual occurrence, and makes itself evident in ways and means by which we may readily test the reality of our love or the fact of its absence. These two, however, love to God and to our brethren, are but different phases of the same love, since true love to God is bound up with and nourished by our love to the brethren. Hence, whilst here the Apostle speaks of love to our neighbour as the special duty of the Christian, at other times he speaks of love to God as the distinguishing mark of the follower of Christ.

Matt. xxii. 40.
Mark xii. 31.
1 Cor. xiii. 5.
Gal. v. 14.
James ii. 8.
1 Tim. i. 5.

(10) *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

These are the two characteristics of that love which the Apostle is here commending to his Christian converts:—

(1) Negatively. It is marked by an abstinence from evil;

¹ "Quatuor in hoc præcepto innuuntur. Primo persona cui præcipitur: *tu*, inquit, non alius pro te. *Unus quisque onus suum portabit* [Gal. vi. 5]. Secundo opus quod præcipitur: *diligere*. Radicem omnium operum plantat. Tertio objectum ad quod tendas. *Proximum*, inquis.

Considera omnes creaturas, nulla tibi proximior homine. Quod si in externis dissimiles sumus, tamen eandem naturam omnes habemus. Quarto modum: *sicut teipsum*. Non opus est externis exemplis; in te invenis scriptam regulam."—*Ferus*.

it *worketh* no ill, and does not incite any man to that which is wrong. Menochius

(2) Positively. It moves us to the doing good to others, for it is *the fulfilling of the law*.¹ Not to do good, indeed, is itself to do evil; for he who sees his brother need and helps him not, does evil. He who does not succour him who is ready to perish does evil, and is accountable for his death. When, then, the Apostle goes on to tell us that the law is fulfilled by our doing no evil, this is true because, in Christ's interpretation, the neglect to do that good which we have opportunity and means of doing is to do evil. Chrysostom.
Jerome.
Whitby.

But in what way is this the fulfilling of the law—whether it be the old law known to the Jews, or that new which was given to us by Christ Himself? Dion. Carth

He who has this love fulfils the whole law of God; for—

(1) He who loves his neighbour—his brother—as himself will shrink from doing aught to him which he would not have done to himself, and so will fulfil that part of the law which is written on the second table. For he who worketh no ill and wisheth no ill to another will not commit adultery, will not steal, will not kill. Limborch

(2) He who thus loves his neighbour also fulfils the commandments written in the first table of the law, for he who loves his neighbour with a pure heart and true charity loves him as he is God's child, and because he is such, and therefore must needs have loved God first, and have thus conformed himself to the obligations of the whole law. Indeed, he can only keep the commandments which concern his neighbour through love to God. For as the law of Moses was in itself powerless to produce in the heart of the Jew that true love for his fellow-men without which the law itself could not be fulfilled—for this is the effect of grace, or rather is grace itself—so only those who are imbued with the love of God, and possess the grace which grows from this love, can really possess that true love to man which the Apostle declares to be the fulfilment of the law.² Lienard.
Piscator.
De Sacl.

Love is the fulfilling of the law—

(1) Because it is *the greatest* of all virtues, the motive cause of all other virtues which are required from the Christian, for that faith alone is perfect which *worketh by love*. 1 Cor. xiii
13.
Gal. v. 6.

(2) Because love is the completion of all other virtues,³ for

¹ "Per charitatem impletur quod in lege præcipiebatur."—*Pet. Lombard in Sent.* lib. iii. dist. 1.

² "Hinc non peccatur contra legem, nisi faciendo contra charitatem."—*Augustine.*

³ "Love is so comprehensive a grace, that it includeth all the rest; and so is in effect the fulfilling of the whole law. There is a thread of love that runneth through all the particular duties and offices of Christian life,

the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

1 Tim. i. 5.]

Ex. xxiii. 5;
xxiv. 20.
Hugo de S.
Charo.

1 Cor. xiii. 3.

(3) Because all other virtues, if destitute of this grace of charity, are vain and worthless. He who came to the altar of God without an offering, the sign of love, was esteemed to have come empty. And St. Paul says elsewhere, *though I give my body to be burned, and have not charity, it profiteth me nothing.*

But love is not merely the fulfilment of the law; it is the mark or characteristic which distinguishes between the child of God and the servant of the evil one. This is the one test and sign of the faithful child of God.¹ Both may have been baptized; both may be constantly present in the house of God, and outwardly may worship alike, and man may be unable to distinguish between those who have these same external characteristics. But he who is indeed treading in the footsteps of Christ will possess this mark of his living membership, that he will do *no ill to his neighbour*, and that for this reason, that he has been commanded and by grace is enabled to fulfil the command of loving his neighbour as himself.

Augustine.

Love, then, is the fulfilling of the law, because, loving Him who is love, we are able to perform all the duties of Christian charity towards our brethren, and to cease from doing that which is evil.

Gorranus.

1 Cor. xv. 14.
Eph. v. 14.
1 Thes. v. 4, 6.

(11) *And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

Piconio,
Lienard, et
omnes.
Cotton on
Epistles.

And that—or, and this do, as knowing the season, that the world is passing away, and that therefore it is now time for us to awake from the sleep of negligence.

Olshausen.

Mal. iv. 2.

The time before the coming of Christ, and of the clear revelation of the will and the mercy of God, is spoken of as night, and as a time of unconsciousness as to our spiritual duties. The time since the Incarnation of our Blessed Lord is day, since the *Sun of Righteousness* has arisen; and *now*

and stringeth them like so many rich pearls into one chain."—*Sanderson*, Serml. xvii. ad Aulam.

¹ "Augustinus in expositione Epist. ad Galatas, causam affert, cur ex sola commemoratione dilectionis proximi, Apostolus dicat impleri legem; nempe,

quoniam dilectionem Dei homines possunt mentiri; quia rariores tentationes eam probant. In dilectione autem proximi, facilius convincuntur, eam non habere, dum inique cum hominibus agunt."—*Scaynius in Epist. ad Romanos.*

is the day of Gospel light and of the clear manifestation of Divine grace, *the acceptable year, the day of salvation.*

But here let us note a distinction which the Apostle makes, but which is lost in the English translation. He says, *knowing the time or season, that now it is the hour to awake* (*εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι*). *The time* is the whole period or age in which we are now living; *the hour* for our awaking is the brief space given to us for our probation.¹

Remigius.
Augustine.
Dion. Carth.
Isa. lxi. 2.

Anselm.

The sleep here spoken of is not the sleep of the body, but that of active sin and of negligence in our Christian course: of both these we read in Holy Scripture; as when the same Apostle uses the words of Isaiah, and says, with reference to active sin, *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light*; or again, when Solomon, speaking of the negligent, says, *How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?* We are called to rise from this sleep of active sin by earnest repentance, from the sleep of negligence by the active doing the works of our calling, and by following the example of our Lord and Master.²

Isa. lx. 1.

Ephes. v. 14.

Prov. vi. 9.

Th. Aquinas.

And this life of sin is well figured as a season of sleep. It is so—

(1) Because sleep itself is an image of death—something indeed, as philosophers tell us, between life and death. A sleeping man seems neither to be wholly alive nor to be dead. So does a sinner neither wholly live nor is utterly dead. Though he be reckoned amongst those who live, yet he lives not to God according to his true nature. Again, though he sleep through his sinfulness, yet may he by God's mercy awake from his slumber, and is not therefore wholly dead.

(2) Sleep, moreover, is a shadow of the life of the sinner; for as the sleeper ceases from his work, so does the sinner cease to do that which is his proper work.

(3) As the sleeper is disturbed by dreams and by vain and mocking illusions, so is the sinner disturbed by vain desires, and disquieted by unrealities.

¹ "Cum dicit *hora*, quæ modicum est tempus, non dicit vel hebdomadam seu mensem vel annum, sine dilatione nos id facere adhortatur. Quo enim brevius est tempus quo aliquid est agendum, citius hoc faciendum est." — *Abelard in Epist. ad Rom.* "Per hoc, quod dicit *tempus*, notatur opportunitas. Per hoc, quod dicit *hora*, notatur brevitatis temporis. Per primum invitat ad spem, per secundum revocat à pigritia." — *Hugo de S. Charo.* "*Hora*, id est, opportunitas

sed brevis." — *P. Lombard in Rom.*

² "Admonet ut surgamus propter quatuor causas. *Primo* quia nox præcessit. Nemo tam piger cui sol non aperiat oculos: *Surge qui dormis*, Eph. v. 14. *Secundo* quia brevis est vita nostra *Hora* inquit est. *Tertio* quia somnus et deceptio est quicquid in mundo mirantur homines extra Christum, nedum in externis, sed et in viribus humanis. *Quarto* quia proprius est nostra salus, certa abest, habemus arrabonem spiritus." — *Ferrus.*

(4) As the sleeper is exposed to the assaults of the nightly robber, and is powerless to defend himself, so is the sinner by reason of his yielding to past temptations at the mercy of the great destroyer, whose path is amid darkness—the evil one, who dwelleth in darkness.

Royard.

Chrysostom.

In one particular indeed sleep, the image, falls short of the reality, sin : in sleep men do neither good nor bad.

Fromond.

But we are not merely called upon to awake, we must rise from our sleep and shake off all drowsiness of spirit. It is not enough to awake. The sinner is awake who knows, who is conscious of his sinfulness. He alone rises from his sleep who hates his past iniquities, who casts away his old sins and repents him of his wickedness. It is to a life of active holiness that the Apostle calls us. Many, indeed, who have been by God's mercy converted from sin, who have heard His voice and answered to the promptings of the Holy Spirit for a moment as it were, again slumber as though nothing more were required from them, and thus relapse into their former torpor, and become wholly neglectful of good works. The Apostle says, on the other hand, that we ought to rise and be doing because of this very thing which people so often make an excuse for slumber. We have believed, we have received the faith, they say, and then, confiding in this reception, they grow negligent; whereas we receive salvation only that we may be more active, more earnest, and that we may press forward to the end with greater diligence.

Bruno
Carth.

For now is our salvation nearer than when we believed.

As to *awake out of sleep* means, in the language of Holy Scripture, either—

(1) The conversion of man from heathenism to Christianity, or—

Whitby.

(2) The arousing of ourselves from indifference and to a more earnest walk, as becometh the members of Christ, in true Christian diligence;

So by these words, *now is our salvation nearer than when we believed*, those to whom these words were written were taught the duty of greater watchfulness and more earnest diligence, because the Christian dispensation and the blessings flowing from the Incarnation of Christ were *nearer* to them than when they merely believed in the prophecies that He was soon to come.¹ But though in this way they applied

¹ "*Quam cum credidimus. Ante adventum Chri-ti; nam quod credidimus tunc, nunc cernimus.*"—*Anton. Nebris.*
"Salus potest Christus intelligi, qui

propior est nobis dictus, quia jam carnem sumpsit, et cætera quæ promissa erant, et fide tenebantur, complevit. Potest etiam intelligi salus

more particularly to the Jewish converts, yet have these words their message to us, since salvation is nearer to us than when we first believed.

(1) It is so as to the grace given to individuals. To them the Apostle's words appeal, and he tells them that having been brought up as Christians, having advanced from grace to grace, and having been strengthened by their daily conflict with temptation and by the sanctifying influence of the Holy Spirit, salvation is *nearer* to them, the means and opportunities of living as the redeemed children of God are more abundant, than when in holy baptism they were first made Christians.¹

(2) These words point also to the second coming of Christ, or, what is practically the same to every one, the hour of death, the day of judgment. The salvation by which we are to be redeemed from the burden of the flesh and the power of temptation is *nearer* to us, in so far as we are nearer to the hour of death. The day of the accomplishment of the salvation, in which we shall obtain an entrance into life eternal and share in the perpetual happiness of God's saints, is nearer. And the Church, by appointing these words to be read during the season of Advent, seems especially to interpret them in this latter way.

Donne.

Fell.

Bernigius.

Th. Aquinas.

In using this word *nearer*, St. Paul seems, according to his wont, to go to the public games for a metaphor. He is nearer to the goal who has been *running* for a time *the race set before* him than he who is but just setting out in that race. And the runner is exhorted to run the more swiftly, the more earnestly, and the more cheerfully, lest he should, notwithstanding all his past exertions, grow careless, and so not reach the termination of the course.² It would seem by the Apostle's speaking thus, as though the zeal and first love of the converts to the faith of Christ had grown somewhat cold, instead of becoming more earnest and warmer as they advanced in their heavenly way. To rouse them from the indifference into which some had fallen, and to which all are

Hob. xii. 1.

Nat. Alex.

ipsa quam nobis contulit, quæ est remissio peccatorum, et reconciliatio cum Deo, et reliqua bona spiritualia: quæ quidem salus dicitur propior nobis, quia facilius et copiosius acquiritur, ipso Christo, Deo et homine, jam præsentē, et salutis remediis efficacissimis adhibitis." — *Toletus in Epist. ad Rom.*

¹ "*Est propior.* Manifestum enim est, quia post lavacrum aliquis bene

operans et studens charitati vicinus est æternæ vitæ. Bona enim vita signum est et causa salutis futuræ, baptismus verò est ad veniam: vita bona etiam ad coronam. Quia ergo credidimus et operati sumus, turpius est nisi surgamus." — *P. Lombard in Epist. ad Romanos.*

² "The nearer we come to the goal let us run more *cheerfully* that we may obtain the prize." — *Wilson on Romans.*

Estius.

liable, St. Paul points to the hour of death : the time of their great and eternal reward.

Isa. lli. 19;
viii. 12;
xii. 35.
2 Cor. iv. 6.
Ephes. v. 11.
Col. lli. 8.
Ephes. vi. 13.
1 Thes. v. 8.

(12) *The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light.*

Gregory
Mag. Mor.

The night is the time of man's ignorance, whether it be—
(1) Generally, the ignorance of the period before the coming of Christ into the world, which was now passing away by the diffusion of Gospel light.¹

Estius.

(2) The period of the present world, which is hastening to the consummation of all things, when the rule of the prince of darkness is wholly to cease, and will give place to perpetual day without night in that heavenly Jerusalem, where they shall need no sun to dispel man's ignorance, for *the Lamb is the light thereof*.

Rev. xxi. 23.

Athanasius.
Chrysostom.

(3) Or more specifically, the period of this life from our birth into the world until the day when the light uncreated shall be seen by us in the world beyond the grave.

Becke.

(4) Or again, the time when we remain without the practical knowledge of our Saviour, abiding in the darkness caused by unbelief and our ignorance of the truth.

Mat. iv. 2.

Th. Aquinas.

Tirinus.

Theodoret.

Dion. Carth.

The night, then, is the state of sin and ignorance of God before the coming of Christ. *The day* is the period after the incarnation of Christ, which is likened to a day because of the presence of *the Sun of Righteousness* in the world, making all things light. Ignorance and sin the Apostle calls *darkness*, and sinful and shameful actions *works of darkness*, because they are deeds which avoid the day, and love darkness.² *Light*, again, is practical knowledge, and the *armour of light* those good works which ought to adorn the life of God's children. And the deeds of sin are spoken of as *works*, because they are laborious, as done against man's real nature; whilst, on the other hand, the virtues and graces of the Holy Spirit—strengthening and defending the soul against the assaults of Satan—are spoken of as arms or *armour*, because they shield

¹ "H δὲ ἡμέρα ἡγγικεν. Judæi tempora Messiae diem vocant, respectu tenebrarum quæ ante obtinuerunt; quæ denominatio in V. T. quoque occurrit. In Breschith rabba, sect. 91, fol. 89. 2, ad verba Genes. xliii. 19, *Et spondebo pro illo omnibus diebus vitæ meæ*, sic adnotant: 'Indigitatur

mundus futurus (tempora Messiae), qui totus est dies.'—*Schoettgen, Horæ Heb. et Talmud.*

² "Cum ignorantia abiciamus simul et opera ignorantiae et induamus arma scientiae: hoc est opera bona."—*Primasius.*

the soul, and are said to be of *light*, because they adorn the soul of man and come from the fountain of light.¹ Theophylact.

And in the choice of these words—*works*, to express the deeds of darkness; and *arms*, to indicate the works of light—we have another truth taught us. *Works* spring from inward desire—in this instance, the desire of our corrupt nature; *arms* are external, since they are direct gifts from the sanctifying Spirit. Bengel.

The *night*, then, is—

(1) That period when, the law having been separated from its spiritual meaning, the people wandered in darkness, which was made more palpable by contrast with the day of Gospel light. Royall.
Erasmus.

(2) The night of Gentile ignorance, which was dispelled by His coming, who was a *light to lighten the Gentiles, and to be the glory of the people of Israel*. Luke ii. 32.

(3) The whole night of this mortal life, which, in comparison to celestial glory, is a time of darkness, and which is to us all *far spent*, since the day of eternity is at hand.² Lienard.

The night is far spent. Let us then fear, lest we should be surprised by sin, and fall back again into the darkness of that night from which we have almost escaped. Brano
Carth.

And in the injunction, to *cast away the works of darkness*, there is implied—

(1) The haste with which we are to break away from our iniquities; there is to be no delay, no dallying with sin.

(2) The hatred with which we are to regard the sin in which we formerly delighted, as something to be *cast away*, and utterly rejected by us.³ Isaiah xxx.
22; xxxi. 7.

And these sins are called *works*—

(1) With respect to the *wages* which the sinner necessarily obtains thereby, and which the Apostle tells us elsewhere *is death*. Rom. vi. 23.

(2) With respect to their number, *works*, not work, for he who gives way to one temptation soon adds sin to sin. Leigh.

¹ "The words ἀποθώμεθα and ἐδυσώμεθα properly signify the putting off or on of clothes. Perhaps the Apostle alluded to the fantastical dresses, the crowns of leaves, the clubs, and the musical instruments, with which the revellings mentioned in the next verse were acted. These dresses he calls the *works of darkness*, because the works of darkness were done in them. Instead of these, the Romans were to put on the *armour of light*, the Christian virtues which for their excellence and beauty may be compared to a robe of light, or such a dress as is

fit for the children of light to wear."—*Macknight*.

² "Leur vie est un sommeil, parce qu'ils ne s'y repaissent que de songes; qu'ils n'ont que des connoissances sombres, confuses, incertaines; et que le jour de la vérité ne pénètre point la nuit où ils vivent. Voilà l'idée que l'Écriture nous donne de la vie des passions."—*Nicolas*.

³ "We are so to cast them from us, as we never mean to take them up again, as we never resume our ragged apparel."—*Wilson*.

Again, they are called *darkness*—

(1) Because they are void of the light of true reason, they throw no light upon our path, since they proceed either from the *darkness* of ignorance, or from the suggestion of the prince of darkness.

Th. Aquinas.

(2) Because they are usually done in darkness, they are suitable to it, and love the *darkness*.

(3) Because they darken the mind of the sinner, and make it incapable of seeing the light, and hence of loving it.

(4) Because, finally, they lead the sinner to that hopeless state of utter darkness from which there is no escape.

Rovard.

Sin begins in inward darkness, it goes on to outward darkness, and it ends in utter darkness.

Leigh.

But as the workman wakes from sleep in order to labour, as the soldier springs up that he may join in the conflict, as the traveller arouses himself that he may set out on his journey, so the Christian is to awaken, not in order that he may remain idle, but that he may gird himself to fresh labours. He is to *put on the armour of light*, since his whole life is a state of warfare against sin and the corruptions of this evil world, and for this warfare arms are needed by us all. And the arms with which we are to contend against sin in its manifold forms are no earthly weapons, but such as becometh the *children of the day*—prayer and watchfulness, and the means of grace which God has left to us for that end. And all these the Apostle calls *light*—

Nat. Alex.

Launoy.

1 Thes. v.
5, 8.

1 John i. 5.
James i. 17.

(1) Because they are appointed for us by God, who *is Light*, and the *Father of lights*.

(2) Because they clear up that which is obscure, and chase away doubt from the mind.

(3) Because they enable us to *shine before men* as lights amidst the darkness of this world.

(4) Because they will endure the scrutiny of The Light, and manifest that they themselves are wrought by God.

Matt. v. 16.
John iii. 20,
21.
Boys.

Phil. iv. 8.
1 Thes. iv. 12.
1 Pet. ii. 12.
Prov. xxiii.
29.
Luke xxi. 34.
1 Pet. iv. 3.
1 Cor. vi. 9.
Ephes. v. 5.
James iii. 14.

(13) *Let us walk honestly, as in the day; not in rioting¹ and drunkenness, not in chambering and wantonness, not in strife and envying.*

¹ "What *κῶμος* signifies is not so commonly observed. Theophylact defines it *τὰ μετὰ μίθης καὶ ὑβριως ἀσ-μαρα*, songs with drunkenness and contumely: in which definition, as the word *ὑβρις*, contumely, is often used in an impure sense, to denote unlawful loves and pursuits, so, in all probability, doth it there, for the

night-amorous revels are those that are peculiarly signified by *κῶμοι*. So, Wisdom xvi. 23, when speaking of the heathen *κρύφια μυστήρια*, secret mysteries, he joins with them *ἱμῶναις κῶμους*, mad revels, and as the effect thereof adds, *οὕτε βίους οὕτε γάμους καθαρὸς φυλάσσουσι*, they keep neither lives nor marriages pure."—

There have been three conditions indicated :

(1) That of the night of this mortal life, which is passing away.

(2) That of the day of glory, which is fast approaching.

(3) That of the present state, when night being near to its departing, and day to its dawning, the soul is, as it were, in twilight.

Hence, corresponding to these three conditions, we have the same number of requirements—

(1) We are to cast off the works of night and of darkness, those things which seek night in order that they may be hidden.

(2) We are to take to us the armour of light, so that we may walk in the light, and thus avoid sin.

(3) We are to walk, not as though in the sight of men, but of God, who is Light, and of His angels, who crowd around us as the witnesses of all we do in this life, the spectators of all our actions.

Heb. xii. 1.
Nicole.

We are to walk *honestly*, becomingly, before God, and as befits those who are walking in the daylight of grace, and as if all saw us—even in our simplest actions—as God sees us. We are to walk as we shall hereafter walk if, by God's mercy, we enter into His rest in that day of happiness and light where there is no night.

Dion. Carth.
Ferus.

In this there are two things enjoined upon us—

(1) We are to *walk*. It is to be our work and duty as children of the day to advance in our Christian calling, not to stand idle in the market-place of the world, nor to be content with having been called into the Church of God. We have been called there in order that we should work and *walk worthy of our Christian vocation*.

Ephes. iv. 1.

(2) We are to *walk honestly, as in the day*. Ashamed to sin because we walk in the sight of others, for whose example, if for no other reason, we are bound to abstain from sin.

Th. Aquinas.

The Apostle here warns us against four forms of fleshly and two of mental sin: gluttony and excess in drinking, and the attendant sins of lasciviousness and impurity;¹ bidding us

Royard.

Hammond. "Commessatio dicitur mensæ alternatio: sunt enim convivium quæ celebrantur alternatim, et præparantur à sociis per dies et vices. Sunt alia quæ ex communione, quando unus offert panem, alius carnes, alius vinum."—*Abelard.* Vide et *Fromond.* in loco.

¹ "Post *comessationes et ebrietates* quid nam conjunctius subjungeret,

quam *cubilia et impudicitias*? Ecquid enim aliud ignis, structis lignis, faciat quàm ardere? Hæc autem duo ad diversa nonnulli referunt, ut *cubilis* nomine tantum delicias, molliciemque lecti intelligant, ad captandam voluptatem somni; at forsan *cubiliu* appellatione scortationes ipsas spurcosque complexus significat, quod explicativus cognominat *impudicitias*."—*Soto.*

Nat. Alex. shun, not formal and positive sins only, but all those things which, without being in themselves sin, yet incite and tempt us to sin, and he calls us to be upon our watch against the beginning of concupiscence, of *wantonness*, and loose behaviour.

Leigh.

As, then, the children of princes are accustomed to show even by their clothing and outward appearance of what rank they are, so, let us show, by everything we do—by our life and conversation, by the spotlessness and sanctity of our actions, by the brightness of those celestial virtues to which we are called—that we are not children of earth, but sons of a heavenly King.¹

Fromond.
Nat. Alex.

(14) *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

Gal. iii. 27.
Ephes. iv. 24.
Col. iii. 10.
Gal. v. 16.
1 Pet. ii. 11.

In various ways may we be said to put on Christ—

(1) By holy baptism. *For as many as have been baptized into Christ have put on Christ.*

Ephes. iv. 24.
Gal. iii. 27.

(2) By our faith in Him, by resignation and submission to His will.

Ferus.

(3) By imitation, and by walking after His example. Thus, we are commanded to *lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man*, and are called upon to walk without guile and hypocrisy, as Christ walked. For he is said to put on Christ, who by his outward life manifests the power of Christ which is within him.² For like as men are seen and recognised by their garments and outward appearance, so by our outward walk do men see whether we are in very truth the servants of Christ.

Th. Aquinas.

It is, indeed, our inner man which is to be thus clothed. But that our inner man has been thus clothed, that we have put on Christ truly, we must make apparent by all our outward actions. Let us see, then, that our soul be meet for the abode of Christ, that He may be in us, and surround us as by a garment, so that all we do may show forth Christ to men. So let us be clothed by Him, that it may be our meat and drink to do His will: that He may be the rock on which, as on a sure foundation, we are built: He so truly our whole life, that we may show forth to others that He is indeed our Exemplar, our Lord, our Master, our Brother;

¹ Vide 8. August. Confess. lib. viii. c. 12. "Est pietas hominis ad Dominum, justitia ad proximum, sobrietas ad seipsum."—*Petrus Blessensis in Ser-*

mones.

² "Dupliciter induimus Christum; internè per fidem, externè per imitationem."—*Ferus.*

that Christ is indeed our Head, and we the living members of His living body. Chrysostom.

Christ is spoken of as our wisdom and righteousness, our sanctification and truth; and with true wisdom, with uprightness before men, and sanctification of heart shall we be clothed if we be indeed living members of the true Vine. And these virtues we shall possess in their fulness, for in Holy Scripture to *put on* implies great fertility and abundance of that which is thus put on. So that we are in these words called upon to be filled with Christ; to be so filled with Him as to show forth Christ clearly by all our actions. Let, then, the spirit of Christ so clothe us, that it may be an armour to us on the right hand and on the left: let it be our sole defence against the wiles of the devil: the ornament of our whole life. Let us surround ourselves by it as with an atmosphere of holiness, that His Spirit may pervade all we think or do. Origen.
Psalm lxx.
13, 14.
Sasbout.
De Sac

But more than this, we are not to make *provision for the flesh, to fulfil the lusts thereof*. Here we are not forbidden necessary things, but only warned against going beyond that which is good and needful to us.¹ It is not the needful care of the flesh, but the desire or lust of the flesh against which we are warned. Hence the Apostle says *make no provision*—that is, take no undue care, bestow no anxious thought, but rather spend your industry on spiritual things. Due care we are to take, for God made the body, and the care of this is right, so that it is heretical to teach otherwise; but all beyond this is prohibited in these words of St. Paul.² Indeed, obedience to this command, the putting on of Christ, provides itself for the due care of the body, for he who has so done will have put off all rioting and drunkenness, chambering and wantonness, which are destructive to the body, and will thus have made fitting provision for the flesh, which is injured, not benefited, by every act of covetousness. Chrysostom.
Theodoret.
Fromond.
Hammond.

The same metaphor which St. Paul uses, of clothing ourselves with or of putting on Christ—that is, clothing our soul with the deeds of Christ—we have in our own language, since we speak of a habit—that is, a clothing—of the mind. Cotton on
the Epist.

¹ "Non prohibet curare carnem sed desideria carnis. Sic alibi non dicit, occido corpus meum, sed, in servitutem redigo."—*Ferus*.

² "Peccati servus est, quicumque corpori non solum indulget quod postulat necessitas, sed quod expetit cupiditas."—*Natalis Alexander*.

* * * "Deus qui in Unigenito Tuo novam creaturam nos Tibi esse fecisti, respice propitius in opera misericordiae tuae: et in Ejus Adventu ab omnibus nos maculis vetustatis emunda. Per eundem Dominum nostrum Jesum Christum. Amen."—*Breviarium Ambrosianum*.

THE SECOND SUNDAY IN ADVENT.

ROMANS xv. 4—13.¹

Rom. iv. 23,
24.
1 Cor. ix. 9, 10;
x. 11, 12.
2 Tim. iii. 16,
17.

(4) [For]² *Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

IN this part of his Epistle the Apostle is exhorting the Jewish and Gentile members of the Church at Rome to live in peace and concord. He had already spoken of the wrongfulness of judging one another. He had already pointed out

¹ "Those who pay attention to the arrangement of the Church services during this Advent season will observe signs of a definite plan and special propriety in the subjects suggested to our consideration. On Advent Sunday itself the thought imprest upon us is the coming of Christ generally, taking the word *coming* in its twofold sense of His past coming to save the world, and His future coming to judge it. Then it would seem as if, during the three other Sundays in Advent, the three great aids and blessings which Christ has left to prepare us for His second coming, are in succession especially brought to our remembrance. These three blessings are the gift of the holy Scriptures, the gift of the Christian ministry and ordinances of the Church, and the gift of God's help spiritually exercised for the deliverance of His people. Thus on this second Sunday in Advent we pray in the Collect for grace to profit by the teaching of Scripture, and in the Epistle we are reminded that *whatsoever things*

were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Next Sunday we shall find similar references to the ministers and stewards of Christ's mysteries, who are sent to 'prepare and make ready His way, by turning the hearts of the disobedient to the wisdom of the just. And on the last Sunday in Advent, convinced that all outward aid, even the holiest, is in itself insufficient for our urgent need, we pray that the Lord Himself will 'raise up His power, and come among us, and with great might succour us,' helping us by His grace and mercy, teaching us to rejoice in all God's dispensations, and filling us always with the spirit of devout thankfulness and prayer."—*Bishop Cotton on the Epistles*, vol. i. p. 13.

² "The connexion of this verse with the preceding is somewhat difficult. The *γὰρ* here seems to follow something implied, viz. 'This Scripture is appropriate, for, &c.'"—*Stuart on the Romans*.

the necessity of forbearance in such questions as the lawfulness of particular meats, the observances of special days, and conformity to the ceremonial observances of the Mosaic law. In the words which go before this verse he had bidden the strong . . . to bear the infirmities of the weak, and not to please themselves; and he enforced the observance of this precept by pointing to the example of Christ, *who pleased not Himself*, but endured the reproaches of men for the sake of sinners, citing for this purpose the words of David, who, speaking in the person of Christ, had said, *The reproaches of them that reproached thee fell on me*. Then, lest some of those to whom he was writing should attribute these words to David and not to Christ, the Apostle denies this consequence, and says that they were indeed written for our learning, and that whilst David by a figure made use of these words, yet that they indeed applied to Him who was David's Lord.¹ Nor in this is St. Paul making use of any new rules of interpretation; inasmuch as the Jews were always accustomed to interpret these words of Christ, although in their immediate application they might refer to David. The Apostle then tells us that though these words were in their truth and fulness only applicable to Christ, yet *whatsoever things were written aforetime were written for our learning*, instruction, and imitation, who are the members of Christ.

Stanhope.

Rom. xv. 1.

Rom. xv. 3.

Piconio.
Piscator.

Grotius.

Menochius.

Corn. & Lap.

And whilst this was an interpretation which it was needful to impress upon the Jewish converts especially, the Gentile portion of the Church were in these words taught that the Scriptures of the Old Testament were not to be rejected with their rejection of Jewish observances, and that however much the teaching of these Scriptures had been obscured by the carnal, material view to which the Jews had been accustomed, yet that the great truths contained in the Law and the Prophets were spiritual, and intended for our learning.

Fromond.

Holy Scripture, then—not merely that of the new, but also that of the old covenant—is a volume intended by our heavenly Father, not merely to be used by all men, but by every man, whatever his attainments or needs may be, to be resorted to in all times of doubt and distress, as the means of consolation, and to be the more resorted to the deeper that distress may be, since it is the very channel which the God of all grace employs in order to work in us that patience and

Augustine.

Alex. Nat.

¹ "Quaecumque libris sacris sunt indita ad correptionem nostram et ad spem futuri sæculi dicit esse conscripta: unde oportet eos invicem fratrum onera portare sicut et Christus nostra cog-

noscitur suscepisse; Esaiæ prophetae et xvii. Psalmi exempla subjungens, Deum Patrem et Christum Dominum omnes populos debere sub communione laudare."—*Cassiodorus*.

Olshausen. to comfort us with that consolation¹ which we need in this life.

And the object for which the Scriptures were written is this, *our learning*; and we are to learn from them in order *that we through patience and comfort . . . might have hope*. Having, then, shown that the doctrine made clear by Christ is in accordance with that which the Holy Spirit had before given in the Old Testament, St. Paul exhorts all men, for the sake of that patience and consolation which is required by all, to resort to these fountains of living waters. For the Scriptures, he tells us—

(1) Instruct us as to the true doctrines of Christ; for which end they were indeed written.

(2) That the effect of reading and meditating on these Scriptures is that we learn and acquire patience, which we all need, since sorrow and affliction are at one time or another the lot of all, for *we must through much tribulation enter into the kingdom of God*. And this Holy Scripture does by setting before our eyes the example of Christ and of the saints of God, who endured the sufferings of life with patience; and by keeping us in mind of the will and the omnipresence of God.

(3) To instruction and patience they add consolation in the midst of and notwithstanding our sorrows.

(4) They implant in us this hope, that notwithstanding any delay in the fulfilment of His word, yet that God will make good all that He has promised to us. *For His merciful kindness is great toward us: and the truth of the Lord endureth for ever*.

Through patience, then—that is, through the contemplation of the patience of God's saints of old in the midst of their sufferings, as well as by the direct exhortations to patience: patience which the Scriptures both teach by example and enjoin by precept—we might attain to the blessings of consolation in present difficulties, and to the hope of a future reward.² These things indeed are productive one of the other: if the habit of patience produces hope, so does the act of hope produce patience; and both these, again, bring with them consolation, and are themselves the direct fruit and effect of Holy Scripture.³ And in speaking of *patience*

¹ "Pro consolatione commentator Ambros. legit *exhortationem*. Vox enim Græca παράκλησις utrumque significat: sed huic loco magis convenit consolatio, quia patientiæ adjungitur." —*Estius*.

² "Because the Scripture as an instrument works these gifts, therefore

here they be called patience, comfort and hope of the Scriptures, teaching them and causing them." —*Wilson*.

³ "Quiconque cherche autre chose dans l'Écriture, qui ne s'y instruit pas dans la patience, qui n'y trouve pas cette consolation, n'y cherche pas ce que Dieu veut lui apprendre. Savoir

the Apostle warns us by implication that there is in God's Word no promise of the removal of suffering : what is promised is that alleviation of earthly trials and sufferings which comes to us by means of the consolations wrought in us by Holy Scripture. Thus, when we read of the bitter sufferings of Christ, our own light afflictions are rendered more easy to endure by the remembrance of His sufferings and patience. Anselm.

The whole of the Old Testament is full of instruction for us, and was *written for our learning*; and prayer, and meditation upon the stores of spiritual truth which are there contained, will teach us the literal truth of these words of St. Paul. If in the Law we read the command, *Thou shalt not muzzle the ox when he treadeth out the corn*, we are reminded that God doth not take care for oxen. Or saith He it altogether for our sakes? For our sakes, no doubt, this is written : that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we read of the two wives of Abraham, are we not reminded in their history of the two covenants, the one from the Mount Sinai, which gendereth to bondage, and the Jerusalem which is above, which is free, and the mother of us all? If we read in the books of Moses of the water which flowed from the rock to assuage the thirst of the Israelites as they journeyed through the wilderness, we know that this fact is full of instruction to us, for they drank of that spiritual Rock that followed them : and that Rock was Christ. Thus is all Scripture full of Christ, full of the lessons of Divine wisdom, and full therefore of instruction for us, for they are all written for our learning.¹ Even the praise or blame with which the accounts of the actions of men in the Old Testament are accompanied is recorded, not with reference to those who are there spoken of, but for our learning or our warning; and the temptations, the momentary falls, as well as the perseverance, consistent lives, and meritorious deeds of the servants of God, are written for our edification and encouragement, as more manifestly showing forth the

Deut. xxv. 4.
1 Cor. ix. 9, 10.
Gal. iv. 24, 26.
Exod. xvii. 6.
1 Cor. x. 4.
Rabanus Maurus.
Remigius.

les questions curieuses de l'Écriture, démêler les généalogies, accorder les points d'histoire et de chronologie qui paroissent embarrassés, être savant dans les questions qu'on forme sur la lettre, n'est pas savoir l'Écriture."—Nicole.

¹ "—Yet not so for our learning, as that we should think always to learn, or always to have a clear understanding of all that is written; for it is added there, *That we through patience and*

comfort of the Scriptures might have hope; which may well admit this exposition, that those things which we understand not yet, we may hope that we shall, and we must have patience till we do. For there may be many places in Scripture (especially in prophetic Scripture) which perchance the Church of God herself shall not understand till those prophecies be fulfilled and accomplished."—Donne.

Pseudo-
Jerome.

power of God's grace working in them, and preserving them from temptation or moving them to repentance.

In brief, then, let us remember that Holy Scripture has been given to us as an armoury from which we may derive weapons against all our spiritual adversaries. And thus the Apostle in this verse distinguishes between the various uses of Holy Scripture and the varied foes with whom we have to wage perpetual warfare in this life, and he bids us—

(1) To take the weapon of *patience*, in order that we may contend lawfully against the evils of this mortal life. Thus St. James exhorts us: *Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh; and then, almost as though commenting on these words of St. Paul, that whatsoever things were written aforetime were written for our learning, he adds, Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.*

James v. 7,
8, 10.

(2) He would implant in our heart *hope* of the things to come, in order to strengthen us against the allurements and sinful pleasures of the world.

(3) He would console us by the assurance that notwithstanding any delay in the fulfilment of God's word, yet that He who is the Truth will make good all that He has promised, and that howsoever long the time may seem, yet *there remaineth a rest unto the people of God.*

Gortanus.
De Sac.
Heb. iv. 9.

Rom. xii. 16.
1 Cor. i. 16.
Phil. iii. 16.

(5) *Now¹ the God of patience and consolation grant you to be likeminded one towards another according to Christ Jesus.*

Th. Aquinas.

Chrysostom.

The Apostle, having in the previous verse exhorted us to *patience* amidst the trials of life, and having pointed out the *consolation* which is produced by *hope*, here tells us where these graces are to be obtained, and urges us to prayer for these graces by showing us that they are the gift of God Himself. He who by His Word and by the examples of the saints teaches us *patience*, is also the source and the giver of these gifts.

These words, then, *the God of patience and consolation*,² imply—

¹ See Bishop Sanderson's Sermons, Eighth ad Aulam, § 3.

² "Recte non Pater judiciorum vel

ultionum dicitur, sed Pater misericordiarum: non modo quòd pater videtur misereri potius quàm indignari,

(1) That He is a long-suffering God, enduring *the contradiction of sinners*: the God who in His essence is patience, and in whom dwelleth consolation. For since *God is love*, and because He is love, He is also patience, from whom all patience and consolation come. Heb. xli. 3.
Corn. A Lap.
1 John iv. 8
Corn. A Lap.

(2) That it is He who bestows *patience and consolation* on all who seek these gifts from Him; for all true patience, all real and abiding consolation, are from Him alone.¹ Fromond.
Aug. Pac.
Politi.

(3) That He notes and rewards our *patience*, giving us *consolation* in this life and in that which is to come, according to His own declaration, *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted.* Boyard.

Rev. ii. 2, 3.

And these to whom the Apostle is writing he exhorts not only to be patient, but also to be *likeminded one towards another*: not, however, to the sacrifice of the truth nor to the enduring of false doctrine, but *according to the faith and the doctrine revealed to us by Christ Jesus*, and in conformity to His example; for if, like Him, we lay aside all seeking of our own will and our own glory, we remove the main cause of disunion. Thus does our Blessed Lord exclude our wills and desires, and would have us in all things—but especially in all things in His Church—be conformed to His will, and to be followers of His example. Nat. Alex.
Hugo de S.
Charo.

Dion. Carth.

Here let the Christian note, that unity, even in things non-essential, such as matters of meats and drinks, and in the observance of particular days and seasons, is urged upon us by the Apostle: much more would he have us *likeminded one towards another* in things which belong to the common faith of God's Church. We see from these words how highly St. Paul regarded the outward and inward unity of the members of Christ.² This unity, indeed, comes from God, and is to be sought for from Him, for He it is who *maketh men to be* Stuart.

et quemadmodum pater filiorum miseretur timentium se, sed eo magis quod miserendi causam et originem sumat ex proprio, judicandi vel ulciscendi magis ex nostro."—*S. Bernard, Sermo quintus, in Nat. Dom.*

¹ "Non a me sed a Te patientiam habui."—*Hugo de S. Charo.*

² "The earnest supplication of the Apostle, that the Romans may be led τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, shows

how mistaken those are who think that practical unity of sentiment among Christians is not desirable, even as to matters not essential to salvation; for surely the sentiment about distinctions of meats was not essential in this sense. If now such unity in smaller matters was urged by the Apostle, then of course he would urge it far more in things essential to salvation."—*Stuart on the Romans.*

Aug. Pac.
Polit.

of one mind in a house, and who poureth into our hearts the gift of charity, which is needed to preserve that unity from being broken.

Gregory.

Well does the Apostle refer this bond of peace, this like-mindedness one towards another, to the God of patience—the God who giveth patience—since there can be no union of hearts, no community of souls, without the practice of this patience.¹

Acts iv. 24,
32.

(6) *That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*

Lyra.
Fromond.

He prays here that those to whom he is writing should *with one mind*, with identity of belief, and with *one mouth*, with perfect harmony in the confession of their faith, *glorify God*. We are, then, as members of the household of God, to endeavour to do all things in that household—

(1) With one will, with one mind, thinking the same things;

(2) With one mouth—that is, with identity of worship and with agreement in the public confession of our faith;

Gorranus.

(3) To one end—the praise, the honour, and the glory of God.

Témoignage
d'un En-
fant.
Stuart.

First the heart and will, and then the mouth, is to make this unanimous confession. God must be in the heart if the mouth of man should utter that which is pleasing to Him—the united worship of prayer and praise, by which God is glorified amongst men.²

Dion. Carth.

God, even the Father of our Lord Jesus Christ—that is, *God of Jesus Christ* according to His human nature which He had assumed at His Incarnation, and His *Father* according to that Divine nature which He had from eternity.³

Rom. xiv. 1, 3.

(7) *Wherefore receive ye one another, as Christ also received us to the glory of God.*

¹ "Hoc loco Deum patientiæ, Spiritum Sanctum significat, qui donat nobis secundum Christum unanimes glorificare Deum et Patrem Domini nostri Jesu Christi. Item patientiæ ejus quæ est in conversione et solatio, non ira neque dissidio."—*Pseudo-Jerome*.

² "Nous voions qu'il faut que le cœur précède la bouche pour glorifier Dieu, comme il faut; c'est l'esprit de Jésus-Christ lorsqu'il possède le cœur, qui donne la vie et la réalité à la louange que nôtre bouche prononce :

mais c'est tout le contraire parmi les hommes; ils se contentent des paroles, d'une confession et louange de bouche, et se mettent peu en peine que le cœur y ait part."—*Témoignage d'un Enfant*.

³ "Θεὸς μὲν γὰρ τοῦ Χριστοῦ κατὰ τὸ ἀνθρώπινον, Πατὴρ δὲ κατὰ τὴν θεότητα."—*Theophylact*. "Deus hominis Pater Verbi."

⁴ "Suscipere, in Scriptura maximè Psalmis, significat juvare, fovere, promoverè."—*Corn. à Lapide*.

Wherefore. That is, because he had before exhorted those that were strong to bear with the infirmities and scruples of the weak. And this exhortation of the Apostle to mutual charity reaches to all men, for there are none so strong in the faith but that they also are weak in some things. Notwithstanding, then, any questions of meat and drink, and of the observance of particular days, he exhorts them to *receive one another*—that is, to cherish, to assist, to treat them as brethren of one common Father. *To the glory of God*: for the perfect union of God's people, when all agree in the same faith, and show their agreement by common acts of charity and with the same praises, this is that which glorifies God amongst men. As, then, Christ united Himself to us in order that by so doing He might promote the honour and glory of the Father, so let us unite ourselves one with another, that we may glorify God by the spectacle of our concord.¹

And in order to move men to this concord St. Paul adduces—

(1) The example of Christ, who received us into Himself by taking upon Him our nature, and by making us thereby His brethren.

(2) He sets before us the mercy of God to all men: the Jews, to whom, as a servant of the Father, He came to fulfil the promises made of old to the patriarchs; and to the Gentiles, whom, without a promise, He received to Himself.

(3) For this end he supplicates that the God of hope would fill them with the power of the Holy Ghost.

(8) *Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.*²

Our Blessed Lord was the minister of the Father to the circumcision—to the nation, that is, of the Jews, according to His own words, *I am not sent but unto the lost sheep of the house of Israel*; and to them His mission made manifest the truth of God, since by so coming He confirmed what had been of old promised by God to the patriarchs and to the fathers of their nation; by His fulfilment of the law of cir-

Th. Aquinas.

Aug. Pac.
Polit.

Macknight.

Corn. & Lap.

Theophylact.

Estius.

Lienard.

Royard.

Matt. xv. 24.
John i. 11.
Acta iii. 25.
26; xiii. 46.
2 Cor. i. 20.

Bengel.

Matt. xv. 24.

Fromond.

¹ "Unissez-vous les uns avec les autres; dans la société les uns des autres soit civile, soit ecclésiastique."
—*De Saci.*

² "Hic est finis Epistolæ et epilogus omnium quæ dictæ sunt, quasi dicat, Quantumcumque non simus unius statûs,

conditionis, etc., omnes tamen unam viam ad salutem habemus, nempe Christum. Deinde quicumque tandem sumus sive Judæi sive Gentes nullis nostris meritis salvamur sed sola gratia et misericordia. Hoc probat primo de Judæis, deinde de gentibus."—*Ferus.*

Rabanus
Maurus.

Chrysostom.

cumcision at the same time undoing the curse, staying the cause of anger against sin by making those who were to receive the promise fit for this blessing.

Theodoret.

Rabanus
Maurus.

But though Christ was the *minister of the circumcision*, yet did He not belong exclusively to the Jew nor to the Gentile. God had of old promised to Abraham that in and through his seed should the blessing given first to the Jew come also to the Gentile; and so he, and all his seed after him, received the sign of circumcision, the token of their covenant with God. It behoved Him, therefore, who was his seed after the flesh, and who came to be the Light of the Gentiles and the dispenser of spiritual blessings to them, as well as the glory of the Jewish nation, that He should bear that sign of His kindred after the flesh, and that the truth of the Divine promises made to Abraham might be manifested, and that the Gentiles might receive grace, and be incorporated as heirs of the covenant made with their ancestor in the faith. For the circumcision given to Abraham, and commanded to be retained by his seed, was but a figure of the true circumcision—that of the heart, the taking away all sin and uncleanness which cloud the soul of man, and prevent the child from recognising Him who is the Father of the whole human race. He, then, who came to be the *minister*—not of the letter, but of the Spirit; not of the shadow of good things, but of the substance—fulfilled the work of His ministry by cleansing the heart of man, by removing the power of sin from the soul and conscience, by proclaiming the truth to those who were wandering in error, and by dispensing blessings to all people, thus fulfilling the promises made at the first to the Father of the Faithful.

And by applying the word *minister* to Christ, the Apostle, selecting the same name which Christ had before used with reference to Himself, would teach us not merely that Christians should keep before their eyes the humility of their Divine Master, but also that they should learn of Him, and imitate Him in their ministry to their brethren. He who ministers does so, not for his own pleasure, but for the benefit of others; and the rule by which he is to regulate his actions is this—*Let no man seek his own, but every man another's wealth.* As, then, Christ came to minister unto all, so are we bidden to minister to the brethren.

1 Cor. x. 24.
Solo.

(9) *And that the Gentiles might glorify God for His mercy;¹ as it is written, For this cause I will*

¹ " Duo sunt credentes populi; unus eorum. Judæis repromissum est quod de gentium populo, et alius de Judæa veniret Salvator: nobis autem qui ex-

confess to Thee among the Gentiles, and sing unto Thy Name. (10) And again He saith, Rejoice, ye Gentiles, with His people.

John x. 16.
Rom. ix. 26.
Ps. xviii. 49.
Deut. xxx.i.
43.

Having, in the first verse of this Epistle, told the Christians to whom he was writing, that *whatsoever things were written aforetime were written for the learning of all*, whether Jew or Gentile, the Apostle enforces this truth by quotations from the Psalms, the Law, and the Prophets, the three recognised divisions of the Old Testament Scriptures.

Cotton on
Epistles.

As, then, he had just said that the ministry of Christ to the circumcision was in order to the fulfilment of the promises made by God to the fathers of the Jewish nation, he here states that the ministry of Christ to the Gentiles, in the person of those whom He sent to proclaim the Gospel of salvation, was the effect of His mercy. Mercy, then, towards the Gentiles is opposed to the fulfilment of the promise to the Jews. To these He came, that so He might do all that had been promised to Abraham, to Isaac, and to Jacob; to the Gentiles, to whom no such promise had been made directly, He came in the fulness of His love and mercy. Both missions, however—His personal mission to the lost sheep of the house of Israel, and the mission of His ministers to the Gentiles, when acting in obedience to His command, to go unto all nations and baptize—must be finally referred to His mercy, for His promise of old to the patriarchs, and His coming without promise to the Gentiles, were the effect of the same compassion, of the self-same love.

Olshausen.

Estius.

Th. Aquinas.

And these words, I will *sing unto Thy Name*, include the music of instruments as well as that of the voice. It is the declaration of the heart, conscious of the mercy and loving-kindness of its Redeemer, that it will declare His praises in the congregation, that His mercy shall be made known in the public and formal worship of the Church.

Estius.

(11) *And again,¹ Praise the Lord, all ye Gentiles;*

tranei eramus à lege Dei non est re-promissum. Misericordia igitur est in populo gentium, veritas in populo Judæorum: quia quod repromissum est venit, hoc est, quod repromissum est patribus, hoc completur in filiis. *Justitia et pax osculata sunt.* Videte quid dicat. *Justitia et pax osculata sunt.* Ipsum est quod supra dixit, misericordia et veritas. Misericordia ipsum est quod et pax; veritas autem ipsum est quod

justitia: si quid enim ad pacem pertinet, hoc et ad misericordiam: et si quid ad veritatem, hoc ad justitiam.—*Pseudo-Jerome on Ps. lxxxiv.*

¹ "Versus est Psalmi 116 [117] notissimus: qui tam Hebraicè quàm Græcè legitur hoc ordine verborum: *Laudate Dominum omnes gentes, laudate eum omnes populi.* Nam inter *αἰνῆς* et *ἐκμίσγεσθαι* vix est discrimen, ut nec inter voces Hebræas iis respon-

Ps. cxvii. 1. *and laud Him, all ye people. (12) And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.*

Isa. xl. 1, 10.
Rev. v. 5;
xxii. 16.

Having shown from the Law and from the Psalms that the Gentiles, as well as the Jews, were destined of old to be sharers in the same love of Christ, and were comprehended under the same promises, St. Paul quotes a like declaration from the evangelical prophet, and shows that though Christ was the *Root of Jesse*, yet to us He is to be the King of the Gentiles and the ground of their confidence: for *in Him shall the Gentiles trust.*¹ As, then, the mercy of God was exhibited to the Jew and the Gentile alike, in that Christ came to redeem both and to unite both in one Church and to make them heirs of one covenant, so here the foreshadowing of this common mercy is shown by St. Paul from the words of David, which call upon *the Gentiles*, as well as upon the covenant people of God, the Jews, to give praise unto the Lord.

Estius.

Isa. xl. 1.

Isa. xl. 11.

Rev. v. 5.

Rev. xxii. 16.

In the passages quoted by St. Paul our Blessed Lord is spoken of as a *rod out of the stem of Jesse*, and also as a *root of Jesse*; and in the Book of the Revelation the same double metaphor is used: He who in one place is called *the root of David*, in another declares to Himself, *I am the root and the offspring of David.* Here we have set before us the truth of the two natures which were united in the person of Christ Jesus—who, as to His Divine nature, was the very root into which Jesse himself was to be grafted, since He was God, the creator of Jesse; whilst according to His human nature the Saviour was sprung from David, and was indeed his Son.

Rupertus.

(13) *Now the God of hope fill you with all joy and*

dentis; nisi quod posterius addere aliquid videtur ad significatum prioris."—Estius.

¹ "This clause in the Hebrew runs thus, *There shall be the root of Jesse, which shall stand for an ensign of the people.* But the Apostle hath adopted the LXX. translation, because it represents the prophet's meaning with sufficient exactness. For as soldiers in marching and fighting follow the standard of their prince, a standard may be put metonymically for a prince

or ruler.—The meaning of the prophecy is, *At the proper time the root of Jesse shall revive, and He who standeth up to rule the Gentiles shall spring from it.*—In allusion to this prophecy our Lord calls Himself, Rev. v. 5, *the root of David*; and, Rev. xxii. 16, *the root and offspring of David*; to signify that He is *the life and strength* of the family of David as well as *its offspring*, that family being raised and preserved for the sole purpose of giving birth to the Messiah."—Macknight.

peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Rom. xii. 12; xiv. 17.

In the beginning of this Epistle three things were affirmed of Holy Scripture—that they produce in those who receive them aright patience, and comfort, and hope. Now it is declared, in almost the same words, of God, that He is our hope, and the giver of joy and peace to man.¹ He is indeed the source from which all Christian virtues and graces proceed.² The Scriptures are the instruments or channel by which He sends these graces into our hearts. He, then, that would possess this hope, and be made a partaker of this joy and peace, must not only seek these gifts from God by prayer to Him, but must also apply himself by reading and by meditation on God's law to obtain them in the way which God Himself directs. Nicols.

The God of hope, that is—

(1) The giver of hope to man.

(2) He who is our highest hope, the ultimate object of all our desires. Hugo de S. Charo.

*Fill you with all joy and peace, that so you may possess that firm concord and agreement in all matters of faith, and that there may be no more contentions as to clean or unclean meats, that so united to each other and to Christ the hope of heavenly blessedness may abound in you. For where peace dwells within the heart and amongst the members of Christ, by reason of that concord which the holy sanctifying Spirit produces, there is joy, there are the hopes and the anticipations of heaven.*³ Menochius. Fromond. Sedulius.

St. Paul, then, prays that those to whom he was writing might be enriched with these three gifts—

(1) That they might have *joy* within their hearts, that *joy* which no man taketh from them. John xvi. 22.

(2) That they might have a firm *hope* in the things which God had promised to them that love and obey Him.⁴

(3) That they might be gifted with *power* through the sanctifying influences of the Spirit, so that they might be enabled to do that which is pleasing and acceptable in the sight of God.

¹ "Quatuor bona hic ipsis precatur, gaudium, pacem, spem, et virtutem, hoc est efficaciam et operationem Spiritus sancti. Hæc sunt bona Christianorum; hæc divitiæ salutis."—*Ferus*.

² Vide *Vitrunga* in *Isaiam*, c. xi. v. 2 (t. i. p. 312, edit. 1714).

³ "Omne gaudium ubi pax; nullum verò gaudium ubi dissensio, sed morositia."—*Primasius*.

⁴ "Pax fidelium in spe debet esse futura. Et ibi omne gaudium ubi pax est."—*Pseudo-Jerome*.

Gorranus.

(4) He prays that they might possess all these graces without measure; that they might *abound* in all these gifts.

Cotton on
Epistles.

As in the first verse of this Epistle St. Paul states the object for which the Bible was written, that it was *for our learning, that we through patience and comfort of the Scriptures might have hope*; so in the rest of the Epistle he describes the state of mind which should be aimed at and manifested by all those who have received the blessing of God's Scriptures of truth.

••• “Preces populi tui, quæsumus, Domine, clementer exaudi, ut qui in adventu unigeniti Tui secundum carnem latantur, in secundo cum venerit in

majestate Sua, præmium vitæ æternæ percipiant per eundem Dominum Jesum Christum. Amen.”—*Breviarium Leodiense*.

THE THIRD SUNDAY IN ADVENT.

1 COR. IV. 1—5.¹

(1) *Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.*

Matt. xxiv.
45.
1 Cor. iii. 5;
iv. 17.
2 Cor. vi. 4.
Col. i. 25.

IN the first chapter of this Epistle, St. Paul blames the Corinthians for despising the “foolishness” of the message which he and the other preachers of the Gospel delivered: here he blames those who unduly magnified, as well as those who disregarded, the office of the minister of Christ. For though he warns them against glorying in man, yet would he have the ministers of Christ esteemed, because of their mission as His ministers, neither magnifying them to Christ’s place, nor despising them, since they are the stewards of God, the ambassadors of Christ, of whom He Himself has said, *He that heareth you heareth Me; and He that despiseth you despiseth Me.*

Gorranus.

Th. Aquinas.
Boys.
Salmeron.
Luke x. 16.

These words are connected with what immediately precedes. He would not have the Corinthians glory in men—in Paul or in Apollos, as though these taught from themselves; and hence he had said, *Let no man glory in men.* Neither, on the other hand, would he have them despised, as though they were men without any authority from on high. But he bids the converts render to them such honour as is due to the ministers of Christ.²

1 Cor. iii. 21.

Corn. & Lap.
Piconio.

Let a man—that is, every one, for the command is to all—abstain from judging. *Let a man*—who may be deceived, and who, therefore, should fear passing a rash judgment upon any one—*account of us*, that is, of all who are ministers of

Tirinus.

Hugo de S.
Charo.
Peraldus.
Gorranus.

¹ “Dubium non est locum hunc ideo in Domini salvatoris adventu recitari, quod ibi de secundo Domini adventu fiat mentio, nam et hunc recolit nunc Ecclesia.”—Polygranus.

² “ὡς ὑπηρέτας Χριστοῦ—Μη τοίνυν

τὸν δεσπότην ἀφεις, ἀπὸ τῶν ὑπη-
ρευτῶν καλοῦ καὶ τῶν διακονουμένων.
Οἰκονόμους δὲ εἶπε, δεικνύς ὡς οἱ χ
ἅπασιν αὐτὰ χρὴ διδόναι, ἀλλ’ οἷς
δεῖ, καὶ οἷς ἀξίον οἰκονομεῖν.”—S.
Chrysostom.

Cajetan. Christ, not as lords over God's heritage, but as *ministers* only ;¹ as the servants of *Christ*, not of any earthly master : not as the ministers of a false Christ, nor as the preachers of themselves, moved by their own advantages or by the desire of vain-glory, but as *the ministers of Christ*, and in all they do but as *stewards* of what they dispense—the *mysteries of God*.

Musculus. And the word used, *stewards*, implies that those who are set over the whole household of God, and who have to dispense that which is entrusted to them for the good of all, are ministers called on to discriminate in their dispensation of His gifts, considering that which is due and fitting to each member of the flock over which the Holy Ghost has made them overseers. And that of which they are made *stewards* are *the mysteries of God*. Now, this word mystery means something hidden, either in whole or in part, such as the purposes of God, or the mode of His operations : those truths which He has, indeed, clearly revealed, but of which the causes and the working are beyond our knowledge. Hence the *mysteries of God* of which these *ministers of Christ* are made the *stewards* and dispensers, are—

Lienard. (1) The whole body of revelation, those mysterious truths which are revealed in His Scriptures, the dogmas of the faith—such as the doctrine of the Incarnation of the second Person of the ever-blessed Trinity, the passion of the Son of God, the resurrection of Christ ; for though these are historical facts, yet is the reason for those facts in part a mystery to us. Again, our redemption by the death of Christ, our justification by His resurrection, our sanctification by the Spirit, the calling of the Gentiles into the Church of Christ, and, in short, the whole of a Christian's belief—are, in whole or in part, the *mysteries of God* to man.

Estius. (2) The sacraments of the Gospel are *mysteries* because through them is the grace of God mysteriously conveyed to man, and they are the signs and the pledges of His blessings.

Fromond. We are thus taught in this part of the Epistle to the Placator. Corinthians, which has been appointed for this third Sunday in Advent, these distinct truths—

(1) That the officers of Christ's Church are but His ministers :² not to be regarded as more than this, not to be

¹ “Ἱερέας, *subremiges*. Christ is the pilot of the vessel of the Church ; we are rowers under His command (Valck). Cf. Luke i. 2.”—*Wordsworth*.

² “Fideles Christiani, scitote vestros doctores et prælatos esse ministros tantum, ne ergo nimium extollatis eos : at

scitote Christi salvatoris ministros esse, ne ergo contemnatis unquam : quinimò illos honorate et reveremini, quia ministri Salvatoris, et quia cœlestium bonorum dispensatores, à quibus pendet salus et spiritualis abundantia vestra.” *Piconio*.

esteemed as less than this; not, indeed, as anything of themselves, but yet to be highly regarded as stewards appointed to dispense *the mysteries of God*. Lienard.

(2) That in the faithful discharge of their duty the ministers whom God has appointed are to esteem lightly the censures and hasty judgments of men concerning them.

(3) That they are to bear in mind, as a corrective to the readiness of men to judge others, that God alone, the all-seeing Judge, has this prerogative.

(4) That this earth and this time are not the fitting place and season for judging, and that men are not to anticipate the judgment of the all-seeing God upon their fellow-men. Boyard.

(2) *Moreover¹ it is required in stewards, that a man be found faithful.*

The ministers of God are His *stewards*, and He requires it of them that they should be *found faithful*. The only thing that a minister of God is to be judged about is this, whether he be faithful or no in the office assigned him by God; and yet not then can he be finally judged by man. It is not said that it is required that a man should be judged faithful by other men, but that he be *found faithful*;—unto Him, that is, who can alone discern the actions of men, *faithful* in such a way as the Giver of all grace approves: that he does not appropriate to himself his Master's goods, nor as a master lay claim to that which is not his, but administers all things as the servant of God; that he does not suffer that which ought to be used for God's glory and for the benefit of man to lie waste in his hands through slothfulness, but that he dispense all things diligently as a wise and good steward should. Corn. & Lap.
Musculus.
Fromond.
Chrysostom

¹ "Ο δὲ λοιπὸν, Text. Recept.; ὥδε is the reading of some of the oldest MSS., as A. B. C. D*. F. G. 31, 39, 67**, 71, Syr. Epp. Cop. Æth. Arm. Versions, and Commenta. of Orig. Chrys. Theoph. Theod. Œcu.; sic Vulg. St. Jer. Aug. Ambros. Pel. Sedul. Bede. "Ὁδε is emphatic, and points to what follows, that though in the case of stewards inquiry was necessarily made *here below*, yet he, God's steward, awaited no such inquiry, ὑπὸ ἀνθρώπων ἡμῶν, but one at the coming of the Lord."—*Alford*. But *Olshausen* remarks on this reading, that the δ δὲ λοιπὸν of the Text. Recept. is an ellipsis of δ δὲ λοιπὸν ἐστίν, ἐστὶ

τοῦτο, and that the other reading, ὥδε λοιπὸν, has originated solely from the difficulty existing in the usual text; whilst *Dr. Wordsworth*, in loco, says, "Even in the best MSS. nothing is more common than the confusion of ο and ω on account of the identity of sound and similarity of letter in uncial characters." If however ὥδε be the genuine reading, Dean *Alford* appears to have missed the force of the particle, for surely the verse would then mean, Here, even on earth, a steward is expected to be faithful [how much more as to the things which pertain to the kingdom of heaven].

For they are His *faithful* ministers who sedulously in all things seek His glory, and watch diligently over the souls committed to their care: who handle and explain the Word of God aright; and therewith comfort the dejected, reprove the careless, and convince sinners of their wickedness: who dispense the sacraments of God to the strengthening of the faith, and to the cleansing of the soul, of every one who is entrusted to their care.

Royard.

And this faithfulness in the minister of God implies—

(1) That he should possess the knowledge of divine truth, so that he may dispense the mysteries of God aright. Of this Christ speaks, when He says, *Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?*

Luke xii. 42.

(2) That he should be pure in his affections, and not swayed in the actions of his ministry by private and personal motives. *But that he should be blameless, as the steward of God; not self-willed.*

Tit. i. 7.

(3) That he be diligent in the work to which he has been called, remembering the injunction, *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*

1 Pet. iv. 10.

(4) That which he dispenses he should distribute as God's gifts, and not as his own.¹

Gorranus.

Let, then, every one who is called to any office in God's Church remember that he is not a faithful steward of the mysteries of God who seeks to exhibit his own wisdom; who endeavours to impress others with the sense of his own learning; who looks to the advancement of his own reputation; who does not, in short, make the glory of God and the extension of His rule and kingdom over the hearts of man his chief, his sole aim.

Musculus.

Though the ministers of Christ's Church are primarily intended and referred to as the *stewards of the mysteries of God*, yet are all men stewards to whom anything has been entrusted; of all men it is required that they be *found faithful* to the Giver of every good gift, and all have to give account before the judgment-seat of God for the use of that which has been committed to their keeping, whether it be power, influence, genius, knowledge, and possessions, or the nobler graces of the Spirit of wisdom and of power.

Stanhope.

(3) *But with me it is a very small thing that I*

"Fidelitas prælati consistit in quinque: in diligentia custodiendi, in audacia resistendi, in solertia pascendi,

in discretionem distribuendi patrimonium Crucifixi, in moderatione puniendi."—*Hugo de S. Caro.*

should be judged of you, or of man's judgment: yea, I judge not mine own self

The Apostle tells us that we are unworthy, that we are unable, to judge each other. Because then, he says in effect, you are not able, you have no right to judge me, nor have I even the ability to judge myself; therefore it is a *small thing*, in my estimation, to know of any judgment passed on me by my fellow-men. The Apostle does not say that the opinion of others, the judgment of his fellow-men, is nothing to him, but that it is a *small thing* to him. We are not utterly to disregard such judgments, though we are to account them of little moment, as *small* in comparison with that judgment which God, the righteous and omniscient Judge, shall pass upon us all when we stand before His tribunal. And St. Paul gives these reasons why it was a *small thing* with him to be judged of *man's judgment*.¹

Chrysostom.

Cajetan.

Whitby.

(1) Because he had done nothing for which they should judge him;—I am not conscious of any failure of duty to you: *I know nothing of myself*.

(2) Because even he who knew his own heart and his defects better than they could know, did not esteem his own judgment of any worth in this matter.

(3) Because it appertains to God alone to judge the heart and the actions of man.

(4) Because the fitting time of judgment will not come during man's day, that is, in this life, for not until *after death the judgment*.

Gorranus.

St. Paul here seems to be glancing back to that division which men were making in the Church at Corinth by their preference for one or another of the ministers of God, and he says, It is indeed a *small thing* to me whether you prefer that which I teach, or that which another minister of Christ teaches, since we are both but stewards, and all our care must

¹ Ἰπὸ ἀνθρωπίνης ἡμέρας.—Lit. by a man's day, in contrast to ἡμέρα Κύριου, to which he appeals in verse 5. "Ad Romani fori formulam, diem dicere alicui, locutus est Apostolus. . . Neque Græcis verissimis ignota est similis locutio: ut Æschin. in Ctes., p. 587, ed. Reiske; *ως τρια μερα διαπειται ἡ ἡμερα*."—Wakefield, *Sil. Crit.* pars v. p. 120; ab humano die.—Vulg.; fram manniskamma daga. —Gothic. *Ulfph.*; von einem menschlichen Tage. *Germ. Vers.*; "die pro judicis ex Cili-

cum idiotismo."—Trem. "Nous appellons encore en France les Grands-jours les Jugemens solennels qui se rendent extraordinairement dans les Provinces à certains jours assignés par le Prince."—*De Saci*. "Dies Domini est judicium divinum: ita dies hominis est judicium humanum, in quo scilicet humana ratio et affectus humanus præest."—Salmeron. See also St. Jerome, Ep. ad Algasiam, quæst. x. See *Daysman*, a judge. Eng. Auth. Vers.

Lienard. be that our work is such as will stand the test when God comes to judge the heart and the actions of His servants.

It is one of the first duties of the faithful ministers of God to be indifferent to the praise and to regard but lightly the censures of their fellow-men.

Cajetan.

Job ix. 2.
Ps. cxxx. 3;
cxliii. 2.
Prov. xxi. 2.
Rom. iii. 20;
iv. 2.

(4) *For I know nothing by myself;² yet am I not hereby justified: but he that judgeth me is the Lord.*

Though I should think myself free from blame in my ministry, yet is my judgment of but little worth, since man knows not the corruption of his own heart and is lenient to his failings. I have one to whom I must give account, who is of purer eyes than to behold iniquity, and in whose sight the angels themselves are not pure. So that, though as the minister of Christ I may not be sensible of any fault in my stewardship for you, yet I dare not acquit myself: since I am not my own judge, I cannot pronounce sentence of acquittal on myself; God alone is my judge.

Schoottgen.

Pleonio.

Wordsworth.

So great is the deceit of the human heart, that, notwithstanding all the care which a man may give to the examination of his heart, the sinfulness which lies hidden there is not fully known to himself, though it is known to the heart-searching God. How great was his weakness, how much he feared man, how prone he was to fall away from Christ, Peter knew not, because he could not pierce to the depths of his heart and see his own frailty. Hence in his self-confidence he said, *If I should die with Thee, I will not deny Thee in any wise.* But Christ, who saw the heart, and who knew the weakness of the Apostle, said, *In this night, before the cock crow twice, thou shalt deny Me thrice.*

Mark xiv. 31.

Royard.

And yet how few there are who can truly say with St. Paul, *I know nothing by myself*, nothing against myself!

² Conf. "Hic murus aheneus esto, nil conscire sibi," *Hor.* 1 Ep. i.; "mens sibi conscia recti."—*Virg. Æn.* 1. "ἄν τοῦς ἀλλοῦς σταντῶ συνευδεσις," *Isocrat. ad Dem.* And the idiom of the English language at the time when our Auth. Vers. was made was identical with this. "The archaism of our common English translation has misled many readers. But those who thus misapprehend our version are, I conclude, universally southern. Those who have been born

in the north of England are much better instructed; they know that our translators faithfully rendered the Greek of the original into the then universally vernacular idiom of our island. That idiom still remains in the north. To Eboracensic ears the expression, 'I know nothing by him,' in the sense 'I am not aware that anything can be alleged against him,' has been perfectly familiar from my very boyhood."—*Stanley Faber's Prim. Doct. of Justification*, p. 192, note.

How few but must reproach themselves with unfaithfulness *Musculus.*
in the stewardship of God !

(5) *Therefore judge nothing before the time, until¹ the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*

*Matt. vii. 1.
Rom. ii. 1, 16;
xiv. 4, 10,
13.
Rev. xx. 12.
1 Cor. iii. 13.
Rom. ii. 29.
2 Cor. v. 10.*

Judge nothing *before* the proper time, that is, the day of judgment, which shall be *when the Lord comes* a second time to this earth, for this very purpose; when He shall not merely know, as He does now, but shall make known, shall *bring to light*, that which is now concealed, the *hidden things of darkness*, the secret unrepented sins of which each man has been guilty, as well as *the counsels of the heart*, the aims and intentions of our actions and the fidelity of each one of us to our trust. For He who is the Judge, and who has the right to judge, is not a discerner of externals only, but is the revealer of all secrets.²

*Wordsworth.
Musculus.
Gorranus.
Menochius.
Chrysostom.*

Here we are taught—

(1) That the Lord Himself will come again to the earth.

(2) That He will reveal or *bring to light* the things which are hidden.

(3) That He will reward, will give *praise* to, every one who has been faithful to his trust, and has lived to His glory.³

Gorranus.

Then shall many whom this world now despises and loads with reproach be cleared from the false accusations of those who have sat in judgment upon them. Then also shall many who have received this world's *praise* be deprived of that which they coveted whilst on earth, and stand with all their secret sins made known before the judgment-seat of the great Judge. So that this word *praise* implies its correlative: those who have dispensed the goods of their stewardship faithfully shall have praise; those who have sought on earth the praise of men shall be stripped of this, and receive the blame or condemnation awarded to unfaithful servants,

*Musculus.
Alford.*

¹ *ἕως—donec.* “Non significat nos tunc judicatos: sed sensus est, ne judicetis ante illud tempus, quo veniet omnium judex Christus, qui omnia occulta revelabit et judicabit; ut non sit opus vos judicare. Postquam enim omnia per judicem Christum manifesta fuerint, non opus erit ut vos judicia vestra privata interponatis: qua judi-

cium est earum rerum quæ per se non satis patent.”—*Estius.*

² “Homo videt in facie, Deus autem in corde.”—*Pseudo-Jerome.*

³ “Ὁ ἑταῖρος, the praise that is due to the ministers of God, in contrast to the exaggerated praise which partisans were then giving, some to one Apostle, and others to another.”—*De Wette.*

those who have sought rather the praise of men than that of God.

Rom. II. 29.

We are forbidden to judge our brethren—

(1) Because this earth is not the place of judgment, and it is now *before the time* when a true judgment can be given.

(2) Because we know not the whole facts of a man's life, which are hidden from our sight.

(3) Because he who so judges usurps the office of God, who is the sole Judge of man—the only one who, knowing all things and the counsels of all hearts, is able to judge all men.

Royard.

* * "Aurem tuam, quæsumus, Domine, precibus nostris accomoda, et mentis nostræ tenebras gratia tuæ visitationis illustra; Qui tecum vivis et regnas in unitate Spiritus Sancti Deus. Amen."—*Missale*.

THE FOURTH SUNDAY IN ADVENT.

PHILIP. IV. 4—7.

(4) *Rejoice in the Lord alway : and again I say, Rejoice.*¹

Rom. xii. 12.
Phil. iii. 1.
1 Thes. v. 16.
1 Pet. iv. 13.

St. Paul had in the words immediately preceding spoken of those *whose names are in the book of life*. He now exhorts all those to whom he was writing, and through them all Christians, to *rejoice*. He carries them back to the contemplation of the goodness and the love of their Father, and, calling to mind the unspeakable benefit of their vocation by Christ, their adoption into the family and household of God, and their hope and expectation of eternal life, he bids them *rejoice in the Lord*. There is deep significancy in these latter words, in their application to the first converts to Christ. The Apostle was writing to those who were suffering persecution from the hands of the children of this world, and he bids those who had no cause for rejoicing in anything which this world could give to rejoice *in the Lord*. But to us also these words are an exhortation ; we are warned against rejoicing in evil, we are bidden not to rejoice in Satan and in the deeds of Satan, but to see that our rejoicing is ever *in the Lord*, about those things which will stand the test of His judgment and of which He will approve. But, moreover, we are thus to rejoice *alway*. It is the characteristic of the joy which springs up in the heart of the child of God, because of his

Fromond.

Estlin.

Pseudo-Jerome.

Hugo de S. Charo.

¹ "A text of rejoicing against the time of rejoicing ; whereby the Church intimates how we should spend our Christmas ensuing : not in gluttony and drunkenness, in chambering and wantonness, doing the devil more service in the twelve days, than in all the twelve months besides ; but rather in psalms and hymns and spiritual

songs, making melody in our hearts unto the Lord. I say, the Church, allotting this Scripture for this Sunday, teaches us how this holy time should be well employed, not in unholiness and merriment among lords of misrule, but in good offices of religion, as it becomes the servants of Him who is the God of order."—*Dean Boys*.

obedience and love to his Father, that it is susceptible of an ever-increasing amount of satisfaction. The joy of the world palls upon the taste, its pleasures grow less and less satisfying the more the votary of the world drinks of the cup of this world's delight. The Christian, and he alone, can thus *rejoice alway*. It is this constancy of rejoicing, in prosperity or in adversity, in pleasure or in suffering, which shows our rejoicing to be Christian rejoicing.

Augustine.

Alrey.

Theophylact.

Lelgh.

Boya.

Again I say, Rejoice. Because we have such constant temptations to repine, the Apostle reiterates his injunction, and by redoubling the mandate shows more forcibly the necessity for cultivating this Christian virtue of cheerfulness in the midst of all the trials of life. The troubles which we meet with in this world are indeed so many, the inclination to repine is so pressing, that he urges us with vehemence to this Christian duty. He would have us rejoice, however painful our lot may be; to rejoice in suffering as well as in the absence of suffering; to rejoice not only for mercies given to us, but also for those which are promised to us.

The joy, then, which we are to seek to possess and to manifest to others is such a joy as is seemly to those who are living in obedience to the Lord, and knit to Him in heart and affection. We cannot joy in the Lord if we are living in sin, for all sin separates us from Christ. But these words, *in the Lord*, are not merely a limitation of the joy, defining the kind of joy which a Christian should possess: they are words of comfort also; and when weighed down by the sense of sin, when we are unable to share in that cheerfulness which becomes the children of God, we are here pointed to the source of all joy, and are shown that all those who live in obedience to Him have the power and the source of rejoicing within them.

Cotton.

We are to rejoice, then, not as Gentiles in worldly prosperity merely, but as the children of God in Christ:¹ because of the call whereby God has called us out of darkness into His marvellous light; because of the blessing of redemption which we have through Christ; because of the grace and sonship given to us at our baptism into Christ; because of

¹ "Gaudete non in sæculo, sed in Domino: sicut enim nemo potest duobus dominis servire, sic nemo potest et in Domino et in sæculo gaudere, contraria enim sunt hæc duo gaudia; nam sæculi gaudium est impunita nequitia. Luxurientur homines, fornicentur in spectaculis, nudentur in ebriositate, ingurgitentur turpitudine; et ista mala

non impediatur, non alicujus rei timor, non aliquis morbus, non aliqua adversitas, sed sint omnia redundantia in pace carnis, in securitate mentis, et videte sæculi gaudium. Et ideo non in sæculo gaudete, sed in Domino; id est, non in iniquitate sed in veritate, non in flore vanitatis sed in spe æternitatis."—*Anselm.*

the glory promised to all those who are steadfast in the faith and obedient to the commands of Christ. We are to rejoice—

Piconio.

(1) In the afflictions and sorrows which befall us because of our union with Christ, which is comprehended in the words of the Apostle, *in the Lord*.

Chrysostom.
Theophylact.

(2) We are to rejoice more especially because of that faith which is His gift, for the grace which comes from Him, and for the hopes and promises which He has given to us.

Ephes. ii. 8.

(3) We are to rejoice, not that we are rich, noble, or wise, but because Christ has redeemed us from the bondage of sin, and accepted our repentance,¹ that He has given us innumerable benefits, has called us now into His kingdom on earth, and will hereafter receive us into eternal glory.

Corn. & Lap.

The signs and consequences of our being in the Lord, and therefore able to rejoice in Him, follow in the next verses—

(1) Kindliness and forbearance towards others.

(2) Freedom from undue care and anxiety as to ourselves.

(3) Communion with God in prayer.

(4) The peace which follows upon all these signs of our indwelling with God.

Cotton.

(5) *Let your moderation be known unto all men. The Lord is at hand.*

Heb. x. 20.
James v. 8, 9.
1 Pet. iv. 7.
2 Pet. iii. 8, 9.

In the previous verse the Apostle had told those to whom he was writing in whom they were to rejoice, namely, *in the Lord*; here he adds the manner of their rejoicing, that it should be with moderation, with kindliness of heart, with fervent charity towards all men: and he adds as the ground and motive for this, that *the Lord is at hand*.

Gorranus.

Moderation of soul—that is, kindliness of heart, gentleness, and forbearance towards others, candour, equity, meekness; and patience in suffering.² Let these be seen by all among whom you dwell, that they, seeing this evident proof of Christ's indwelling Spirit, may turn from their evil ways, and be converted. The joy of which the Apostle

J. B. Lightfoot.

Nat. Alex.

¹ "ὁ πενήτων τὰ ἱαντοῦ κατὰ καὶ ἔρομολογούμενος, χαίρει. Ἀλλως δὲ ἐνιστοὶ πενήτειν μὲν ὑπὲρ τῶν οἰκείων ἀμαρτημάτων, χαίρειν δὲ ἐν τῇ Χριστῷ."—S. Chrysostom.

² "Pro modestia Græcè est τὸ ἐπεικὲς, quod primo significat æquitatem; secundo, humanitatem; tertio, moderationem animi, qua etiam adversa, persecutiones, injurias, et hostes ipsos moderatè ferimus et toleramus."—Cor-

nolius & Lapide. "Τὸ ἐπεικὲς used substantively = ἐπεικία; does not mean 'becoming conduct,' nor 'modesty,' but according to constant usage in the New Testament = lenitas, 'gentleness,' 'pliability.' Comp. Acts xxiv. 4; 2 Cor. x. 1; 1 Tim. iii. 3; Tit. iii. 2; James iii. 17; 1 Pet. ii. 18."—Olshausen. "Τὸ ἐπεικὲς, your equity or gentleness."—Barrow, Sermon xxx.

has just spoken must indeed be within, but the effect of this joy in the heart must be evidenced by our life and actions, that sinners may be drawn to God by the example of holiness which we manifest. Let this *moderation* be known unto all men.¹ Moroseness is the child of care and of a troubled soul; let Christian joy be seen in you by the good and the evil, by the Jew and the Gentile, by those who are at enmity with you, as well as by those who are your friends, by all men.

And lest any should object that meekness and submission to evil would only cause our enemies to heap fresh troubles on our heads, he adds this for our encouragement, *The Lord is at hand*, who can deliver you, who enjoins this upon you, and who will defend you from all your enemies. He is *at hand* who will fulfil all your joy. *The Lord is at hand*. This is the watchword of the Christian at all times, in the midst of all trials; and thus St. Peter exhorts the converts to whom his Epistles were addressed, *The end of all things is at hand: be ye therefore sober, and watch unto prayer*. Thus he strengthens them to endure trial—thus he comforts them in their afflictions: these sorrows will not endure for ever;² and there is One near who will support you under all trials. For these words is *at hand* refer not only to the nearness of time of our Lord's coming, but also to His nearness of place to us at all times. *The Lord is at hand*—

(1) By His invisible presence and power to strengthen our weakness, and to support us in our feebleness, for He is *not far from every one of us*.

(2) He is ever near to His Church by virtue of His sacramental presence.

(3) He is ever near to His faithful people by His indwelling, and sanctifying, and peace-producing Spirit, for *the Lord is nigh unto all them that call upon Him, to all that call upon Him in truth*.

(4) He is *nigh* in judgment, to give to every man according

¹ "Let your equanimity or command of temper in all conditions be so constant and apparent that all men may see it, and the Lord too, who is at hand to assist you in it, and ere long will reward you for it."—*Beveridge, Sermon cvi. Works, vol. v.*

² "The nearness of the Lord's advent is assigned as a reason for patient forbearance. So similarly in St. James v. 8, *Μακροθυμήσατε καὶ ὑμεῖς, . . . ὅτι ἡ παρουσία τοῦ Κυρίου*

ἥγγικεν, &c. &c. The expression ὁ Κύριος ἥγγος is the Apostle's watchword; in 1 Cor. xvi. 22 an Aramaic equivalent is given, *Μαὶν δὲθά*: whence we may infer that it was a familiar form of mutual recognition and warning in the early Church. Compare Barnab. § 21, *Ἐγγὺς ἡ ἡμέρα ἐν ᾗ συναπολείται πάντα τῷ πονηρῷ, ἥγγος ὁ Κύριος καὶ ὁ μίσθος αὐτοῦ*. See also Luke xxi. 31; 1 Pet. iv. 7."—*J. B. Lightfoot.*

to his works, according to His own declaration, *Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be.* With this remembrance should all our designs, thoughts, and works be conceived and done.

Rev. xxii. 12.

Nat. Alex.

What can dispose the Christian to cultivate this temper of moderation, of meekness, more than the thought, that He who whilst on earth was the most perfect pattern of gentleness and meekness of spirit—He whose temper we are to imitate, and in whose steps we are to walk—is *nigh* us at all times.¹ This truth, that He is at all times very near to us, is most salutary for us to remember, since it encourages us in all trials and dangers to make our want known to Him who is thus *nigh* to all who call upon Him; it also brings to our recollection the fact of our membership in Christ, and our hope of being conformed to His image. This should strengthen our faith, should quench in us all sinful and vain desires, and give us power to overcome all temptations.

Olahausen.

Quenel.

In addition to the meaning which these words now bear, at the time when St. Paul wrote they doubtless bore one other meaning. To the Christians suffering persecution under the hand of their countrymen the Jews, these words declared that the Lord was *at hand* to remove the sufferings under which they then groaned. He was at hand to take away the power of the persecutor by the destruction of Jerusalem. This judgment of God against the nation of the Jews is what is meant in many places of Holy Scripture by the declaration that He is *nigh at hand*.²

Sionnet.
Macknight.
Whitby.

Let us all, then, remember in temptation or in sorrow that our *Lord is at hand* :—

(1) In respect of His Divine presence and power, by which He reigns even in the midst of His enemies.

(2) By the efficacy of His sanctifying Spirit, by which He dwells in the hearts of His faithful children.³

(3) In respect of that judgment day which is indeed *at hand* to all mankind.

Leigh.

(6) *Be careful for nothing; but in every thing by*

¹ "*Modestia vestra, ait Apostolus, nota sit omnibus hominibus, Dominus prope est. Dignum est enim ut modestia nostra nota sit, sicut Domini Dei nostri modestia cunctis innotuit. Quid enim magis incongruum, quam ut immoderatè agat homo, conscius propriæ infirmitatis, quandoquidem apparuit inter homines modestus Dominus majestatis? Discite, inquit, à me quia mitis sum et humilis corde, ut possitetiam*

modestia vestra innotescere cæteris."—*S. Bernard in Vig. Nat. Dom. Serm. iv.*

² See Whitby on this verse. "En effet la guerre des Juifs commença six ou sept ans après le temps de cette Épître."—*Sionnet.*

³ "Christus brevi ad judicium veniet . . . Aut ut S. Augustinus et Divus Thomas, propè et intra vos est potentiâ invisibili vestram infirmitatem sustentans."—*Fromond.*

Ps. lv. 22.
Prov. xvi. 3.
Matt. vi. 25.
Luke xli. 22.
1 Pet. v. 7.

prayer and supplication with thanksgiving let your requests be made known unto God.

Piconio.

Because *the Lord is at hand*, and the world, with its solicitation to sin, as well as its persecution for those who live godly, is passing away;¹ because He is near to us, who can give more than we can desire or ask: therefore the Apostle bids us *be careful for nothing*.

(1) Not for the things necessary for this life, for we have a Father who knows all our wants; nor because of our sufferings, for these shall speedily pass away.

Chrysostom.
Corn. & Lap.

(2) Not because of the judgment to come, about which he would remove our fears by calling us to that holiness of life which shall enable us to meet the Lord without dread, and shall take away all undue care from us.

Hugo de S.
Cuaro.

Since the Apostle is about to press upon us the blessedness and the duty of prayer, he first, by bidding us *be careful for nothing*, removes anxiety of mind, which is a great hindrance to earnest effectual prayer.

Olshausen.

Nat. Alex.
Quessel.

Airey.

Olshausen.

Macknight.

The word *prayer* denotes the form of our worship.² It embraces faith in God, and comprehends all acts of adoration to Him. All aspirations of love, all acknowledgments of His goodness, and every confession of our own unworthiness, are so many acts of prayer. The word *supplication* denotes the import of our prayer, involving in it the invocation of God: at other times prayer seems to include all petitions for temporal and spiritual things; *supplication* for deliverance or preservation from evils. *Thanksgiving* has reference to past mercies from God—with which, indeed, all supplications for future blessings are to be joined. And this is to be our continual practice—we are to offer up prayer, supplication, and thanksgiving *in every thing*; thus differing from those who seek help of God only in times of great difficulty. The true Christian knows the need of God's gracious help at all times and on all occasions, and he seeks God by habitual prayer, and will always be thankful—yes, even in afflictions and sorrows, since they are the means by which God purifies the soul, and makes us to be partakers of His holiness.

¹ "*Dominus propè est. Scit quid opus sit vobis antequam petatis eum, nihil solliciti estis.*"—*Sedulius*.

² "*Τῇ προσευχῇ καὶ τῷ δέησει.* The repetition of the article shows that the two terms are independent of each other (Winer, § 18, 5, p. 146 seq.). The distinction between them is, that the former denotes the *form*, the latter

the *import*; the former *prayer* generally, the latter *supplication*. Compare Olshausen on Ephesians vi. 18, and Harless, who rightly observes *δέησις* is *entreaty*, *προσευχή*, *prays*; i. e. *προσευχή* has, from use, been invested with the idea of a *res sacra*, *δέησις* not."—*Wiesinger in contin. of Olshausen*.

There is a perpetual flux and reflux between God and the souls of His faithful children. The beginning is from God, who breathes into the soul the desire for union with its Maker, and the soul breathes back in prayer to God its desire to serve Him: God pours into the soul all spiritual life, and gives that which the soul inspired by Him at the first has derived from God; whilst the thankful soul responds by its acknowledgment of these blessings in songs of thanksgiving, which God approves and rewards. Thus is the Author and Finisher of the Faith, the *Alpha and Omega, the first and the last*, the beginning of all spiritual life, and the end of all man's desires.¹

Fromond.

Rev. 1. 8, 11

When suffering in this life, when others afflict you, be not over-careful, but pray assured that through prayer you will be made *careful for nothing*. Care and prayer are more opposed to each other than are fire and water.

Bengel.

(7) *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

John xiv. 27.
Rom. v. 1.
Col. iii. 15.

And connects these words with those which precede. The peace of God, that is, shall keep you if you manifest this charity, and continue instant in your prayer to God.² *The* Jones.

¹ "This completes the lessons which the Church services impress upon us during the Advent season. Two Sundays ago we heard of the help and blessing of Holy Scripture; last Sunday, of the ministry and ordinances of the Church; to-day, of the crowning blessing of all, the presence of the Lord Himself. All alike are intended to fit us for *putting on the Lord Jesus Christ* now, and meeting Him hereafter; but it is only through His presence among us by His Spirit that we can profit by His outward ordinances, by the Scriptures, by preaching, by united worship, by His Sacraments, by the various ministrations of His Church. Thus, too, we trace the connexion between the Collect and the Epistle, and shall be taught by both to offer up our own petitions at the throne of His grace. 'O Lord, raise up (we pray Thee) Thy power and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in

running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom with Thee and the Holy Ghost be honour and glory, world without end. Amen.'"—*Bishop Cotton*.

² By some these words are regarded as a prayer rather than a declaration. "Among other phrases proper to the Hebrew and Syriac languages, this was one, to express a prayer or a wish in the future tense. . . Thus, though the words of the Apostle are literally rendered, *the peace of God shall keep your hearts*, yet, in all probability, it is a prayer of the Apostle for the Philippians, who, as it appears from the 15th and 16th verses of the third chapter, began to have differences among themselves about opinions, and therefore the judicious translation of the Mons Testament renders it in French thus: 'Et que la paix de Dieu qui surpasse toute pensée garde vos cœurs et vos

peace of God is used in Holy Scripture in a comprehensive sense, including—

(1) The reconciliation of man to God when brought back from his wanderings to the fold and household of his Father. In this way Christ is spoken of as our peace, because He is the author and cause of this reconciliation of man to God. *For He is our peace, who hath made both one, and hath broken down the middle wall of partition; . . . so making peace.*¹

Chrysostom.

Ephes. ii. 14,
15.

Ambrose.

Hugo de S.
Charo.

(2) It is used for God, who is peace, whose presence is communicated to us through the indwelling of the Holy Spirit, who is God; who is indeed perfect peace and love; He who can alone keep our hearts and minds in peace.

(3) It is used for peace of conscience, such as the soul which is at one with God, which has God dwelling within it, obtains as the inestimable result of that presence.

Corn. & Lap.

Hammond.

(4) It comprehends peace with our fellow-men, which the soul when reconciled to God obtains by its victory over the evil passions of anger, and hatred, and malice, and which it manifests by its *moderation . . . unto all men*. It is this peaceableness which God has commanded and bequeathed to us as one of the fruits of redemption through the death of Christ that is here chiefly meant. It is clear, however, that the peace of justification within must go before the manifestation of this latter peace, which is but its fruit.

Of this *peace* the Apostle says—

(1) That it is not of this world; it is *the peace of God*, that which comes from Him and is His gift.

Royard.

(2) He points out its greatness, its immensity; it *passeth all knowledge and understanding*, for the peace of God is, like Himself, unbounded.²

Gorranus.

Beausobre.

(3) He describes its effects; it keeps or preserves the heart from evil. It is its guard and defence against all that can befall us in this world. The term used is a military term implying keeping as a garrison keeps possession of a besieged town, as though to remind us that man is beleaguered by his foes on all sides, and needs this constant defence.

Corn. & Lap.

Olahausen.

The peace, then, which is here prayed for is a peace wrought by God; a peace retaining the heart in fellowship with God.

esprits.'"—*Hicks' Sermons*, vol. iii. Sermon 6.

¹ "Ἡ εἰρήνη τοῦ θεοῦ, ἣν πρὸς τοὺς ἀνθρώπους εἰργάσατο, πάντα νοῦν ὑπερέχει. Τίς γὰρ ἂν προσειδέκησιν, τίς ἂν ἤλπισεν τοσαῦτα ἐσεσθαι ἀγαθὰ; ἅπασιν ἀνθρωπίνην ὑπερβαίνει διάνοιαν, οὐχὶ λόγον μόνον ὑπὲρ τῶν ἰχθρῶν, ὑπὲρ τῶν μισούντων αὐτόν,

ὑπὲρ τῶν ἀποστρεφόμενων, ὑπὲρ τούτων τὸν νοῦν ἐκδύναμι τὸν μονογενῆ οὐ παρητήσατο, ὥστε εἰρήνην ποιῆσαι πρὸς ἡμᾶς."—*S. Chrysostom*.

² "Pax ista præcellit omnem intellectum nostrum, neque sciri à nobis nisi cum ad cœlestia venerimus potest."—*Augustine, De Fide*, 16.

The Apostle prays that this peace of God may so preserve those to whom he is writing that they may be able to cleave stedfastly to Christ, and not be overcome by the temptations of the flesh nor by the suggestion of doubts as to the faith, and so lose their hold of God. And this prayer is in accordance with God's own promises; who, however, let us note, continually promises to us, not so much deliverance from sorrow and affliction, as His presence and peace in the midst of them. Sabbath.

Keep your hearts, the will and affection of man; *and minds*, the intellectual powers; for St. Paul prays not only that with their affections they may cleave to Christ, but that their intellectual faculties may be preserved from the false reasonings of unbelievers, from the doubts and disquietude as to the grounds of the faith which are the fiery darts of the Wicked One. *Through Jesus Christ*—that is, in Jesus Christ, in the faith of Christ, so that each one as a living branch may be kept in the true Vine, Christ Jesus, by His grace and merits, given to those who remain united to their Lord and Saviour. Corn. & Lap.
Macknight.
Cotton.
Ecumenius.
Dion. Carth.

* * * “Prope esto, Domine, omnibus expectantibus Te in veritate: ut in adventu Filii Tui Domini nostri placitis Tibi actibus præsentemur. Qui Tecum

vivit et regnat in unitate Spiritus sancti unus Deus per omnia sæcula sæculorum. Amen.”—*Breviarium Ambrosianum*.

THE NATIVITY OF OUR LORD;
OR, THE BIRTHDAY OF CHRIST, COMMONLY CALLED
CHRISTMAS-DAY.

HEBREWS I. 1—12.

Numb. xii. 8. (1) *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.*

IN this prologue to the Epistle to the Hebrews St. Paul lays down four cardinal facts for the establishing the authority of the Gospel of Christ. He asserts—

(1) That the same God who spake of old by the mouth of the various prophets in the times of the old dispensation, hath also spoken in the time of the new dispensation.

Acts vii. 53. (2) That the person by whom the revelation was made in *these last days* was the Son, who, inasmuch as He is the Son of God, is superior to the angels by whom the Law was given.

(3) That He by whom this Gospel was made known unto men is the Creator of the world, the Judge and the Ruler of the whole world, to whom all men will hereafter have to give account.

Macknight. (4) That He who revealed this Gospel to mankind laid down His life, and by so doing cleansed men from their sins.

Corn. & Lap. Fromond. *God, who at sundry times* (πολυμερῶς) : in fragments, not the whole revelation at once, but one portion at one time, another at a different time—to one prophet one truth, to another a distinct truth ; *and in divers manners*, by type and prophecy, by ceremonial and direct revelation,¹ by word and by vision—

¹ “Πολυμερῶς et πολυτρόπως, sive multifariam multisque modis, non sunt synonyma, sed varia ac diversa : si enim demonstrativa scientia rejicit synonyma ut superflua, multò magis doctrina cælestis, quæ brevitatem amat, repudiabit. Prima ergo vox potest verti, Frequenter, sive plerumque vel

multipartè, ut sic dicam, sive per multas partes et non omnia simul. . . . Alterum adverbium ad varios modos divinæ ad nos elocutionis referendum est ; nunc per somnium, nunc in vigilia.”—*Salmeron*.

“—Nam μέρος etiam de tempore dicitur, Coloss. ii. 15 : ἐν μέρει ἑορτῆς,

appealing to the senses by His works, to the imagination of man by lively images, and to the intellect by spiritual truths. *Spake in time past unto the fathers*—that is, the fathers of the nation to whom he was writing. And he says *in time past*, since the last of the prophets to whom this message had come had now been a long time dead. *By the prophets*, not by one, but by many, thus showing the imperfection of that which they delivered, and proving that they did but *prophesy in part*.

Hugo de S.
Charo.

Piconio.
Dion. Carth.
Malachi
lived
B.C. 400.
Bengel.
1 Cor. xiii. 9.

In these words *in divers manners* there seems to be a reference to the variety of the subject-matter of those things by which the knowledge of God is conveyed to men, inasmuch as God appeals—

(1) To the intellect with things which commend themselves to the reason and judgment.

(2) He addresses the imagination of men by the greatness and sublimity of that which He reveals to them.

(3) He strikes the outward sight and the senses of men by the beauty, the harmony, and the glory of His works.

Cajetan.

The whole of this prologue is a series of antitheses, and in these words we are called upon to note—

(1) That God spake to the fathers of the world, to Enoch and to Noah, and to the patriarchs of the Jewish people, Abraham, and Isaac, and Jacob, in various fragments of the truth uttered to them at *sundry times*, but to us fully and at once.¹

(2) To them He spake *in divers manners*, by various modes; to us in one way, *by His Son*.

(3) To the Jews of old He spoke *by the prophets*, men like themselves; to us by Christ, the only-begotten Son of God, very God of very God.

Tirinus.
Wordsworth.

(4) To the Jews in old time, at a remote period; to us at the present time, now, *in these last days*.

Corn. A Lap.

(2) *Hath in these last days² spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds.*

Deut. iv. 30.
Ps. ii. 8.
Matt. xxii. 28;
xxviii. 18.
John i. 3, 17;
iii. 25;
xv. 15.
Rom. viii. 17.
1 Cor. viii. 6.
Gal. iv. 4.
Eph. i. 10.
Col. i. 16.
Heb. ii. 3.

in parte festi, h. e. in festo, statuta temporis parte celebrato."—Carpsovius in loco.

1 "Non enim omnia, nec eadem, omnibus prophetis revelata sunt; sed quasi partibus mysteriorum distributis, alia aliis inspirata. Exempli causa: Isaïæ, partus Virginis et passio Christi; Danieli, tempus adventus ejus; Jonæ, ejusdem sepultura; Malachiæ, adventus præcursoris."—Estius.

2 "ἔσχατον τῶν ημερῶν corresponds to the Hebrew term אחרית הימים, and express the notion never merely of a simple future which is to follow the present, in the course of ordinary historical development, but always that of the end or final period, which is to conclude all history, and prove the utmost boundary of the speaker's circle of vision," (see 1 S. Peter i. 20).—De-litzsch on the Hebrews.

Hath in these last days, after which there is to be no other revelation, since the whole Gospel was delivered unto men by Him at one time and for ever. Hence the whole time from the Incarnation of Christ until the general judgment is called specifically *the last times*, after which there is to be no more time. *Spoken unto us*—men of the present age, of this generation; for St. Paul is addressing the Jews to whom Christ had preached, and in whose sight He had done His mighty works. *By His Son*, in whom are all the treasures of the wisdom and of the knowledge of God; yea, who is Himself the Wisdom of God, and eternal Truth itself, for the truth of the Gospel is revealed to us by Him who is the Truth itself. *Whom He hath appointed heir*, or Lord, *of all things*,¹ the ruler and redeemer of all alike, whether Jew or Gentile. *By Whom also He made the worlds*: for we are told expressly that Christ, who Himself made the worlds, derived being and authority from the Father. Thus the Father made the worlds, since He the Unbegotten was the source of the Begotten Son, the origin from Whom the Son who *made the worlds*, took His nature and derived His power to create all temporal, visible, and mutable things; for by the ministry of men and of angels the Father created nothing.

The Jews to whom St. Paul is here writing understood by this word Son, the Messiah, the very God; for when Christ declared Himself to be the Son of God, they accused Him of blasphemy in making Himself equal with God—that is, God Himself. For Christ, inasmuch as He is God, is by His Divine nature *heir of all things*, that is, Lord of all things, antecedent to any appointment and from eternity. But, as according to His Divine nature He is Lord, according to His human nature inseparably united to the Godhead in the one person of Christ Jesus, He is so *appointed* in time by the Father; for appointment implies a subordinate derivative power, and hence can only be spoken of the human nature of our Lord.

Christ, then, is *appointed*² by the Father *heir of all things*

¹ “*Κληρονόμον*, *heredem*—id est Dominum; nam et Latinis heres idem est quod herus. Christus in cælum evectus rerum omnium est Dominus, à Patre scilicet hoc jure accepto, Eph. i. 20, 22; 1 Cor. xv. 27. Sic infra ii. 8. Patribus hereditas data terrestris et caduca, Christo cœlestis et æterna. Hic sensus sublimior Ps. ii. et viii.”—*Grotius*.

“The principal idea in *κληρονομία* is not that of a possession which any

one receives through the death of another, but a possession which he on his part can transfer as an inheritance to his posterity; consequently, a permanent possession over which he has sole authority.”—*Olahausen*.

² “*Quem constituit*. Ad humanitatem Christi per se pertinere dominium illud universorum, de quo hic agitur, verbo illo, *constituit*, admonemur: quod non innatam, sed datam potestatem designat. Ad humani-

according to His human nature, and inasmuch as He is man, but yet in virtue of His Divine filiation, and of the union of the Divine nature of Christ with the manhood taken of the Blessed Virgin. To appoint Him heir or Lord may, indeed, be affirmed of man, but to make Him Lord of *all things* created cannot be said of Him as man merely, but of that Man who was at the same time the Only-begotten of the Father, and because He was the Sole-begotten. Hence the Apostle points with such emphasis to the two natures of Christ Jesus united in the one person of the God-man. By reason of the one nature, and because He has humbled Himself to be made man, He was appointed the *heir of all things*; by the other nature He possessed all power, so that *He made the worlds*.¹ Cajetan. And in these latter words the eternal generation of Christ is asserted. He was before the worlds which He made, or, as St. John says, He *was in the beginning*; whilst in the same words we have the declaration of Christ's almighty power, inasmuch as He is presented to us as the Maker of heaven and earth, *the worlds*; and also His difference in person from the Father, since He *by whom* the Father worked must needs be different from the One source of creative power.² John 1. 1. Guiliand.

The Father hath spoken to us in Christ—

(1) By the act of begetting Him who is the Word of the Father: the revelation of the will of God was made known to man from the beginning.

(2) By the act of incarnation, by which the Word of God was made flesh and dwelt among us, and declared to us the will of the Father. It is this latter act of the Father which is here referred to.

The argument of the Apostle is this, that the same Father who spake in time past by the prophets has now spoken by

tatem, inquam, per se dominium illud pertinet, quamquam non propter se, sed propter personam Verbi hypostatice eidem unitam: ob quam dixit Ipse Christus de se, ut homo erat: *Data est mihi omnis potestas in celo et in terra*, Matt. xxviii. 18."—Hardouin.

¹ "Δι' οὗ.—Grotius translates this, *for whom*; but imperfectly, because δία with the genitive signifies the efficient, and not the final cause."—Macknight.

² "Sicut instrumentum ab artifice movetur ad actionem, non contrā; ita Filius vim et operationem suam omnem accipit à Patre, non Pater à Filio: ut proinde Filius quodammodo medius sit

inter Patrem et creaturam; sicut instrumentum medium est inter artificem et opus. Quæ tamen comparatio non eò trahenda est, ut Filium cogitemus Patre minorem: non enim Filius est instrumentum Patris: sed quomodo per Eum Pater operatur, hac instrumenti similitudine ex parte declaratur. Alii, cum Augustino, comparisonem adhibent ideæ sive exemplaris in mente repositi, per quod artifex operatur. Sic enim Pater per Filium operatur, tanquam per ideam in qua rationes sunt omnium agendorum. Quæ expositio quandam habet probabilitatem ex sequentibus."—Estius.

Hugo de S.
Charo.

Theophylact.

Guilliaud.

Ribera.

the Son, in a different manner indeed, but not in the utterance of different, still less of contrary truths. Hence he says not that Christ has spoken, however true this is, but that the Father has spoken to us by Christ, because it is a necessary part of his reasoning to show that the Old and New Testaments have the self-same Author. It was the self-same Father who, according to Christ's own parable, having first sent His servants to the husbandmen in the vineyard, at length, when they had killed these His messengers, sent unto them His Son.

The fathers and prophets, indeed, who of old declared God's will to man, received the knowledge which they taught by means of figures, and by figures made known the truth to the people. Christ, who was in the bosom of the Father, the very Word and express image of the Father, had full knowledge of all that He revealed to man, and declared it without figure.¹

Ps. cx. 1.
Isa. i. 4, 14;
xiv. 9.
2 Cor. iv. 4.
Eph. i. 20.
Col. i. 15, 17.
Heb. vii. 27;
viii. 1;
ix. 12, 14,
26;
x. 12;
xii. 2.
1 Pet. iii. 22.
Rev. iv. 11.
Cajetan.

Hugo de S.
Charo.
Piconio.
John xiv. 9.
Limbroch.
Macknight.
Froumond.
Corn. à Lap.

Tirinus.

Tena.
Sasbout.

(3) *Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;*

Who being—that is, who ever subsists in His Divine nature, the glorious brightness (ἀπαύγασμα) of the Father, from whom He proceeds. And ever continues unchangeable as the perfect image, beholding which man might indeed behold God, since Christ is not a mere outward resemblance, but is in Himself essentially the very *express image*, consubstantial in person with the Father. And not as other natures, which possess a mere casual resemblance only—types and shadows of the Eternal—He exists the adequate, consubstantial, eternal, and unchangeable presentment of the Father. Able Himself to rule all things—as at the first *He made the worlds*—and actually *upholding all things by the word of His power*, by His powerful efficacious word,² without effort, and by His mere will only: sustaining all things by that word by which at the first He spake, saying, *Let there be*, and all things came into being. And this exercise of almighty power Christ did by *His power*: not, that is, upholding the worlds by any delegated

¹ “Ἐλάλησεν — locutus est nobis. Locutus dicit in præterito perfecto, cum supra dixisset loquens; et bene, quia prima locutio fuit imperfecta, hæc autem perfecta.”—Gorranus.

² “Ῥῆμα τῆς δυνάμεως αὐτοῦ est δύναμις τοῦ Θεοῦ, Ipse Deus: ut sensus verborum sit, *Conservat omnia vi sua*, seu, *per Se ipsum*.”—Carpsovius.

power, but by His own, inasmuch as He is the Almighty One, who possesses power in Himself, since He is God.

And He who was thus before all worlds, having taken our nature and lived on earth, having *by Himself*, and by means of no other sacrifice, *purged our sins*—not His own, for though He was of the seed of Abraham, very man, yet had He no sin, being the sinless one—He ascended into heaven, and *sat down* as the ruler and judge of mankind. He no longer is represented standing, as the ministering priests stood, but He is revealed to us sitting, to denote the accomplishment of the sacrifices and the commencement of His own glorious kingdom. He *sat down*, not by position of body, but by rest and authority ; *at the right hand*—in place, that is, of the highest goodness, honour, and glory ; in *the majesty* of rule, no longer suffering humiliation at the hands of men ; *on high*, and not as formerly upon this earth.¹

Cajetan.

Estius.

Heb. x. 11.

Bengel.

Cajetan.

In these words we are taught this truth as to the nature of Christ, that He is *the brightness* of the Father's *glory*, proceeding from the Father as light flows from a luminous body. And the fitness of this image of light and the sun is seen in these particulars :—

(1) The generation of the Son is not casual, but is in accordance with the nature of God ; as the rays of light issuing from the sun in the heavens are not casual, but are in accordance with its nature. For as the sun is never without the rays of light which proceed from it, and the rays of light are never without the sun ; so is the Father ever with the Son, and the Son ever with the Father, proceeding from Him, but never separate from Him.

Cyrl.
Ambrose.

Salmeron.

(2) We are here taught that the generation of the Son from the Father is without mutability of the substance of God ; as the rays of light proceed from the sun without changing the substance of the sun itself.

Corn. & Lap.

(3) We have also a significant image of the eternal generation of the Son ; for as light which proceeds from the sun is coetaneous with the sun itself, so is the Son of God co-eternal with the Father.

Wisd. vii. 25,
26.
Tertullian.

This word *brightness*, again, has reference to the whole argument of the Apostle. The word implies that He emanates immediately from the Father without the interposition of any other ; in this being essentially unlike those ministers

¹ " Per dexteram non Deum corporaliter deformavit, sed magnitudinem demonstravit honoris. Dum dixit in *excelsis*, ostendit Eum omnibus altiore et supereminentem esse, qui etiam

usque pervenit solium paternæ claritatis. Sicut ergo Pater in excelsis est, sic et Filius : consensus enim nihil demonstrat aliud nisi honoris æqualitatem."—*Rabanus Maurus*.

Pierce. of His who are made or commissioned by the Father and the Son. By Him we know the Father, as we know of the sun in the heavens by the light which comes from it. We cannot indeed, because of the weakness of our eyesight, look upon the sun itself, but we see the sun in the brightness which streams from its body; so because with our mortal eye we could not see God and look on the Divine essence—for *no man hath seen God at any time*—Christ came, that seeing Him we might see God, and that He might thus manifest the Father to us in the only way in which we can behold Him.¹

In men and in angels is some portion, some shadows of the glory of God the Father; for they and we are lights, lighted by the *Father of lights*; but in the Son alone is the whole glory and brightness of the Father.

In that Christ is asserted to be the *image* of the *person* of the Father, we have declared the distinct personality of the Father and the Son, inasmuch as the image must needs be distinct from that of which it is the image.

In the declaration of the office of Christ is manifested His greatness, since He, who *upholdeth all things*,² must needs be greater than that creation which He sustains by His will. And the power of His will and word was shown to us in His life on earth; since by a word he calmed the tempest on the lake, by a word at one time He healed the sick, and by a word at another He raised the dead. And this assertion, that Christ upholds all things, implies that He, who made all things at the first, still preserves that which He made; that He governs and that He directs all things. In this is His work as a ruler fully expressed.

He *purged our sins*, cleansing us—

(1) From that impurity in the sight of God, the guilt and stains which had been contracted through our sins; these He cleansed away by His blood-shedding.

(2) From that weakness and readiness to sin which we contract by every act and fasten upon us by every habit of sin; these He puts away from us by His gracious Spirit, given to every one of His members; for though the first is

Limborch.

¹ Compare Wisdom vii. 24—26: Πάσης γὰρ κινήσεως κινητικώτερον σοφία· διήκει δὲ καὶ χωρεῖ διὰ πάντων διὰ τὴν καθαρότητα. Ἄτμις γὰρ ἴστι τῆς τοῦ Θεοῦ δυνάμει, καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινής· διὰ τοῦτο οὐδὲν μεμαμμένον εἰς αὐτὴν παρεμπέπτει. ἈΠΑΥΓΑΣΜΑ γὰρ ἴστι φωτὸς αἰδίου, καὶ ἰσοπυρον

ἀκρῆλιδτον τῆς τοῦ Θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

² This truth is asserted by Philo, who, speaking of the Divine Word, calls Him ὁ πηδαλιούχος καὶ κυβερνήτης τοῦ παντός λόγος θεῖος—the Helmsman and Pilot of all things. See Philo *De Cherubim*, quoted by M^cCanl on the Hebrews.

what is chiefly meant in these words, the last gift is also implied.

Here again is the twofold nature of Christ set before us. As God, He effectively put away the sins of men ; as man, He died in order to pay that penalty which mankind had incurred through sin ; whilst He changed the temporal consequences of man's sin into the very means by which the virtues of man might be exercised and strengthened.

Salméron.

Christ, then, is our Creator, since by Him were the worlds made. He is our Preserver, since He still upholds all things at every moment by the word of His power. He is our Redeemer, since by Him were our sins purged away, and we ourselves released from captivity to Satan. He is our Ruler and Guide, since He has sat down for ever at the right hand of the Majesty on high to direct and govern all His people. And He is all this as the almighty, co-equal, co-eternal Son of God : for in that He is the *brightness* of the Father's *glory*, He is co-eternal, as brightness is coeval with that from which it streams ; as He is the *express image* of the *person* of the Father, He is consubstantial with the Father ; as He is able to uphold all things, He is co-equal in power, inasmuch as He is almighty.¹

Hugo de S. Charo.

Th. Aquinas.

The nature and office of Jesus Christ, as here stated, carry us back to the fourfold figure which Ezekiel saw in vision.

Ezek. I. 10.

(1) The first face was that of a man, as here Christ is presented to us as the man who, because of His human nature, was made *heir of all things*.

(2) The second face is that of an eagle, in which is figured the Divine nature of Him who is *the brightness of the Father's glory*.

(3) The third face was that of a calf, in which we have expressed the sacerdotal and sacrificial character of Him who, by the offering up of His own body on the tree, has for ever purged away our sins.

(4) The fourth image was that of a lion, in which we have the type of Him who is *the Lion of the tribe of Judah* : and who, as King of kings and Lord of lords, has for ever *sat down on the throne of the Majesty on high*.

Rev. v. 5.

Corn. à Lap.

In the Epistle, then, for this day, thus far we have two great facts stated :

(1) There is no lord like unto our Lord ; *among the gods there is none like unto Thee, O Lord*. There are, indeed, gods

Ps. lxxxvi. 2.

¹ " *Il est la splendeur de la gloire : c'est à dire, comme il procède de Dieu sans corruption, sans division, sans succession de temps, et sans différence de nature ; de même que la rayon procède*

de la lumière visible sans corruption, sans division, sans succession de temps, et sans différence de nature ; et qu'ainsi il est vrai Dieu comme lui, et égal à lui en toutes choses."—*De Saci*.

1 Cor. viii. 5. *many, and lords many*; but the gods of the heathen are but idols. The angels of God are glorious as the messengers of God, who stand always in His presence and do His bidding; they are, however, but creatures, not creators. The prophets of God are ministers sent by Him to reveal His will, and to make known His commandments to men; they speak, however, not of their own knowledge, and they do but *prophesy in part*. The priests of God, when they offered sacrifices, offered that which *could never take away sin*, nor *purge the conscience*. Christ, alone unapproachable in His attributes, is the Maker, the Creator of all things; the express image of the Father, glorious as He is glorious; the Redeemer of the whole race of mankind, who alone can put away the sins of the world.

1 Cor. xiii. 9.

Heb. ix. 14;
x. 11.

(2) The works of Christ are not like the works of any created being, for in their perfection they all proclaim, *There is none that can do as Thou doest*; this the Apostle declares to be evident in three particulars:—

John i. 3.

a. In their completeness; the work is unlimited, and extends to every creature. *He made the worlds*—that is, all things visible and invisible, for *all things were made by Him*.

John i. 9.

β. In the greatness of the gift to all rational creation, for He is the light; the illumination of all things rational; *the True Light which lighteth every man that cometh into the world*: since He is *the brightness of the Father's glory*, as well as *the express image of His person*.

γ. In that His perfect work is the justification of all His saints, since He is light and life and justification to all those who believe in Him, for *having purged our sins* by His death on the cross, He rose to give life and justification to man; and not until He had finished this His perfect work did He enter into His rest and sit down¹ in heavenly places at *the right hand of the Majesty on high*.

In these three particulars is Christ alone in His work: the angels of God created not; none can give life and light but Christ alone; and He only is the Redeemer of mankind and the Justifier of those who believe.

Th. Aquinas.

(4) *Being made so much better than the angels*,²

¹ "Ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψίστοις. Sensus planissimus est, COLLOCAVIT SE et regnat ad dexteram Dei Patris, h. e. cum Deo Patre, nempe per majestatem, sibi ex unionis gratia communicatam secundum carnem. Dicitur ἐκάθισεν, sed

ταυτὸν; i. e. sedere se fecit, ipse se collocavit: vide Kusterum *De Verbis Med.*, i. 66, p. 60."—Carpovicius.

² γενόμενος—"having become in His human nature so much greater (καίτε-

as He hath by inheritance obtained a more excellent name than they. Eph. i. 21.
Phil. ii. 9, 10.

The Apostle, having in the previous verses asserted the superiority of the Messiah to the prophets who spake of Him, now proceeds to show His superiority over even the angels of God. He speaks of Him as *being made*, in His human nature, *so much better*; because, being the Son of God—according to His essence, God of God—He united the lower nature of man to that Divine nature; and thus, in His one person, was superior to all created beings, even to the angels of God. And this superiority was shown in the *name* or nature which He bore, and which was His by *inheritance* from the Father, from whom He had His origin. Others may, indeed, become the sons of God by creation or by adoption, as men and the angels in heaven, but of Him alone can it be said that He inherits this name; that He has this name because of His very nature, since He is the only-begotten Son of the Father. And the inherent power here spoken of, which he has by *inheritance*, is in contrast to that sovereignty over created things which He, the Son of Man, had by reason of His humiliation in taking our nature. This power He had, not because of His deeds on earth and by reason of His fulfilment of the will of the Father, but because He was of the same nature with the Father. In this way He is contrasted with the angels of God. The name of angel is a name of service; the name of Son implies inheritance; and Christ has this name because He is not a servant, but a son, and *the heir of all things by nature*.¹

Estius.

Cajetan.

Piconio.

Macknight.
Hugo de S.
Chazo.
Tirinus.

Fromond.

Limborch.

(5) *For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?* 2 Sam. vii. 14.
1 Chr. xlii. 10;
xxviii. 6.
Ps. li. 7;
lxxxix. 26,
27.
Acts xiii. 33.
Heb. v. 5.

Having, then, set before us the essential dignity and pre-eminence of Christ, as—

(1) The Son and heir of all things;

τιον) than the angels; for in His Divine nature He was always greater than the angels."—*Wordsworth*. "*Melior angelis, quia habet multa quae non habent angeli.*"—*Anton. Nebriiss*.

¹ "Where we read, Isa. lii. 13, 'Behold, My Servant shall prosper, He shall be exalted and extolled, and be very high,' the Chaldee reads, '*My Servant the Messiah*' [ιδού ουνήσει ὁ παῖς μου, *Sept.*]; and Abrabaneel

confesses that the ancient wise men of the Jews did interpret that place of the Messiah after this manner, that the Messiah should be exalted above Abraham, above Moses, and that He should be higher than the angels themselves. And agreeably to this known doctrine of theirs, it is that the Apostle thus speaks, signifying Christ to be indeed the *Messiah*, and so superior to the angels themselves."—*Hummond*.

(2) As the Creator of all things visible and invisible, as He by whom the worlds themselves were made;

(3) As equal in majesty and glory with the Father, inasmuch as He has sat down on the right hand of the Majesty on high;

The Apostle proceeds to affirm that Christ is greater than the angels of God in these three particulars:—

(1) In respect of His Sonship: of Him only can it be affirmed, *Thou art My Son*.

(2) As to His rule over all: *And when He bringeth in the first-begotten into the world, He saith, And let the angels of God worship Him*.

(3) In respect of the eternity of His nature and creative power: *Thou in the beginning hast laid the foundation of the earth*.

Th. Aquinas.

Primarily these words were spoken of Solomon, spiritually and in their strictest sense of our Blessed Lord, of whom Solomon was a type—who, as being the seed of David, as the ruler over Israel, as the prince of peace, in whose time peace flourished, and who was the builder of the temple of God, was the shadow and image of Christ. To Him the Apostle declares these words to have reference; and in thus applying them to Christ, the Apostle implies that the Jews, to whom he was writing, did recognise the applicability of these words to the Messiah, and that Solomon was thus to them a type and prophecy of Christ, otherwise his argument would have no force to them.

Is. ix. 6.

Ribera.

Fromond.

Piconio.
Stuart.

Hugo de S.
Charo.
Chrysostom.
Cajetan.

Thou—individually, alone, and in distinction of nature to all others—*Thou art My Son*, of the selfsame substance as Myself. *This day*—that is, from eternity, which has no yesterday, nor to-morrow, but is all one day¹—*have I begotten Thee*.² This word generation is applied to the Son Christ Jesus in three different ways in Holy Scripture:—

(1) It is used to denote the eternal generation before all worlds.

(2) The temporal generation of the humanity of Christ—

¹ “Σήμερον in Psalmo denotat eternitatem perpetuam. Sic Judic 11, 27 dicitur Deus judicare עַדְעַד.”—Küttner.

² “Ista generatio non est temporalis sed æterna, quia *hodie genui te*. Differt tempus ab æternitate, quia tempus variatur sicut motus, cujus mensura est in variatione et successione. Et ideo nominatur per successionem præteriti et futuri. Æternitas autem est mensura rei immobilis, et ideo non est ibi

variatio per successionem sed semper est præsens; et ideo notatur per adverbium præsentis temporis, scilicet *hodie*, id est in æternitate. Verum quia illud quod fit, quia nondum est, incompletum per consequens est: quod autem factum est completum est et ita perfectum: ideo non dicitur genero te sed *genui*, quia perfectus est. Sed tamen, ne putetur esse generatio ejus tota in præteritione, et per consequens in defectione, addit *hodie* et conjungit

of that body which the Eternal Son took and joined to His Divine nature in the womb of the Blessed Virgin.

(3) The generation to glory by the resurrection from the tomb, which also is a generation in time. Hence St. Paul affirms that these words apply also to that glory which He had by reason of His resurrection: *We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee.* These words, *this day have I begotten Thee*, in this Epistle, however, have reference to the first, the eternal generation of the Only-begotten, since the miraculous conception of Christ, and His resurrection from the dead and subsequent entry into glory, would not necessarily make Christ superior to the angels, for which purpose His generation in eternity is adduced, though they might be declarations of His eternal Sonship, the power of the Father manifesting in this way the eternal generation of the Son.

Piconio.

Salmeron.

Acta xlii. 32,
33.

Macknight.

Again, I will be to Him a Father, and He shall be to Me a Son, are words of promise, having reference to the Incarnation of Christ, which, when these words were spoken, was an event in futurity; hence He says, *I will be*.

Th. Aquinas.

No other than Christ has obtained this name, *the Son*, since He alone is by nature the Son of the Father. Others may be called sons, from the applicability of this name to the whole race of man, whether from their union in the Son, or as the creation and offspring of God. Hence the whole company of the angels of God are called *sons of God*. Christ alone, however, has this pre-eminent and singular honour, to be and to be named the Son of God.

Job i. 6.

Limborch.

(6) *And again, when He bringeth in the first-begotten¹ into the world, He saith, And let all the angels of God worship Him.*

Deut. xxxii.
43, Sept.
Ps. xcvii. 7.
Rom. viii. 29.
Col. i. 18.
1 Pet. iii. 22.
Rev. i. 5.

And again. The Apostle is here adducing another passage in testimony or proof of the pre-eminence of the Son. He shows

Estius.

præsentî præteritum, scilicet hodie et genui, ut scias ipsam generationem semper esse et perfectam esse: et sic in hodie permanentia, in genui vero perfectio designatur; ut sit sensus: Perfectus es, Fili, et tamen generatio tua æterna est et semper à Me generaria, sicut lumen in aere perfectum est et tamen semper procedit à sole.

Egressus Ejus à principio à diebus æternitatis [Micah v. 2].—*Th. Aquinas.*

¹ "Son premier-né, c'est à dire, son Fils unique, appelle premier-né non que Dieu ait d'autre Fils que Jésus-Christ par nature, mais parcequ'il en a plusieurs autres par adoption, dont Jésus-Christ est le chef."—*De Saci.*

that He is indeed God, inasmuch as the angels of God are commanded to give Him adoration, and this is due only to God. For though bidden to worship the man Christ in His incarnate form, His suffering humanity, it is not mere man whom they are to worship, but He who, notwithstanding the flesh which He had taken to Himself, was, and still is; God.¹

Some of the Greek fathers understood these words, *bringeth into the world*, to refer to the time of Christ's second advent; but this can hardly be the true meaning of these words. It is the Incarnation, when Christ was brought into the world, which is meant, when the angels of God in heaven announced His birth to the shepherds of Bethlehem.

As, then, in the previous verse the writer proves the superiority of Christ to the angels from His name, *the Son*, and also from His nature as *begotten* of the Father, here he proves it by the honour which the angels of God are called upon to render to Him as to a superior—the God and Lord of angels, as well as of men; for such worship necessarily implies superiority.

(7) *And of the angels He^s saith, Who maketh His angels spirits, and His ministers a flame of fire.*

Some persons would read this passage in an inverse order, Who maketh the winds His messengers, and flames of fire His ministers; but this is not only repugnant to the Septuagint, from which version these words are taken, but also to the scope of St. Paul's argument. The meaning is, that He makes His angels swift to do His bidding, untrammelled by space as spirits, and His ministers efficacious and of nature like unto fire in their ardour.

The angels of God are like the wind, ever fulfilling the purposes of God. Their office is ministerial, and not like that of Christ, *who remaineth a King for ever*. They perform their appointed duties swiftly as the wind, fervid, all-penetrating, impetuous as the fire, ardent in obeying the mandates of God, and ever active in doing His will.³

¹ "Interrogamus eos quos piget confiteri, Deum esse Filium Dei, quomodo poterat sola humana natura, nihil in se habens eximium, neque aliquid divinæ substantiæ, hæreditatem capere omnem principatum, et omnem potestatem et virtutem et his omnibus præferri ac præponi a Patre. Unde rectum videtur, quod præstantior esse debeat is, qui hæreditatem capit et genere utique

et specie et substantia et subsistentia vel natura, atque omnibus quibuscunque modis debet esse præstantior."—*Origen*.

² He or it, "vel Deus vel Scriptura."—*Estius*. "Supple Scriptura vel Prophetia."—*Cajetan*.

³ "Et ministros suos flammam ignis. Prima ejus pars clara est, significans quod Deus utitur spiritibus ad officium

In speaking of the ministers of God as ardent in the fulfilment of their allotted functions as *a flame of fire*, there may possibly be a reference to the fire at the burning bush, or to the fiery tongues at the day of Pentecost, which, with the rushing, mighty wind, announced the descent and the presence of the Holy Ghost.

Rabanus
Maurus.

(8) *But unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom.* Ps. xlv. 6, 7.

Thy throne, O God, is for ever and ever, is necessarily spoken of our Blessed Lord's Divine nature, since of this alone can it be said that it is without beginning of years and end of days. *A sceptre of righteousness is the sceptre of Thy kingdom* refers to the human nature of Christ, and to that rule which He has over men, because of His humiliation and through partaking of our nature. Thus are we ever reminded of the twofold nature of Him who was God of God from all eternity, and also man of the substance of His mother. Holy Scripture rarely speaks of the humanity of Christ without adding something which reminds us that He is more than human, and again rarely speaks of the Incarnate Saviour as God without adding some act or quality which proclaims Him human. If our love and confidence in His human sympathy are excited by words declaring the reality of His manhood who is man, our brother, fear and reverence are at the same time inculcated by the remembrance of His Divinity, who is our righteousness, and bears *a sceptre of righteousness as the sceptre of His kingdom*. Christ's sceptre is declared to be a right sceptre, a sceptre of righteousness, since there is with Him no respect of persons.

Salmeron.
Hugo de S.
Charo

In this part of the Apostle's argument, he asserts the dignity of Christ as the ruler of the world, and states three characteristics of His government:—

(1) He is a King, the King of the whole earth, possessing a real *throne*.

(2) His rule is one of undeviating justice and equity; He rules the world with *a sceptre of righteousness*.

(3) His rule is not only one of justice, it is also one of mercy, one of goodness and of love; it is said of Him, *Thou hast loved righteousness and hated iniquity*, and at the same time, *Thy yoke is easy and Thy burden is light*.

Matt. xi. 30.
Th. Aquinas.

nunciorum; ac per hoc, quod illi qui vocantur angeli, spiritualis naturæ sunt. Altera autem pars metaphorica est: assimilans eosdem angelos, quatenus sunt ministri Dei, flammæ igneæ. In

qua similitudine efficacia ministerii significatur, ad similitudinem efficaciæ ignis in forma flammæ, in qua maximam efficaciam habet ignis."—Cajetan.

Is. lxi. 1.
Acts iv. 27.
Heb. x. 38.

(9) *Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.*

Corn. & Lap.

The immediate reference in these words is to David, who was anointed, in preference to his brethren, by the prophet Samuel; the higher reference is to Christ, the Son of David according to the flesh, who because He was our High Priest was the anointed One, a fact that could not be affirmed of His brethren after the flesh.¹

Ribera.

Those divine gifts which avail for all, which minister light and strength to God's people, are spoken of in Holy Scripture as oil, and the endowing any one with these gifts is spoken of as an anointing; and as Christ was endued with *gifts for men*, so is He said to have been anointed—not for Himself, who needed no unction, but for us, the members of His body, who partake of the fulness of grace given to Him.²

Fromond.

Hugo de S.
Cuar.

Leigh.

Rabanus
Maurus.

Oil of gladness, oil that produces joy—that is, spiritual oil, Divine grace: in one word, the Holy Spirit, or the gift of the Holy Spirit. *Oil of gladness*, because it makes glad the heart of all Christ's members who share in the grace given to Him. Hence purity is spoken of as *oil of gladness*, because freedom from sinful habits, freedom from impurity, lightens the heart, and produces gladness.³

Piconio.

Thou, O Christ, hast so loved righteousness, and hast so hated that which was unrighteous, that thou hast washed away all deeds of unrighteousness with Thine own Blood. Thou

¹ "The Anointed" was amongst Jewish writers a synonym for High Priest. Thus whereas we read in Lev. iv. 5 of "the priest that is anointed," the Targum of Onkelos reads, "the High Priest," and the Targum of Jonathan, "the High Priest who is anointed with oil," and Eben Ezra says, "the High Priest, that is, the anointed Priest." And Lyra explains this more fully by the words, "Sacerdos unctus est sacerdos magnus, quia inferiores sacerdotes non ungebantur." His superiority was evidenced in this, and Godwin says (*Moses and Aaron*, book I. ch. v.), "The High Priest was anointed: the materials of this chrism or ointment are prescribed Exod. xxx. 23, 24. It was poured upon Aaron's head, Lev. xiii. 12. It ran down to his beard and to the borders of his garments, Ps. cxxiii. 2: the second

priests were only sprinkled with the oil mixed with the blood of the sacrifice, Lev. viii. 30. In this was typed out the unction of our Saviour, who was anointed with the oil of gladness above His fellows, Ps. xlv. 7."

² "Nota quod eodem contextu nominat Mes iam Deum et unctum à Deo: utramque in eo naturam manifestè significans. Nec absolutè dixit, unxit te Deus, sed apposuit *Deus tuus*; ad significandum singularissimum modum quo Deus est Messias hominis: est enim Deus ejus personaliter; quo modo nullius alterius est."—Cajetan.

³ "Repetitio ista, quod dicit *Deus Deus*, præconium magnæ dilectionis ostendit. *Oleo exultationis præ partibus tuis*. Oleum lætitiæ est peccati maculam non habere."—Rabanus Maurus.

hast brought joy and gladness into hearts aforetime weighed down by the burden of sin, and hast lightened the consciences heavy with the reproaches of past iniquities.¹

(10) *And, Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of Thine hands.* Ps. cii. 29.

Thou, Lord, in the very beginning of the creation of this world *hast laid the foundation of the earth*, making by Thy creative power the very foundations of all things, and not taking them from any pre-existing substance. Thou art not the Maker only, but the Creator of all things. Gen. i. 1.
Fromond.

Christ is thus differenced from all kings of earth who succeed to their inheritance, and take possession of that which has been prepared for them, inasmuch as He is the Creator of His kingdom, and is King from the very beginning of all things. Quemel.

(11) *They shall perish, but Thou remainest : and they all shall wax old as doth a garment ;* Is. xxxiv. 4 ;
li. 6.
Matt. xxiv.
29.
2 Pet. iii. 7, 10.
Rev. xxi. 1.

They shall perish : not, that is, in substance, but in outward form and fashion. *They all shall wax old*, for this world and all that it contains are daily growing older, whilst the present condition of things is drawing gradually nearer to the final consummation.¹ Lienard.
Cajetan.

But whilst all created things are hastening to their end, He who made them at the first, the Only-begotten of the Father, remains unchangeable. In this immutability of Christ does the Apostle proclaim His superiority to the things of earth, to men, and to the angels of God in heaven. All created things decay, but the Life abides for ever without change. Men perish, but the Judge of quick and dead remains immovable upon His throne, superior at once to all the accidents of Picconio.

1 "Divinæ naturæ virtutem illam, quæ omnia valet, omne bonum præstat, omnem pulchritudinem subministrat, oleum Dei appellat Scriptura ; oleum enim lumen auget, fessos subleuat, labores aufert, eos qui ipso unguntur hilares facit, instar luminis de se ipso vibrat splendores, nitidumque ac micantem eorum vultum reddit, qui ipso utuntur, sicut est in Psalmo 104, *ut exhiaret faciem in oleo.*"—Ribera.

2 "The heavens shall be changed

after the manner of men's changing their clothes, putting off the old and putting on the new ; that is, that there shall be new heavens and a new sort of earth. The heavens having no more service to do to the earth, by enlightening and shining on it, shall be changed into a form which shall be most agreeable to the present employment or use of them."—Hammond. See Commentary on the Gospel for the Second Sunday in Advent.

time, and also to the angels of God, whom He charges with folly and mutation.

(12) *And as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.*

How striking the contrast which the Apostle presents to us! *Thou, Lord, in the beginning hast laid the foundation of the earth; and this, they shall all wax old as doth a garment, and as a vesture shalt Thou fold them up.* In these words have we the eternity of Christ asserted. He was before the beginning of all created things, and laid then the foundation of all things which exist: at the end He shall be still there, and shall fold up as a vesture all earthly things in their decay. Again, the Apostle shows us the great power of the Eternal Son, that He is almighty. His power is such that, like as man folds up an old garment, so at the end of all things shall Christ fold up the heavens like a curtain.¹

Piconio.

Salmeron.

Fromond.

Thou art the same yesterday, to-day, and for ever, as God; Thy years shall not fail, Thou shalt see no corruption, as man. Thou art everlasting in the unity of Thy person, the Eternal God.

¹ "*Tu autem idem ipse es, id est immutabilis, æternus. Hæc omnia summam Christi Dei potentiam innuunt.*

Cælum et terram creavit.

Cælum ut linteum, seu pallium, complicabit; id est, tam faciliè transformabit, seu renovabit, ac homo linteum complicat, pallium deponit ac mutat.

Nihil autem tale legitur de ange-

lorum potentia."—*Piconio.*

• "*Deus qui nos redemptionis nostræ annuæ expectatione lætificas, præsta: ut Unigenitum Tuum quem Redemptorem læti suscipimus, venientem quoque Judicem securi videamus Qui tecum vivit et regnat unus Deus per omnia sæcula seculorum. Amen.*"—*Brev. Ambrosianum.*

SAINT STEPHEN'S DAY.¹

ACTS VII. 55—60.

(55) *Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God,* Acts vi. 5.

In the chapter before that from which these words are taken, we are told that those who were to be chosen to assist the Apostles in the care of the Christian converts were to be men *full of the Holy Ghost, and wisdom*; and that Stephen, one of these, was a man *full of faith and power, and of the Holy Ghost*. Those gifts of the Holy Spirit, with which he was endued, were such as fitted him for his sacred calling. The gifts which he is here said to have in the fulness of the Spirit wrought in him that peace and patience amid suffering, that confidence in danger and at the hour of death, that unshaken belief in Christ as God, and that loving and forgiving temper, which were conspicuous in the moment of his trial and martyrdom; the spirit to speak boldly and to endure all things for the faith; and that spiritual strength through the clear insight into the mystery of the union of God and man in the person of Christ which were given to him for his consolation when suffering from the fury of his enemies.²

¹ "Non seulement l'Eglise célèbre aujourd'hui la fête de S. Estienne le lendemain de celle de la naissance de nostre Seigneur; mais il paroist par les homilies des Pères qu'elle le faisait dès le IV et le V siècle. . . . Nous ne voyons rien de plus certain pour l'année de sa mort que pour le jour. Usuard dit que ce fut en l'année mesme de l'Ascension. Les Actes ne nous déterminent point en cela. Néanmoins il semble que les nouveaux chronologistes s'accordent avec Usuard, comme Baronius, le Père Labbe, Genebrard. Usarius met aussi la mort de S. Estienne à la

fin de l'année où I. C. est mort. Calvisius fait la mesme chose. Le P. Petau mesme, qui met la conversion de Saint Paul deux ans après l'Ascension, met néanmoins la mort de S. Estienne la mesme année que celle de I. C. Cela est tout-à-fait conformé à Eusèbe, qui parle de l'élection des sept diacres aussi-tot après celle de S. Matthias, et ajoute que S. Estienne fut martyrizé aussi-tot qu'il fut élu."—*Tillemont*.

² "Hæc plenitudo fortassis modo significat novum quendam Spiritus Sancti impulsum, quo adversus effertam rabiem adversariorum instructus

He looked up steadfastly into heaven, seeking there that comfort and strength which he needed; gazing with the eyes of the body, as well as with those of the mind, upon that country which he longed to enter. And from thence he derived help, and was strengthened against present suffering by beholding the glory which streamed from those heavens to which he was about to be admitted. At the sight of that glory he was able to disregard the things of earth with which he was surrounded. Accusers and judges, and the raging multitude thirsting for his blood, faded from his sight, and he saw only the glory of God, and Jesus standing at the right hand of God.

In this significant action Stephen followed the example of his Divine Master, who, when He prayed, or was about to do some mighty work, was wont to look up *into heaven*—thus teaching us to look to the same place for support amid troubles; for aid when surrounded by dangers; and for strength to overcome the temptations of the evil one.

And saw the glory of God. The Shechinah which of old was seen in the temple of God, the bright glory by which the majesty of God was represented, and somewhat of that celestial splendour which surrounded the Messiah Himself at His transfiguration on the mount. This it would seem, from the words of the narrative, was that glory which Stephen saw with his outward eye. Added to this, however, his mental eye had a revelation of the presence and the glory of the Eternal, and an assurance and foretaste of the happiness which was in store for him when the sufferings of this life were past.¹

How the ineffable glory and splendour, which is spoken of as the seat of God, were made visible to the eye of the dying saint, we know not; how far, like a similar vision of God's majesty granted to St. Paul, it was wholly in the body or without the body, we cannot say. It is enough for us to know from the words of Holy Scripture that such a vision of consolation was given to St. Stephen, and that he did see *the glory of God, and Jesus standing in the midst at the right hand of God the Father*, surrounded with such a glory and encircled by such majesty that He appeared, as He is, equal to the Father.

This glimpse of future glory St. Stephen *saw*. Thus does God deal with those on whom He lays the Cross, and who

est. Glossa interlinear. declarat 'plenum fuisse, vel ut solebat esse, vel maxime illa hora superabundasse gratiam.' 'Quoniam,' inquit Lyranus, 'ea plenitudo prior fuit augmentata in martyro, quod nempe imminabat,' qui

est actus charitatis perfectæ."—*Lorinus*.

¹ "Quò magis supplicium sibi imminere vident martyres, eò magis à Deo confirmantur, et eò liberius spem suam profitentur."—*Piscator*.

endure what He places on their shoulders—giving them spiritual consolations and strength to bear what He sends, taking not away from them those sufferings by which they are *made perfect*, but giving them with the sufferings the compensation of His presence. In the case of His dying servants, God is wont to manifest peculiar favours, and to grant to them an insight into that glory which cannot fully be revealed to mortal eyes, a foretaste of that joy which will be their reward in the world to come. Ferus.
Lange.

Before this glory was made visible, St. Stephen is said to have *looked up steadfastly into heaven*. As the man with the withered hand was bidden to stretch it forth before the gift of healing was conferred, so the glory and the consolation which this servant of God needed in the midst of his sufferings were only afforded to him when he had lifted up his eyes to the seat of glory, and when he was reaching forward to the place from whence his help came.¹ Matt. xii. 10.

(56) *And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.* Ezek. i. 1.
Dan. vii. 13.
Matt. iii. 16.
Acts x. 11.

Whether by the eye of faith, by the mental vision only, or by that of sight also, he saw the opening heavens and his Saviour there, and had power given to him to see the things within the veil, we are not told. The heavens are truly said to be *opened* when Christ, who has ascended into the heavens, is seen by man with the eye of faith. This appearance of the Saviour was seen by St. Stephen alone, as it was for his consolation and as a reward for his endurance that it was granted; just as afterwards, when Saul was arrested on his way to Damascus, and a voice from heaven spake to him, those who journeyed with him seem not to have seen the light which evidenced the presence of Christ to the future Apostle.² Eustius.
Lorinus.
Acts ix. 8, 7.

Our Blessed Lord is elsewhere spoken of as sitting at the right hand of the Father. In His appearance to Stephen He is seen standing, as one who is there to aid His servant and as pleading his cause. *Standing* as his leader, and exhorting Gregory.
Ps. xxxv. 2.
Leigh.

¹ "Plenus est Spiritu Sancto, et sic intendit in cœlum, quia qui Spiritu divinitatis afflantur, conculcatis terrestribus, celestibus inhiant et æternis. Qui animum elevat ad divina, temporalia contemnens fastidit et solum cœlestia querit."—*Sylveira*.

² "Claritas corporis Christi gloriose

quasi per ostium quoddam apertum, radiabat in mundum inferiorem. Cum enim illa claritas inter cœlum empyreum lateat et ibi quasi concludatur, quando inde emicat, videtur cœlum aperiiri, sicut etiam in magno fulgure et coruscationibus cœlum aperiiri dicimus."—*Fromond*.

him to suffer with constancy, remembering in whose footsteps he was treading. *Standing to receive the spirit* of the servant whom He was about to take to Himself.¹

The Son of man. He who is not only God, but also really man. The dying saint saw His Lord in His human form as very man. St. Stephen calls Him by that name by which doubtless he had heard Christ calling Himself, but which is never used in the Gospel except when Christ is Himself speaking. Nor is this name elsewhere used in the Acts of the Apostles. The very circumstances of St. Stephen's trial, however, give significance to the use of this name. It was *the Son of man* who had been set at nought by the Jews, and who had proved the reality of his manhood by His death on the cross. It was this *Son of man* who, after His rejection by His own people, and His death and burial, had risen from the tomb and ascended into heaven: who, as St. Stephen declared, was not only very man, but also very God. It was this *Son of man*, our Lord in His human nature, whom St. Stephen now beheld. It was this truth, that the Son of God was also the Son of man, which the Jews found it so hard to receive. Had he spoken of the Son of God, this had been, under the circumstances, an ambiguous name. The whole argument of St. Stephen is, that He who is now at the right hand of the Father, is *the Son of man*, whom the nation of the Jews, before whose tribunal he was pleading, had slain and hanged on a tree.

This name implies the truth—

(1) He was *the Son of man*, because, having taken man's flesh of His mother Mary, He was really man, Incarnate God.

(2) This name expresses the object of His incarnation; it was for the sake of man that He humbled Himself and came into the world. As he who follows peace is called *the Son of peace*, he who consoles is spoken of as *the Son of consolation*.

Augustine.
Cajetan.
Luke x. 6.
Acts iv. 36.

Let us note the testimony which St. Stephen affords to the Divinity of Christ. He sees Him at the right hand of God. He makes confession of this truth. He is about to die, and is willing to die in attestation of Christ's Divinity, and at this moment he turns for strength and consolation to none other

¹ "Sedere iudicantis et imperantis Stephanus stantem vidit quem adiuto-
est, stare vero pugnantis vel adjuvantis. rem habuit."—*S. Gregory Mag.*

"Lumina cordis habens ocelos conspexit apertos,
Ne lateat quid Christus aget: pro martyre surgit.
Quem tunc stare videt, confessio nostra *sedentem*,
Cum soleat celebrare magis. Caro juncta Tonanti
In Stephano favet ipsa sibi: Dux præscius armat
Quos ad dona vocat."—*Arator.*

save Christ. By all his actions he acknowledges Christ for his God. He asserts in effect—

(1) I see Jesus whom I desire, and who is about to receive me, so that I fear not death—nay, I am willing to die, that I may again be with Him whom so lately ye crucified.

(2) It is not against me that your rage is directed, but against Him whose presence I am conscious of,—He who after His crucifixion and death has ascended up into the heavens, and now shares in the glory of the Eternal Father.

Corn. & Lap.

In the midst of all his sufferings the first martyr to the faith in Christ saw clearly the prize which is laid up for him who endures unto the end: the crown that awaits him who, despising earth and earthly pleasures, fixes his eyes upon Christ his exemplar, and walks in His footsteps.¹ This, indeed, is a happiness not confined to one or to another of the great saints of Christ. To every true Christian who walks by that faith which St. Stephen had, does God reveal His presence, and make him conscious of His nearness.² Every such an one sees the glory of God, and tastes, even in this life, of the comfort of His promises, even though the unbeliever be as blind to God's glory, and as unconscious of His presence, as the multitude which raged around the person of the first martyr.

Hugo de S. Charo.

Ferus.

(57) *Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,*

They cried out with a loud voice in order to drown the blasphemy which he uttered, that the crucified one, the Son of man, was the Messiah; they *stopped their ears*, that they might not hear his words: a clear acknowledgment that they understood him to assert the Divinity of the Son of man, which in their opinion was blasphemy. So indignant are his accusers that they refuse any longer to listen to his

Dion. Carth.

Beausobre.

¹ In the various office books of the Church the Antiphons and Proses refer to the significant name of its proto-martyr, Stephanus, a crown. Thus in the Parisien Breviary—

O qui tuo, dux martyrum
Præfers coronam nomine,
Non de caducibus floribus
Tibi coronam nectimus.

And in the Liege Breviary this Antiphon is given, "Coronasti eum, Domine, gloria et honore, et constituisti

eum super opera manuum tuarum: Posuisti super caput ejus coronam de lapide pretioso."

² "Dicitur Canticorum viii. 6, *Fortis est ut mors dilectio; dura sicut Infernus æmulatio: lampades ejus, lampades ignis, atque flammæ. Ecce charitas in proximos habet lampades flammæ, quæ sunt tanquam lucernæ ardentissimæ, quæ illuminant ad omnia excelsa ac divina penetranda.*"—*Sylveira.*

Whitby. speech; they *ran upon him with one accord*, not waiting for any formal sentence to be passed upon him by the court, but in their zeal anticipating his condemnation, they dragged him to his death.

Corn. & Lap. Thus is it with the sinner at all times. He stifles the cries of conscience by the noise and tumult of new pleasures, and deafens his ears to the pleadings of the innocent by the clamour of passion.

Ferus.

Lev. xxiv. 16. (58). *And cast him out of the city, and stoned him: ¹ and the witnesses laid down their clothes at a young man's feet, whose name was Saul.*

Dent. xlii. 9.
10; xvii. 7.
1 Kings xxi.
13.
Luke iv. 29.
Acts viii. 1;
xxii. 50, 52.
Heb. xlii. 13.
Heinrich.

It was not lawful to pollute the holy city with blood, and according to the ancient law respecting blasphemy, of which St. Stephen was accused, he was led outside of the walls of the city to be put to death: *Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.* According to the same law, *the witnesses* against the accused were commanded to throw the first stone.² These then who, we are told, had been *suborned* to bear false witness against him were the first to execute the wishes, if not the sentence, of the Sanhedrim. His crime was that he acknowledged Christ to be God—that, as these men asserted, he had *gone and served other gods*; and in accordance with the law the witnesses were required to attest the truth of their testimony by putting him to death. *The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people.*

Lev. xxiv. 14.

Acts vi. 11.

Dent. xvii. 7.

¹ "ἐπιθοβέουσιν. They intended or prepared to stone him. The first ἐπιθοβέουσιν implieth the *intention*; for the witnesses were not yet stripped and ready for their business: the second, v. 59, the execution of that intent. So John x. 32, when the Jews gathered stones to throw at Jesus, He asked them, For which of these works λιθάζετε με, do you intend to stone Me? Luke i. 59, ἐκάλουν αὐτὸν, they intended to call it: for it follows, v. 60, it shall actually be called. If it be taken otherwise, there will be an unnecessary repetition of the same thing in vv. 58, 59."—Bowyer's Conject. on New Testament.

² "The manner in which this pun-

ishment was inflicted is thus described by the Jewish rabbis:—The scaffold, or place of stoning, to which the criminal was to be led with his hands bound, was to be twice the size of a man, 'and ten cubits high.' One of the witnesses was then to smite him with a stone upon the breast, so as to throw him down. If he were not killed, the second witness was to throw another stone at him. And then, if he were yet alive, all the people were to stone him until he was dead. The body was then to be suspended till sunset."—Gloag on the Acts of the Apostles. See also Lightfoot's *Horæ Heb. et Talmud* in loco, and Godwyn's *Moses and Aaron*, Book v., chap. 7.

The witnesses in preparing to execute their office stripped off their outer garments—

(1) In order that they might hurl the stones without impediment.

(2) In order that their clothes might not be polluted by the blood of the blasphemer. Hugo de S. Charo.

And they laid down their clothes at a young man's feet whose name was Saul, who thus took part with them, and was, as he himself says, consenting unto his death. The term *young man* (*νεαρός*) has given rise to many conjectures as to the age of Saul at this time. The only thing that can be determined from the use of this word is that he was over twenty-five and under forty years of age. As we read in the next chapter but one of his being commissioned by the high priest to lead a band of men to Damascus for the purpose of seizing upon any of the disciples of Christ who might be in that city, it is not very probable that he was what we should now consider young.¹ Acts xvii. 20. Olshausen.

St. Stephen was led out of the city to be put to death. Earth rejected him from the number of her sons. The saints and servants of God have here no abiding city: they seek a heavenly, whither their Lord has gone before, and where their treasure is laid up. Hugo de S. Charo.

(59) *And they stoned Stephen,³ calling upon God, and saying (ἐπικαλούμενον καὶ λέγοντα),³ Lord Jesus, receive my spirit.* Ps. xxi. 5. Luke xlii. 46. Acts ix. 14.

This proto-martyr who was but just called into the ministry of Christ's Church, had all the apostles of Christ his survivors, though against them we should have supposed that the first assault of the infuriated multitude would have been directed. Bengel.

¹ "The terms young and old had among the ancients a large significance. Phavorinus from Hippocrates styles men young, *νεανίσκος*, till 28, and *πρεσβύτης*, aged, from 49 to 56; elsewhere, that old age begins at 69, and he is young from 23 to 41 years. Varro in Cœlius Rhod. L. xxix. 21, speaks of them as young till 45, aged at 60. St. Chrysostom, Orat. de Petro et Paulo, computes that Paul might be 35 years old at his conversion, and he must have known the popular use of so usual a Greek ex-

pression."—*Elaley*.

² "Ἐρίφανος. Hic nomen proprium ponitur, ut causa nominis aperiat. Hic enim verè est coronatus."—*Hugo de S. Charo*.

³ "And they stoned Estephanos, praying and saying, Our Lord Jesus."—*Peschito Vers.* "Lapidabant Stephanum invocantem et dicentem: Domine Jesu."—*Vulgata.* "Lapidoient Estienne; et luy invoquoit Jesus et disoit."—*Mons. Vers.* "Steinigten Stephanum, der anrief und sprach: Herr Jesu."—*Luther*.

Lange.

It is noteworthy that nothing is said of the sufferings of the martyr; all pain and anguish is as nothing, and unworthy of record, when the glory and the happiness of endless life with the Father and Christ are to be the lot of the sufferer.

Limborch.

As St. Stephen laid down his life in testimony to the truth of Christ's Divinity, so is the doctrine of the Incarnate God manifested in all that he says and does. He calls upon God the Eternal Son.¹ He invokes Him who was so lately crucified, and to Him, the Lord Jesus, he commends his spirit at the moment of its departure from the earth. And in thus commending his soul to God, as well as in praying for his murderers, the first martyr for Christ attests the power of Christ within him, and closely imitates his Divine Master.

Matt. v. 44.
Luke vi. 28;
xxiii. 34.
Acts ix. 40;
xx. 36;
xxi. 5.

(60) *And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge.² And when he had said this, he fell asleep.*

Hugo de S.
Charo.
Lytleton.

He kneeled down in order to pray for his enemies; it would seem that until then he had stood to receive the blows from the stones. He bows not the knee for himself, secure of the mercy and the love of his Master: he kneels to entreat for his enemies, whose hearts were hardened, and in whom was no mark of repentance. Their sin humbled him more than his own sufferings.³

It has been asked why Stephen prayed first for himself, and commended his soul to Christ before his prayer for his

¹ *Calling*, or invoking, and saying. "It is not directly said whom Stephen invoked, but the prayer which follows intimates that it was Jesus. Hence, then, the ellipsis is either to be left unsupplied, or supplied either by the name 'Jesus,' or by the words 'the Lord,' but not, as in our English version, by the name 'God,' calling upon God. The effect of this interpretation is to draw away the attention from Jesus as the person to whom the prayer was addressed, and thus to obscure a strong proof of the Divinity of Christ."—*Gloag on the Acts of the Apostles*.

² "Μή ὀργισῇς is used in the sense of 'retribuere,' as in Matt. xxvi. 16, agreeably to the Hebrew usage of כָּזָב, to weigh, to weigh for one. In its complete shape the expression stands thus, ἵσταναι ἐν ζυγῷ, to place upon the balance. Compare Schleus-

ner's Lexicon, as the LXX render the word ἵσταναι. Herodotus, ii. 65, uses ἵσταναι σταθμῷ in the very same manner."—*Olshausen*. See also *Elser in loco*.

³ "'Tis remarkable that he kneeled down, when he prayed for his enemies (that stood when he prayed for himself), showing the greatness of their sin, that could not easily be forgiven, and therefore the earnestness of his piety, 'qui plus illorum dolebat peccata quam sua vulnera.'"—*Sparks's Scintillula*. "Fiducia plenus pro se ipso stans orat, et timens pro illis genua flectit. . . Non flectit pro se, ut non videatur metuere aut cedere tormentis et morti, contra quæ invictus erat; sed inclinat et flectit pro inimiciis, quia fortior est morte dilecto."—*Arcesius*.

murderers; whereas Christ, whose example he closely follows, and whose death he has evidently in mind in the midst of his own suffering, prayed first for His murderers, then afterwards commended His soul to His Father. In this have we the difference between our Blessed Lord and His servant. Christ was sinless, and needed not to pray for Himself; whereas Stephen, though a great saint in the Church of Christ, needed the forgiveness of the Saviour unto whose hand he committed his spirit. Sylvester.

He cried with a loud voice, a token of the earnestness of his prayer. Thus David says, *I will cry unto God with my voice, even unto God will I cry with my voice, and He shall hearken unto me.* By so doing he made confession of the Divinity of Christ. He cried with a loud voice upon One who was no longer upon earth, but had passed into the heavens. In thus doing he has supplied us with an answer to those who say that the Father alone is to be invoked, and that though prayer may be offered up through the Son, yet not to the Son. The prayer and the invocation is here to the Second Person in the ever-blessed Trinity. Ps. lxxvii. 1.
Lorius.
Estius.

And in this death of Stephen we are taught lessons of preparation for our own deathbeds—

(1) In his care for the spirit, whilst he disregarded what he suffered in the body—*Lord Jesus, receive my spirit.*

(2) In his invoking the name and the help of God, not trusting to his own sufferings for Christ's sake, nor to his own merits and deservings.

(3) In the public confession of his faith in the Saviour. His acknowledgment of Christ, not only as his Redeemer, but also as his Lord and his God. Ferus.

(4) In his forgiveness of those who were then slaying him, and in his prayer for their forgiveness at God's hand. Tirinus.

And we have here not merely an example of prayer for others, we have also an encouragement to pray as he did. His prayer was answered in the conversion of one who was a persecutor of the saints, though afterwards one of the most illustrious of the servants of Christ, and probably also in the conversion of others who witnessed his death. Had Stephen not thus prayed, the Church might not have enrolled a Paul in the number of her ministers,¹ but the martyr's dying

¹ "Si S. Stephanus non orasset, Ecclesia Paulum non haberet: sed ideo erectus est Paulus, quia in terra inclinatus exauditus est Stephanus." *S. Augustine, Ser. i. de Sanctis.* "May we not justly add to that, if Stephen had not prayed for Saul, heaven had

had no Stephen, or Stephen had had no heaven? Suffering itself is but a stubbornness, and a rigid and stupid standing under an affliction; it is not a humiliation, a bending under God's hand, if it be not done in charity."—*Donne's Sermons, Sermon. cxlvi.* "Di-

Augustine.

Lyttleton.
Matt. iii. 9.

Dion. Carth.

Quemael.

Royard.

prayer was answered ; and thus did God, from those stones which deprived him of his mortal life, *raise up children unto Abraham.*

He fell asleep, for with the slaughter of the body the soul was at once at rest, such as men experience in sleep. The martyrdom of God's saints is for themselves sleep and rest after the toil of battle ; as to God, it is a sacrifice acceptable in His sight ; as to the Church of which they are members, it is the seed and the presage of future victory. And this word *sleep* points to a future awakening of him who was about to rest from his labours. It is the promise that he will awake from his bed of death, and rise to new life.¹

lectio inimicorum facit ut simus filii Dei, et ut in ipsa filiatione perseveremus."—*Sylocira.*

¹ "*Obdormivit in Domino. Felix somnus cum requie, requies cum voluptate, voluptas cum satietate, satietas cum securitate, securitas cum æternitate. Obdormivit, inquit, in Domino, absorptus in claritatis abyssum et inter Dei sui brachia requiescens.*"—*Petrus*

Damian in Hdm.

. "In hac nocte recogitemus, Domine, et nati Filii Tui ineffabilem erga homines misericordiam et beati Stephane in inimicos charitatem ; ut tantis solemnitatibus intenti, quæ Tibi sunt placita toto corde sectemur ; per eundem Dominum Iesum Christum. Amen."

Brev. Bituricenss.

• SAINT JOHN THE EVANGELIST'S DAY.

1 ST. JOHN I. 1—10.

IN the chapter selected as the Epistle for this day, the Apostle teaches us that Christ the Divine Word was from eternity, since when all things began to be He already was; and that in time He took upon Him our flesh, and by means of His Incarnation was manifested to the senses of mankind, being seen by the eye, heard by the ear, and felt by the touch. He then goes on to affirm that God is Light, and that those who desire to hold communion, to be in fellowship with Him, must walk in the light of a holy life.¹ Should, however, the darkness of error fall upon the soul, and the stains of sin defile its virgin purity, then upon confession of our sins God will forgive us, and will cleanse our soul from the stains of sin by means of the blood of Christ, who died upon the cross for this end, that He might bring us to God; whilst the need which all men have of this cleansing is shown in the fact that *all have sinned, and come short of the glory of God*, and that the assertion of any man's sinlessness is a denial of the truth of God and of His Word, and a proof of the separation of the soul from God.² There are thus in this chapter five points for our consideration.

Rom. iii. 23.

Fromond.

(1) We have the foundation of the faith asserted; the essential Divinity and perfect humanity of Christ Jesus, His eternal existence, and His manifestation in time.

(2) The blessing which flows to man from the knowledge

¹ "Sicut ad hæreticos qui male sentiebant de æterna Christi generatione Joannes Evangelium scripsit, sic et adversus eosdem vel alios malè sentientes de fidei sinceritate hanc Epistolam scripsit."—*Hugo de S. Charo*.

² "In isto capitulo Ioannes commendat doctrinam suam. Primò tangit certitudinem doctrinæ ex parte

doctorum. Secundò ejus utilitatem ex parte auditorum, ibi *quod vidimus et audivimus*. Tertio utilitatis consequendæ modum, ibi, *si dixerimus societatem*, etc. Certitudinem verò ex parte doctorum tangit dupliciter. Primò in sciendo quo ad se. Secundò in docendo quo ad alios, ibi, *et vidimus et testamur*, etc." *Aquinas* in loco.

John i. 4.

of Christ, and from walking with Him who is the *Light of men*, in fellowship with God the Father, Son, and Holy Ghost; and as the result of this fellowship a fulness of joy.

(3) The means by which this fellowship and communion is ensured to us—namely, by the holiness of our life and conversation, our walking in the light even as He is Light.

(4) The way by which we may attain to this walking in the light, by the washing away of our sin, original and actual, by His blood poured out upon the cross.

Hugo de S.
Charo.

(5) The assertion of the need which all men have of this cleansing, inasmuch as all are sinners; and that the denial of this fundamental truth is a denial of the truth revealed to us by God—nay, a charge of lying against God.

Tirinus.

In the whole Epistle the Divinity of Christ is asserted, as it is in the Gospel of the same Apostle, against the Cerinthians and other early heretics.

Luke xxiv.
39.
John i. 1, 14;
xx. 27.
2 Pet. i. 16.
1 John ii. 13;
iv. 14.

(1) *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;*

The first four verses of this chapter serve as an exordium to the whole of the Epistle, and in these verses St. John declares who Christ is, and what He is with reference to the faithful:—

(1) He is the God-man, Divine in His nature. God, inasmuch as He is before all created things; the Eternal Wisdom, the Word (*ὁ λόγος*), dwelling ever with God.¹

Piscator.

(2) That He, the Eternal Wisdom, is also the Son of man, born of the Virgin Mary, whom the disciples conversed with during the time of His dwelling on earth; whom they saw with their bodily eyes and handled in their familiar intercourse. That, moreover, He is the Eternal Life, the full blessing of which is imparted to man by means of his communion with God, and continued to him so long as he abides in His presence.

In other words, St. John first teaches us what the true faith is, and from thence proceeds to points of practice. The faith is the foundation, which alone can supply us with adequate motives for practice.

¹ "Animadverto Chaldaicum paraphrasten quoties de Deo nobiscum loquente, nobis auxiliante, aut nobiscum denique versante sermo est, Hebraicum nomen *אדוני* *Adonai*, quod

Dei proprium est reddere *אדוני* *me-mera*, *verbum*, intelligentem nimirum agi de Filio, qui Verbum appellatur, et cujus proprium est, loqui nobiscum." —*Maldonatus in Joannem* i. 1.

That Eternal, living, and life-giving Word, which existed already in the beginning of all things, of which we heard by means of the prophets, and which when Incarnate we heard with our ears and have seen with our eyes, which was felt and handled by us, so that we were assured of the reality of His manifested life, we declare unto you.¹

Justinian.
Cyril Alex.
Eccumenius.

Of the Word of life is a Hebraism for the Word of Life itself: just as in Joel we read, *I will pour out of My Spirit*, that is, as in the English version, *I will pour out My Spirit*; and in the Psalms, *To him shall be given of the gold of Sheba*, that is, shall be given the gold of Sheba.

Joel ii. 28.
Psalm lxxii.
15.
Tirinus.

Some have preferred to read these words thus:—

(1) That truth which we declare unto you is no new doctrine, but was from the beginning of the creation, inasmuch as this Christ was shadowed forth and promised. Or—

(2) That which Christ taught from the beginning of His earthly mission is this truth which we declare, no doctrine of our own, but His Gospel. But neither of these senses is adequate. St. John is speaking of the Word of life, which, though in the beginning, was, when manifested, heard, seen, contemplated, and handled—words which do not accord with a dogma or doctrine merely.

Hardy.

That Word which existed before He came into the world was from all eternity, the Only-begotten of the Father, and of the same substance as the Father; the power and wisdom of the Father, and the brightness of His glory and the express image of His person, by whom also he made the worlds and all things therein. He was the source of all life, grace, and glory to every creature; of Him we, the Apostles of Christ, who were with Him from the beginning of His manifested life on earth, have heard by the preaching of the prophets, and then from His own lips; we have seen Him in His incarnate humiliation, have beheld him in the glory of His transfiguration; and His body both before His crucifixion, and also after His resurrection, we have touched and handled, and know Him to be indeed the author of life to all. Christ the Eternal Word is Life—

Bengel.

Heb. i. 2.
Heb. i. 2.
Ferus.

Alex. Nat.

Lorinus.

Salmeron.

(1) As God He is essential life, and the source of all life to all things that live.

¹ "Contractaverunt—id est palpaverunt. Est enim idem in Græco vocabulum quod apud Lucam xxiv. 39 dicente Domino, *Palpate et videte*. Palpaverunt autem seu contractaverunt Verbum carnem factum: sive ante resurrectionem Ejus, ut ipse Joannes, recumbens in sinu Jesu, Joan. xiii. 23, et Petrus, quem Jesus extensa manu ap-

prehendit, Matt. xiv. 31, et omnes discipuli, quando manibus suis lavit eorum pedes, Joan. xiii. 5; sive post resurrectionem, ut Thomas, cui dictum fuit à Domino, *Infer digitum tuum huc, et affer manum tuam et mitte in latus meum*, Joan. xx. 27, et alii discipuli, quibus dixit, *Palpate et videte* [Luc xxiv. 39]."—*Estius*.

Hardy.
Rev. I. 14.

(2) He is the God-man; the Mediator between God and man, of whom it is expressly declared that *He liveth for ever*, and through whose humanity we are raised to spiritual life.

Bengel.

Dion. Carth.

Matt. II. 4.

Matt. III. 17.
Augustine.

St. John speaks in the first place of having *heard*, inasmuch as the Messiah was announced to man long before He was seen by them.¹ And this declaration of the prophets of old was confirmed by the words *heard* by the Apostles from the lips of Christ Himself, by the confession of the chief priest and scribes, by the testimony of the Baptist, and by the voice of the Father from heaven. But these His chosen witnesses not only heard of Him and heard His declaration of the truth, they also saw Him, and that not by the eye of faith only, but with their bodily *eyes*. They saw—

(1) His human nature, which the unseen God had taken to Himself, that He might be seen by men; that flesh of man in which He lived with them, and went on His errand of mercy throughout all Judæa.

Hardy.

John I. 14.

(2) They saw His Divinity also, the evidences of His almighty power, in the mighty works which He did in the sight of men. In the manifestation of both these natures they saw *His glory, the glory as of the Only-begotten of the Father*.²

In thus appealing to the testimony of the sight and hearing by which the beloved Apostle knew Him who *was from the beginning*, St. John may be referring to what is believed to be the fact, that he had been one of the disciples of the Baptist, and of his having been directed by his master to Christ the *Word of life*.³ But St. John is not content with saying that he and the rest of the Apostles had *seen* the Saviour *with their eyes*; he adds, *which we have*

¹ " *Quel che abbiamo udito*, cioè per la legge e i profeti. Il beato Giovanni adunque rende di questo doppio testimonio; primamente dell' udito sensibile, perchè esso l'ha udito; secondariamente dell' udito intellettuale, perchè le bocche de' profeti a noi suonano Cristo. Io ancora a voi non rendo il primo testimonio, perchè io non fui degno di essere a quel tempo; ma il secondo, imperocchè e ancora io, benchè peccatore, per dono di Dio l'ho udito nei profeti, e posso dire: io so che non è possibile che un uomo abbia scritto e predetto tali cosa, le quali ordinatissimamente si sono adempiute, sì come furono predette mille, due mila, tre mila e quattro mila anni avanti. Im-

perocchè sappiamo che gli uomini non sanno le cose future ma solo Dio."—*Savonarola*.

² "Christus secundum divinam naturam est summum bonum et secundum humanam naturam est summè glorificatus."—*Aquinas*, p. iii. qu. 57, art. 1.

³ " *Quod audivimus* scilicet à Johanne Baptista incarnati Verbi præcone, cujus discipulus fuit ille Johannes Apostolus et Evangelista, et dicunt communiter doctores quod ipse et Andreas fuerunt illi duo discipuli qui audito à beato Johanne Baptista de Christo, *Eccè Agnus Dei*, secuti sunt Jhesum (Joh. i. 35—40), sed Johannes expressit nomen Andreæ et suum tacuit, quia nolebat se commendare."—*Iyra*.

looked upon—that is, had not merely seen for a short time, but had contemplated at leisure (for this is what the word means), had opportunities of seeing for the three years during which His ministry lasted, and had not merely seen and heard, but had also *handled*, had known the reality of His body by the sense of touch.¹ These words do not seem confined to that handling which was permitted to St. Thomas and the rest of the Twelve after the resurrection of Christ, but extends to the whole of His life: to him who leaned upon his Master's breast at supper; to her who anointed His head and His feet; to the traitor Judas who kissed Him as a sign to those who were about to seize Christ in the garden.²

Macknight.

Sarkan.

Salmeron.

In this way does St. John confirm the faith of the believers, and remove all just occasions of doubt from the minds of unbelievers, by appealing to the three senses of sight, of hearing, and of touch, as to the reality of Christ's human nature, and as to the competency of the Apostles to bear witness to this reality; and in the persistency with which he here and elsewhere, both in his Gospel and Epistles, presses the same truth, he seems to have in view the false teaching of Marcion and other early heretics, who denied the reality of the flesh of Christ, and affirmed that He only took upon Him the outward appearance of man.

Corn. & Lap.

Lorinus.

The privilege and the blessedness of the Apostles consisted not in their hearing, seeing, and touching Christ. The Jews who rejected Him had all these advantages; they heard, and took up stones to cast at Him because of His words; they saw Christ in their streets, and touched Him when they thronged Him, and yet they laid hands on Him to lead Him away to crucifixion. Judas kissed him, and used this kiss as a sign when he was betraying his Master. The blessedness of the Apostles consisted in this, that they not only heard Him by the ear and listened to His teaching, but that they received His words with faith; that they saw His wondrous works, and pierced to the mystery of His being; that they beheld Him with love, listened to Him with hearts ready to receive Him, and contemplated Him with reverence.

Gros.

And this word is the *Word of life*, the living, life-giving

¹ "Ἐθεασάμεθα, quasi in theatro, diligenter, perspicuè, hilariter, cum dijudicatione et delectatione. Singulare divinis oculis, angelicis, humanis, spectaculum Christus [Vide 1 Cor. iv. 9]." —Lorinus.

² "Osculando quoque Eum sæpe contractaverunt: nam morem fuisse

ut foris redeuntes magistrum suum oscularentur colligitur ex osculo Judæ, Matt. xxvi. 49. Et ex multis utriusque Testamenti scripturis constat apud Judæos, et deinde primos Christianos, moris fuisse ut foras euntes aut domum revertentes se mutuò in osculo sancto salutarent." —Fremond.

Dion. Carth. Word, from whom proceeds the life of nature, of grace, and of glory to all who partake of these blessings. Every attribute in Him is life. Hence He is spoken of as the *Bread of life*, as the *Water of life*, as *living Water*. His Spirit is described as *the Spirit of life*. The words which He spake are said to be *words of life*, and His Gospel, the message of salvation and of reconciliation, is called *the Word of life*, the word of Him who is spoken of, and who has spoken of Himself, as *the Life*. He is this in Himself. He gives of this life to all by virtue of His threefold office, inasmuch—

(1) As Prophet, He utters the words of life, and declares that message which is life to all who receive it.

(2) As Priest, He has opened to us the way to that eternal life which He purchased to us by His obedience, His sufferings, and His death.

(3) As King, He confers eternal life on all who are His true subjects; who obey His laws, and are living members of His body.¹

Hardy.

And this Word which was from the beginning was manifested to men. It was the same God who existed from the beginning, in whom was no beginning, who in time took our nature. The same, for the unity of natures in the one person of Christ, incarnate God, is so complete, that He who appeared was the selfsame as existed *from the beginning*.

Estius.

Christ is the source of life in various ways.

(1) He promises life to His disciples, and through them to all Christians, and His promises are efficacious. *Seek ye the kingdom of God; and all these things shall be added unto you.*

Luke xii. 31.

(2) He purchased eternal life for all; hence this life is said to be *the gift of God through Jesus Christ our Lord*.

Rom. vi. 23.

(3) He prepares all His true followers for this life: *I go to prepare a place for you.*

John xiv. 2.

(4) He begins the work of grace in the hearts of all His faithful members, so that they who believe in Him are said to have *everlasting life*.

John vi. 47.

¹ "Christ is the life, and that eternal life, because in Himself He liveth for ever: this is true of Him primarily as God. This being one of His choice attributes, that He is the living God; and inasmuch as Divine attributes are better expressed by the abstract than the concrete; He is fitly said, not only to be living, but life itself: and this life is most properly said to be eternal, because it is so both *a parte ante* and *a parte post*, from everlasting to ever-

lasting. Secondly, this is true of Him as mediator, God-man; since, though there was a time when thus He began to live, to wit, at His assumption of our nature, and likewise His life on earth did expire, to wit, at His passion, yet now 'He dieth no more, death hath no more dominion over Him,' Rom. vi. 9, but He is 'alive for evermore,' Rev. i. 18, and that 'to make intercession,' Heb. vii. 25."—Hardy on First Epist. of St. John.

(5) That which He has begun in this life He will consummate in glory, since He is *the resurrection and the life* to all those who believe in Him.

John xi. 25.
Davenant
on the
Colossians.

There is another sense sometimes given to these words, the Word of life was *from the beginning, à principio, ἀπ' ἀρχῆς*: He was from Him who is the beginning of all things, the source and principle of all, the first Person in the ever-blessed Trinity; for the Son, though co-existent and co-eternal with the Father, is yet from the Father, *in* whom and *from* whom He is consubstantial, and as to Godhead co-equal. However true this is, yet this seems hardly the meaning of the words themselves.

John i. 1, 2.
1 John i. 1.
Mon. Carth.

Without introduction, with no salutation to those to whom he was writing, St. John commences this Epistle in the same manner, almost in the same words, with which he began his Gospel.¹ In this latter he says, *In the beginning was the Word, and the Word was with God, and the Word was God*. In the Epistle he seems to refer to his previous declaration, and says, *that which was from the beginning*, which we have heard and seen, contemplated and handled, that same eternal Word do we declare unto you. Having thus in his Gospel laid the foundation of the Christian faith by the assertion of the pre-existence and essential Divinity of Christ, he here proceeds to rear the edifice of Christian life upon that unshaken rock, and unfolds to the Christian the truth that only so long as we walk in His light, who is both light and life to all men, have we true fellowship with God, and that peace and joy which flow from communion with God.²

Ferus.

(2) *(For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;)*

John i. 1, 2, 4;
xi. 25;
xiv. 6;
xxi. 24.
Acts ii. 32.
Rom. xvi. 26.
1 Tim. iii. 16.
1 John iii. 5;
v. 20.

¹ "Initium Epistolæ antistrophon est Evangelii S. Joannis: *In principio erat Verbum*. Et rursum, *quod vidimus oculis nostris et manus nostræ contractaverunt* antistrophon est Evangelii i. 14: *Et Verbum caro factum est et habitavit in nobis, et vidimus gloriam ejus, gloriam quasi unigeniti à Patre*. Primò ergo S. Joannes hic, uti in Evangelio, astruit æternitatem et divinitatem Christi, deinde Ejus incarnationem; quæ sunt duo præcipua mysteria et quasi duo cardines duoque poli in quibus vertitur tota summa gyroskopæ

fidei Christianæ."—*Corn. à Lapide*.

² "Ipse ego cujus nomine Evangelium aditum est, etiam me hujus Epistolæ authorem profiteor. Itaque qui in Evangelio meo legis quid de fide in Dominum Jesum Christum docuerim, legas et hic, quid de charitate et pia Christianorum vita ac conversatione sentiam. Idem ego utrumque et scripsi et docui; nec est quod quis suspicetur, me nunc de operibus scribentem, alio spiritu duci quam cum de fide scriberem, vel certe oblitum esse, quid prius de fide scripserim."—*Ferus*.

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For the Life was manifested: the Divine Word which is that uncreated, essential, and eternal Life from which everlasting life flows to us by participation in His nature, *was manifested* by His incarnation; and not only *manifested* by Himself to man, but was actually *seen* and declared to the world, even to them who had not seen Him, by those whom He chose to be the witnesses of His life and the preachers of His Gospel. These, the Apostles of Christ, were called upon to *bear witness* to those truths on which the faith of the Church is based, and to *shew* or declare unto all men the way of practical holiness, without which no man can see the Lord.¹

Fromond.

Bengel.

Lorinus

Justiniani.

That eternal Life which was with the Father from the beginning, and was in those latter days manifested to men, was seen, St. John says, by us, the Apostles, and is made known to you.

Eratius.

Dion. Carth.

Christ is called here *Eternal Life*, not only because according to His own essence He is eternal, but also because He makes those who abide in Him to possess *eternal life*. He was *with* the Father according to His Divinity, and is thus in person distinguished from the Father; shown to be united in closest union, and yet distinct from the Father with whom He was. We have here the assertions—

Lyra.

Hardy.

(1) That *from the beginning* He was, though not manifested to the world: He abode in and *with the Father*.

(2) He is thus distinct in personality from the Father, since it cannot be said of any one that he is with himself.

(3) His essential unity with the Father is shown: He was ever near, ever *with* Him.

(4) His co-eternity is implied: He was neither before nor after the Father, but ever *with* Him.

And this word Father is used in Holy Scripture in these two ways:—

1 John III. 1.

Lorinus.

(1) Essentially, when it is appropriated to the whole three Persons in the one Godhead; as, *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God*.

(2) Personally, of the first Person in the ever-blessed Trinity, as in this place.

The Life was manifested—

(1) The essential life, that which Christ had from eternity, was by His incarnation manifested to mortal eyes, and was seen by men.²

¹ "Æterna vita corporis communicata est homini in resurrectione Christi, et sic manifestata est nobis per Christum."—*Cajetan*.

² "Dicitur Christus vita æterna per essentiam quoad Se, et per causam quoad nos; quæ vita æterna scilicet Christus erat ab æterno secundum

(2) The life imparted by Him,—that spiritual life which was communicated to the Apostles and to the other followers of Christ, by which they were enabled to do His will and to walk holily and blamelessly before men after His example. The fact that this life had been imparted to men was made manifest to the intellect of the beholders by the fruits of holiness which the regenerated soul brought forth, and by its successful resistance to sinful temptations. Cajetan.

And the manifestation of essential life, Christ Himself, was made—

(1) To the senses of sight, hearing, and touch, so that none could question the manifestation. Those who saw Christ, who listened to His teaching, who thronged around Him, were all witnesses to the presence of the God-man, even though they lacked that spiritual discernment without which outward signs are powerless.

(2) The Divine nature of the Messiah was manifested by the powerful works which He wrought in His own strength, by the Voice from heaven attesting His mission, and declaring Him to be the *Beloved Son*, by the glory of His transfiguration, by the portents at His crucifixion, and by His glorious resurrection and ascension. Matt. iii. 17.
Tirinus.

(3) This Divine life was manifested by the teaching of Christ Himself.

(4) By faith He was manifested to the soul of those who accepted His teaching and were not blind to the signs of almighty power, and were thus prepared to receive Him who is the Life of the soul. Gorranus.

Because the whole race of man was blinded by its sins, and could not see God, and no ointment could restore that sight which had been lost, Christ, the Eternal Son, manifested Himself by a new manner, and took our flesh, and was seen of men.¹ He veiled, indeed, the surpassing glory of the Father; He showed not to man the absolute power and majesty and brightness of the unseen God, inasmuch as the feeble sight and the weak senses of men could not comprehend God in His almightiness; but He set before enfeebled human nature a form which it could apprehend, and wisdom which was within its reach to understand, and goodness to

divinitatem; Joh. i. 1, *Verbum erat apud Deum. Apud Patrem*, ut alius propter alium, secundum personarum distinctionem. *Et apparuit nobis in fine temporum secundum carnem.*—*Gorranus.*

¹ "Manifestata est ipsa vita in carne, ut res quæ solo corde videri potest

videretur et oculis, ut corda sanaret. Solo enim corde videtur Verbum: caro autem et oculis corporalibus videtur. Erat unde videremus carnem, sed non erat unde videremus Verbum: factum est Verbum caro, quam videre possemus, ut sanaretur in nobis unde Verbum videremus."—*Augustine.*

John xiv. 9. which it might approach by imitation. He united the flesh of man to the purely spiritual existence of God, and thus enabled man to see and to know God, and in the Son of man to see also God the Father.¹ As with the natural eye, so is it with the spiritual. The natural eye cannot fix its sight upon the unclouded brilliancy of the sun in the heavens; it is dazzled and confounded by the excessive light of the sun's rays, and it is only when these rays are in part withdrawn, and when the body of the sun is veiled with clouds, that the eye can see. So also the brilliancy of Him, who is the very glory of the Father whom no eye hath seen because it cannot see Him, was a hindrance to the feeble sight of sinful man until He wrapped Himself in our flesh, and His majesty was veiled by the nature of man, and He who from eternity was the consubstantial Son of God became for us men the Son of man, that thus He might be the manifestation of the Father.

Salmeron.

There are, then, three truths taught us by St. John in these two verses—

(1) The Divinity of Christ. He *was from the beginning*. He *was*: not has been, which might imply a state of existence which had ceased, but He *was* then what He continues to be.²

Th. Aquinas.

(2) The perfect humanity of Christ: we have heard, seen, and *handled* Him. This is the meaning of the *for* (καί), and the connexion between these two verses: we have seen and handled Him, because He was manifested so that we had power thus to do.

Salmeron.

(3) The perfect union of these two natures—the Divine and the human—in the one person of Christ Jesus. It was the Life, essential Life, which had been from the beginning: which, in these last days, manifested Himself in our flesh, and *dwelt among us*.

John i. 14.
Hugo de S.
Charo.

John xvii. 21.
Acts iv. 20.
1 Cor. i. 9.
1 John ii. 24. (3) *That³ which we have seen and heard declare we unto you, that ye also may have fellowship with*

¹ "Dove nota che s'iam detti allora vedere cose invisibili, quando vediamo alcune cose corporali per la potenza visiva, per le quali poi deveniamo per l'intelletto alla cognizione d'alcuna cosa spirituale. Siccome quando io vedo alcuno che opera spesse volte alcuna cosa, io dico, già vedo la vita di questo uomo; quando vedo che alcun si move, dico, vedo che 'l vive; io ancora in questo modo ho veduto Dio."—*Saronarola*.

² "*Erat* significat aliquid fuisse et

non esse adhuc determinatum, nec desinisse sed adhuc manere."—*Aquinas in Joh. Evangelio*.

³ "Ὁ ἑώρακαμεν, καὶ ἀκηκόαμεν, καὶ ἀπαγγέλλομεν ὑμῖν.—Τί τοῦτο; ὅτι ζωὴ αἰώνιος ὧν ἔφανερῶθη ἡμῖν καὶ θεαταὶ αὐτοῦ γεγόναμεν, καὶ πρὸ τοῦ Σταυροῦ, καὶ μετὰ τὴν ἀνάστασιν, ὃ γὰρ αὐτὸς καὶ τῷ Σταυρῷ σαρκὶ προσηλώθη, καὶ τῇ αὐτῇ ἐξ ἀνίστη σαρκί."—*Theophylact*.

us: and truly our fellowship is with the Father, and with His Son Jesus Christ.

We, who were the chosen witnesses of our Lord, who heard His teaching and saw His works, *declare*—not for our advantage, but for yours who have not seen and heard—the truth of Christ's nature, and the lessons which He gave us, that you also may have communion with us in our communion with¹ Him, even as we have who had all the advantages of constant intercourse with Him, according to Christ's own words, who said, *Neither pray I for these alone, the chosen Twelve, but for them also which shall believe on me through their word: that they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us.*

Nat. Alex.

Lorinus.

Salmeron.

John xvii. 20, 21.

Here, and in the next verse, are shown the benefits of Christ's incarnation, His life, and death, to all believers.

(1) Fellowship in the Church of God, the common possession of the same truth, and a share in all the privileges which belong to the members of Christ's Body. This fellowship, however, is no mere human fellowship; it is this in its fulness, but it is moreover—

Didymus.
Menochius.
Lorinus.

(2) A participation in Divine grace; fellowship, that is, union and supernatural assimilation through charity and by Divine gifts, with God Himself, Father, Son, and Holy Ghost.

Dion. Carth.

(3) Joy flowing from that communion. The first-fruits of all real knowledge of God and faith in Him is *fellowship* with Him and with all the members of Christ's Body; and the possession of this blessing of communion manifests itself in the desire to make all others participators in the same privilege.²

Gorranus.

Ferus.

This fellowship with God is begun by faith, it is renewed by penitence and the forsaking of sin, since all sin separates us so far forth from God. It is true now as ever, *your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.* And this communion between the soul of man and God is the communion of Lord and servant, of Father and child, of Illuminator and the illuminated, the Justifier and the justified. It is fellowship between the Ruler and the subject, the

Is. lix. 2.

¹ "Hoc propriè significat κοινωνία, ut videlicet fides nostra sit vobis etiam communis."—*Justiniani*.

² "Societatem hic vocat, communicationem ejusdem sortis—id est, hæreditatis, quæ sorte dividebatur, et quam Deus sine meritis quod attinet ad titulum, licet non quantum ad possessi-

onem, donat. Atque ita societas est communicatio eorundem donorum spiritualium: quæ qui gustant, quia vident illa omnibus sufficere, et quò plus nobis dantur eo magis prius habentes replere, non solum non aversantur, sed etiam optant socios habere et participes."—*Salmeron*.

Lorinus. Giver and the receiver of gifts, the Hearer of prayer and the suppliant, the Fountain of all blessedness and the recipient.

Rom. v. 5. And this fellowship with the Father, and with His Son Jesus Christ, is therefore also fellowship with the Holy Spirit, the bond of peace, of love, and of charity, by whom the love of God is shed abroad in our hearts; and hence this fellowship is elsewhere expressly spoken of as the fellowship of the Spirit. For communion with one Person of the Godhead implies union and fellowship with all.

Phil. ii. 1.
Lorinus.
Hardy.

The Incarnate Word is made known and eternal life declared unto us in these words; for the vision of Christ and of the Father is the manifestation of Life Eternal, according to Christ's own declaration, For this is life eternal, that they, whom the Father has given unto the Son, may know Him, the only true God, and Jesus Christ whom He has sent into the world.

John xvii. 3.
Gorranus.

The fellowship of Christians with the Father is the communion of the soul of the believer with Divinity; as fellowship with the Son is the communion with that humanity which Christ has taken unto Himself.

Cajetan.

John xv. 11;
xvi. 24.
John 12. (4) And these things write we unto you, that your joy may be full.

Up to this verse, which ends the exordium of the Epistle, St. John lays down these three truths:—

(1) That Christ has no superior in power and majesty, inasmuch as He was from the beginning—that is, consubstantial, co-equal, co-eternal with the Father.

(2) That nothing is more certain than the Gospel which the Apostle declared—the good tidings of the Incarnation of the Eternal Word—which they had received from His lips, who was heard, seen, and handled by the Apostles.

(3) That no joy exceeds that which is given to those who are closely united in fellowship with the Father and with His Son Jesus Christ, inasmuch as this is a full joy.¹

Ferus.

St. John, the beloved Apostle, who leaned on Christ's bosom at the Last Supper—and who speaks of himself as the disciple whom Jesus loved—seems here to be echoing the words of Christ, which he had heard on the night of the betrayal—*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that*

Lorinus.

John xv 11.

¹ "Quia societas gratiæ est dispositio ad societatem gloriæ, ideo subdit: Et

hæc scribimus vobis ut gaudeatis de gloria jam habita in spe."—*Lyra*.

your joy may be full. And in His final prayer, before going forth to His sufferings, Christ said, *Now come I to thee; and these things I speak in the world, that they might have My joy fulfilled in themselves.* St. John seems here to be referring to these words of His Master. John xvj. 24.^r
John xvii. 13.

Fellowship with God brings to the believer fulness of joy. There is, indeed, no other joy, no joy in the creature nor in things created, which is full; for lasting fulness is true only of that joy which comes from God. It is true of the joy which comes from communion with God— Hardy.

(1) Because He is infinite in goodness.¹

(2) Because the joy, which we have from Him, is unlimited in duration; it is a perpetual joy. *Thou shalt shew me the path of life; in Thy presence is the fulness of joy; and at Thy right hand there is pleasure for evermore.* Psalm xvi.
12.

(3) Our union with Him entitles us to these good things, which are not only celestial and eternal in themselves, but which fill up and satisfy all the wants of man, every desire of the regenerate soul, which is made for God, and which only in Him can find rest and joy. Leigh.
Dion. Carth.
Augustine.

Fulness of joy can only arise from the following causes—

(1) From the fulness, the infinitude of the object, which is God who, in His mercy and love to us, *forgiveth all our sin, and healeth all our infirmities; who saveth our life from destruction, and crowneth us with mercy and loving-kindness.* Ps. ciii. 3, 4.

(2) From the capacity of the soul itself to receive joy.

(3) From the fitness of the object to satisfy man: *where your treasure is, there will your heart be also.* Matt. vi. 21.

(4) From the duration of the joy, which is received into the heart of man. The joy which flows from communion with God shall last for ever, *for the righteous shall go into life eternal; and of such it is said, blessed are they that dwell in Thy house: they will be always praising Thee.* Matt. xxv.
46.
Ps. lxxxiv.
4.
Salmeron.

These things write we unto you, that you may be so firmly rooted in your faith in Him that your joy may never fail. This, then, is no earthly joy of which the Apostle speaks, but that joy which we shall have in the world to come, of which Lienard.

¹ “Tunc gaudium intellectualis creaturæ est plenum, dum summo bono clarè et immediatè unitur, et eo ad libitum fruitur ipsumque securè et inamissibiliter possidet. Et ita gaudium civium supernorum est plenum, quoniam Deum in se ipso clarè per speciem contemplantur, eo ad libitum perfruuntur ac tutè possident ipsum. Sicque eorum capacitas est repleta,

aviditas satinata, affectio contentata, et potentialitas ad actum reducta; quod totum in sanctis animabus post resurrectionem, glorificatis resumptis corporibus, perfectè erit impletum, quando non solum in essentiali sed in accidentali quoque præmio erunt perfectæ. Idcirco erit in eis tunc omnis potentialitas ad actum perfectè reducta.”—*Dion. Carth.*

Corn. & Lap. all other joy, real and solid, is but a foreshadowing and anticipation. In heaven only can our joy be *full* and perfect, when we see God without a veil, and know Him even as we are known; when all doubt and error is at an end, and when we stand in the light of His glory and know the greatness of His love.

Lorinus.

John i. 9;
viii. 12;
ix. 5;
xii. 36, 36.
1 John iii. 11. (5) *This then is the message¹ which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.²*

The argument in this verse is as follows:—If we have, indeed, fellowship with God, *the Father of light*, and with His Son Jesus Christ, who is *the Light of the world*, it is necessary that we should walk in the light, as *children of light*; and that by our actions we should show forth the sanctification which we have received. As, then, we profess that we have this communion, not only with men, the children of God, but also with God Himself, we must walk as becomes those who have been redeemed and brought nigh unto God.

Piscator.

There are many properties of light which make it a fitting emblem of God:—

(1) Because of its purity. Nothing created is purer than light, and God is the All-pure.

Dan. ii. 32.
Estius.

(2) All things are manifested and made clear by the light, and God is All-seeing.

(3) Without light nothing can be seen: so without the light of Divine wisdom nothing can be known to men.

(4) There is nothing more pleasant than light, as there is nothing more full of joy than God.

(5) The chief property of light is that it expels all darkness: so where God is, there the darkness of sin and of error are dispelled.³

Zanchius.

God is spoken of as light, not merely because He is essential and uncreated light intellectually, but also because He is purity, sanctity, and sovereign justice.⁴ For these are all

Ps. xvi. 11;
xlii. 4.

¹ "Est Hebraismus *annunciatio* pro re annunciata: sicut alibi *spes* pro re sperata; *timor* pro re timenda: actus nimirum pro objecto."—*Estius*.

² "Σκορία ἐν αὐτῷ οὐκ ἔστιν οὐδέμια. —Deum ita esse purum ut nihil impuritas ei placere possit. *Lux* res purissima: ideo pro *puritate* sumitur. Vide Luc. xvi. 8; Act. xxvi. 18; Rom. xiii. 12; Eph. v. 8; 1 Thess. v. 5."

—*Grotius*.

³ "Apparent in luce vestigia sanctissimæ Trinitatis. In sole enim est ejus substantia, lux et splendor, vel substantia solis, lux et calor: vel in tribus lucidis impermixtis et unitis simul, quarum lux una non est alia, et quælibet est in alia, et una luce ablata, alia non auferuntur."—*Salmeron*.

⁴ *Paradise Lost*, book iii. in init.

spoken of in Holy Scripture as light—as, for example, in such passages as these, *The children of this world are in their generation wiser than the children of light*; where it is not intellectual light, but moral which is spoken of. Again, the message of Christ to St. Paul, when sent forth to minister to the Gentiles, was that he should go forth *to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Me*. And the exhortation to all Christians is this, *that the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light*; which, St. Paul goes on to show, means that they should walk honestly, *as in the day*.

Luke xvi. 8.

Acts xxvi. 13.

Rom. xiii. 12.
13.

John i. 9.

Ecumenius.

Corn. & Lap.

Sarkan.

John i. 9;
iii. 19;
viii. 17;
ix. 5;
xii. 35, 36.
James i. 17.
1 Tim. vi. 16.
Ephes. v. 8.
Lienard.
John iii. 19,
20.
Monochius.
James i. 17.

Ps. xix. 8.

Dion. Carth.

God, then, is light; that *Light which lighteth every man that cometh into the world*, giving to all men the power to see and to know Him, and illuminating the mind especially with the graces of faith, of hope, and of charity.¹ And this declaration that *God is light*, is not said of any one Person in the Ever-blessed Trinity, but of each and of all the three—of Father, Son, and Holy Ghost. It is essential to Godhead itself.

In Him is no darkness at all. As God the Holy One is spoken of as light, and as those who live holily are called *children of light*, so all deeds of unholiness, all sin, is spoken of as the *works of darkness*—the fruit of error, of ignorance, or of wilful rebellion against God. But in God, *the Father of lights*, is no cloud of error, no particle of doubt, no mark of uncertainty. He is holy in all His ways and commandments. In Him is no injustice, for He is the just as well as the holy God. His law is pure; His word is holy; His judgment always according unto right; His works faultless; in a word, *in Him is no darkness at all*.

That is light which beautifies all things, which makes everything on which the eye can rest glorious; which drives away all shadows, and makes all things plain and evident. What the light of the material sun is to the eye of man, that is God to the soul, super-essential light, irradiating all things with His own purity, cleansing away all doubts and disbelief, lighting up the whole moral nature of man—glorific, beatific.²

¹ "Dicitur lumen, quia illuminavit nos exemplis: *Ambulabunt gentes in lumine tuo et reges in splendore ortus tui*. Isa. lx. 3. In doctrinis: *Domus Jacob cenite ambulemus in lumine Dei*

nostri. Isa. ii. 5. Item beneficiis, hæc contra tenebras culpæ, ignorantie, inscientiæ."—*Aquinas*.

² "Ὁ θεὸς φῶς ἐστίν.—Nota quod est differentia inter lucem et lumen:

(6) *If we say that we have fellowship with Him, and walk¹ in darkness, we lie, and do not the truth :*

2 Cor. vi. 14.
1 John ii. 4.

The saying that we have fellowship with Him is a lie, for if we had fellowship we should not walk in darkness. We lie by our active deeds of wickedness, by our walking in darkness. We do not the truth by our sins of omission, by our neglect to live holily and justly. The darkness which surrounds us may be that of ignorance as well as that of sin ; but walking implies the consent of the will to that which is sinful ; the desire after ungodliness ; the visible departure from the ways of God and direct participation in deeds of wickedness. Hence David characterizes the ungodly as those who will not be learned, nor understand, but walk on still in darkness.

Ps. lxxxii. 5.

Do not the truth. In this Epistle we have many echoes from the Gospel of St. John. He seems especially to love to recall His Master's own words. This phrase, of doing the truth, is taken from our Blessed Lord's discourse with Nicodemus, as related by St. John himself. It means a working and walking according to the law of justice, righteousness, and honesty.

John iii. 21.

Hardy.
Toletus in
Evang. 8.
Joan.

If we say—by word, or by thought and imagination—that we have fellowship with God, and at the same time walk in the darkness of the intellect, knowing not God, and in that of the will, sinning against Him, we lie in word and in deed. If we say that we are united to God by sanctifying grace, and yet continue to live in sin and to go on in darkness, we lie, and do not the truth.

Lorinus.

Cajetan.

Tirinus.

Lienard.

All sin is properly called darkness, for—

(1) As natural darkness is the privation or absence of light, so is sin the privation or absence of grace ; the withdrawal of the sinner from grace and from the light of God.

(2) As he who walks in the darkness sees nothing and frequently stumbles because of the absence of light, so he who sins stumbles along the path of life, and is blind to his own condition.

Ps. lxxxii. 5.

(3) As those who love darkness, and whose deeds make

quia lux est ipsa luminis forma ; lumen vero est lux ut est in aliquo corpore recepta et incorporata. Unde Christus proprie dicitur lux in Sua divinitate : in Se lumen prout est unita in humanitate. Esa. lx. 1 : Surge illuminare Hierusalem, quia venit lumen tuum. Dicitur ergo Christus lumen ratione unionis, quia lumen sicut dictum est,

est lux incorporata. Et in Christo lux divinitatis est carni unita. In lumine tuo, scilicet deitatis, videbimus lumen scilicet humanitatis." Ps. xxxv. 9.—*Aquinas*.

¹ "Non dicit ambulavimus sed ambulamus (περιπατοῦμεν) : ut intelligamus quòd non de iis qui peccaverunt sed de iis qui peccant loquitur."—*Cajetan*.

darkness to be sought by them, hate the light lest their deeds should be manifested, so do sinners shrink from and hate the light which comes from God, because it makes their sin evident to themselves and to their fellow-men.

(4) Sins are the work of, and are instigated by, him who is the prince of darkness.

(5) Sins spring from the darkness of intellect, or of will, Corn. à Lap. or from both these combined.¹

This truth should remind us of two duties—

(1) The uprightness of our daily conversation, the consistency of our walk as children of Him who is light, and of purer eyes than to behold ungodliness.

(2) Humility of spirit and disposition; the remembrance of our present weakness, our past sinfulness, and departure Gorranus. from God, by walking in the darkness of error and of sin.

However blameless the life of St. John might be, he includes himself in the general condemnation passed upon all who walk inconsistently, and speaks of himself as well as those to whom he is writing: *If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.* Gros.

(7) *But if we walk in the light, as He is in the light, we have fellowship one with another,² and the blood of Jesus Christ His Son cleanseth us from all sin.* 1 Cor. vi. 11. Ephes. i. 7. Heb. ix. 14. 1 Pet. i. 19. 1 John ii. 2. Rev. i. 5.

If we walk in the light, going on in our Christian calling, neither standing still nor falling back, which indeed is involved in our seeming to stand still—if we walk after His example (ὡς, sicut) who is Light, we have fellowship with God, and He with us, by the impartation of spiritual gifts Gorranus. Lorinus. Cajetan.

¹ "Vide Joannem iii. 19. Elegans est proverbium et explicatio Zenobii Centur. 3, n. 71: 'Ἐν σκότειν ὁρξήσθαι ἐν τῶν ἀμαρτυρῶν μοχθοῦντων. ὡν τὸ ἔργον ἀφανής.'"—Schoettgen.

² "αὐτοῦ A* ut videtur. Æth. Col. Codd. lat. Didym. Œ. in comm. Tertul. utrumque habet clem. cum Deo, harl." Griesbach. "St. August. in 1 John 1, tract. 1, vol. 3, ed. Ben. has cum invicem, with one another, but seems to understand it 'between God and ourselves,' so Œcumenius, 'between us and the Light.' The preceding verse implies this if it is not expressed. Comp. John xvii. 21, 23." Note in Bull's Har-

monia, Diss. 1, c. 2, § 5, Oxford trans. Hammond thus paraphrases the verse: "But if we live pure lives, as He is perfectly pure, then we partake with Christ of His graces, or we have partnership with Him, and resemble Him in His purity; and the death of Christ is beneficial to us, who thus imitate His purity, to cleanse us from all the guilt of past sins and present infirmities." Lyra joins the fellowship of man with man to that with God, and speaks of "fidelium ad invicem et cum Deo associatio," since he that truly loveth God will love his brother also. 1 John iv. 21.

Lienard.
Tirinus.
Zanchius.

Hardy.

Nat. Alex.

Salmeron.

Cajetan.

Heb. xiii. 8.

from Him who is light and holiness itself through the blood or death of Christ. *Cleanseth us from all sin*—not will cleanse, not hath already done so, but doeth so (καθαρίζει), daily, hourly. For even they who are in the light have yet sins and errors which they need constantly to have forgiven, from which it is necessary that they should be cleansed.

*If we walk in the light.*¹ The way of life in which we are to walk is an imitation of the Divine perfection, according to the pattern which the Incarnate Word has left us,² a conformity to God in our life and actions.

(1) We are bidden to walk in the light of faith and in holiness of conduct.

(2) We are taught to walk in the light when we obey God and follow the example of our Lord and Saviour; and we are told when we so walk we have fellowship with God—not shall have, not have had, but, by the mere fact of our walking in the light, we have fellowship with God.

(3) We are told that the great blessing accruing to those who so walk in the light of faith and in fellowship with God is this, that the blood of Christ cleanseth them from all their sins.

We are to *walk in the light*, to go on progressing in holiness, for so long as we are in this life we are in a state of imperfection, and must continue to advance toward perfection. God is not said to be walking in the light, but to be in it, to be surrounded by the light of His own holiness and glory, for in Him is no progression, He has rested from His works, who is *the same yesterday, to-day, and for ever*.

We have fellowship with God, and He with us.³ By walking in the light we have that love towards God and that faith in Him which enable us to hold firmly to God, and that purity which befits the children of God, and makes us so far forth like Him. Those are fellows and hold communion one with another who are in familiar intercourse; who are impatient at all things which separate them from others, and when apart thirst for closer union; who when united one to the other share, and delight to share, in the possession of common gifts; who mutually delight in each other's presence. In this way does the Holy Spirit speak of the fellowship, the union of the believer with his Father in heaven, as of one athirst for more of the fellowship with God; who is joyous

¹ "φῶς, hoc loco, vita Christiana, ἡ τῷ φωτὶ περιπατεῖν, vitam sanctam gerere ὡς αὐτὸς ἰστίον ἐν φωτὶ quemadmodum Deus sanctus est."—Küster.

² "Si exerceamus opera luce divinæ

gratiæ splendentia: qui enim à luce illuminatur in luce ambulat."—Didymus.

³ "Societatem habemus ad invicem, propter similitudinem ad Ipsum."—Lyra.

only through the consciousness of His presence, and who is unsatisfied except he be at one with God. *Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God. My soul, wait thou still upon God, for my hope is in Him.*¹

Dion. Carth.

Ps. xlii. 1.
Ps. lxi. 5.

And—that is, we have fellowship with God, because *the blood of Jesus Christ His Son cleanseth us from all sin*. These words *His Son* are significant; it is only because Christ is the Son of God, only in virtue of His Divine nature, that *the blood* of the Son of man has this cleansing property to free us from all sin.

Ferus.

The blood of Christ, the obedience and death of Christ; the blood shed at His circumcision and in the agony in the garden, and more especially that poured forth upon the cross, has this cleansing property. The merits of His passion avail to free us from the consequences of our past sin, and to cleanse us from its defilement. It is properly the blood of the Incarnate Word, the Eternal Son; for the manhood of Christ was so closely and inseparably united to the nature of the Son of God as to make but one Person. By this blood, by virtue of His passion and blood-shedding, we are cleansed from our sins. The Apostle does not say that the blood of Christ hides our sins, but that it cleanses them, washes them away, makes clean our conscience, as a garment is cleansed from stains by the washing of water.

Tirinus.

Sarkan.

Gorranus.

Dion. Carth.

Fiomond.

Corn. & Lap.

In these words St. John overthrows three distinct heresies of early days:—

(1) That of the Manichæans, who denied the reality of the human nature of Christ. It was a true flesh which He assumed, and real blood which He shed.

(2) That of the Ebionites, who denied that Christ was God. Hence the emphasis of the words; He was really *His Son*, the Eternal Son of the Father.

(3) That of the Nestorians, who divided the person of Christ. St. John says it was the blood of man who was God—His blood, who was at the same time God and man, and who had two natures joined by hypostatic union in one Person.

Estius.

¹ “Ecce quanta est dignitas charitatis infusæ, quàm admirabiles excellentissimosque effectus causat in anima. Nec mirum; cum ipsa sit supernaturalis similitudo increati amoris, videlicet Spiritus Sancti. O quanta est rationalis creaturæ ista nobilitas, habere cum divina natura consortium, atque cum proprio Creatore societatem sortiri ac possidere. Sed heu! homo cum in ho-

nore esset non intellexit, comparatus est jumentis insipientibus [Psalm xlviii. 21], et per spiritualia atque carnalia vitia plurimi se dæmonibus bestiisque associant et conformant. Quorum vanitatem, vilitatem, et perversitatem vitantes, studeamus modis præactis societatem habere cum Deo.”—*Dion. Carthusianus*.

1 Kings viii.
46.2 Chr. vi. 36.
Job xi. 2;xv. 14;
xxv. 4.Prov. xx. 9.
Eccl. vii. 20.James iii. 2.
1 John ii. 4.Ferus.
Fromond.

(8) *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

If we say. St. John still includes himself and the rest of the Apostles in the number of sinners; and, since he who was so near to his Divine Lord does so, who shall venture to say that he is free from sin?

Corn. & Lap.

Bengel.

Lyma.

If we say, either by word or in our thought, *that we have no sin,*¹ that we walk uprightly and are free from sin—that is, from active, as opposed to, but yet flowing from, original sin—we deceive ourselves; and this is a proof that He who is the Truth does not actuate us. The Apostle here speaks of present sin, afterwards he speaks of the sins of our past lives, and his words then are, *If we say we have not sinned.*

In many ways have men sinned against God; in some ways have all come under the dominion of sin.

(1) There is original sin, which cleaves to the whole nature of man.

(2) The desire after sinful gratifications: unholy affections and wishes.

(3) A conscience of sin: the knowledge and remembrance of sins committed in past time and unrepented of.

(4) The practice and habit of sin, from which those who walk with God, and who are united in communion with Him, are, however, freed.

Estius.

Ps. xxxii. 5;
li. 2.
Prov. xxviii.
13.

(9) *If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

Ferus.

Having humiliated all mankind by showing that all are sinners, St. John now points to the source of all comfort and strength, and declares what the remedy for sin is.

Hardy.
Chrysostom.

If we confess—not, however, because we confess. The confession is not the cause of the forgiveness of sin, though it must precede it. Again, he says not, if we confess ourselves to be sinners, but if we *confess our sins*, the deeds of wickedness which we have done. If we confess—

(1) That our actions are sinful; that in doing them we have broken God's law.

(2) That the sins done are *our own sins*—not those of another,² not imposed upon us by any necessity of our

¹ "Se dixerimus quoniam peccatum non habemus de presenti."—*Lyra*.

² "Addit nostra, quia sola peccata,

id est, defectus, tam in naturalibus et artificialibus, quam in moralibus et divinis, sunt nostra. Ex nobis nam

nature, but done by our own will,¹ then He is ready to forgive us our sins. Gorranus.

In all confession of sin there must be—

(1) An enumeration of the acts of sin.

(2) There must be an acknowledgment that the sins are our own; we are not to throw the blame of our sinfulness upon our natures, nor are we to enumerate the sins of others.

(3) Sins against the second table of the law must be confessed to those whom we have injured, for *if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.* Matt. v. 23, 24. Moreover, if the sin be open and notorious, a scandal to God's people, it must be publicly acknowledged to the Church. Again, all sins which are burdensome to the conscience, whether they be open or secret, should be confessed to God's ministers, that through their ministry we may obtain from God absolution from our sins.² Hardy.

He is faithful and just to forgive us our sins. He is faithful as to His promise of forgiving those who confess and forsake their sins, for which they obtained pardon by the obedience, the humiliation, and the death of Christ; but, more than this, He is just in so forgiving—that is, the forgiveness is not due only to His fidelity to His promise, but also because of His justice. Because the sufferings and death of Christ have purchased this forgiveness to those who are living members of Christ, *He is just* in thus fulfilling His covenant with the Incarnate Son. *He is just*: not with the narrow justice which only judges individual acts, but with the wider justice which comprehends love and mercy. *He is just*: not with the finite justice of the brother of the prodigal, who was angry because his brother had wasted his substance, but with the infinite justice of the prodigal's father, who had compassion upon him, and rejoiced when he repented and returned and confessed his sins. Estius.

He is ready to forgive us our sins, and to cleanse us from all unrighteousness. The forgiveness here spoken of is both of sin and of the punishment due to sin: the cleansing promised Corn. & Lap.

nihil aliud habemus quam non esse, et talia ex Deo non sunt, qui nobis non solet deesse pro sua bonitate: neque non entis causa esse potest, quia peccatum Dei injuria est et offensa, quam sibi Deus inferre non valet."—*Salmeron.*

¹ "Poenitentia est contritio in corde, confessio in ore, in opere tota humili-

tas."—*S. Augustine.*

² "If.—This *εἰ* is as much as *εἰ μή*, this *εἰ* as *νῦν*, if otherwise not. There is no forgiveness to be had without confession; though it be not that for which, no, nor yet by which, yet it is that without which, no remission can be obtained."—*Hardy on the First Epistle of St. John.*

is the washing of the soul and making it pure from the stains and defilements caused by past sin.

Gorranus.

In justification the sin is forgiven; in sanctification the sinner is cleansed from the stain of sin; and in glorification the root of sin is wholly removed.

Hardy.

He who has taught us to pray, and moves us to say *forgive us our trespasses*, does by that act promise us His fatherly compassion and assure us of His forgiveness.

Cyprian.

(10) *If we say that we have not sinned,¹ we make Him a liar, and His Word is not in us.*

He that confesses himself a sinner honours God; he who denies that he is a sinner dishonours God, and in effect charges Him with being a *liar*. Our best actions are too often stained by sin, and our best deeds arise in part from second motives which we hardly care to acknowledge. Sin mingles with and is seen in our holiest actions, even when they do not spring from unworthy motives.

Ferus.

Gorranus.

If we say that we have not sinned, we make Him a liar.

We do so—

(1) In fact: inasmuch as Christ was sent into the world to take away the sin of the whole world, and by denying that we have sinned we deny that we have any need of Christ's incarnation.

Salmeron.

(2) In word: because the Scripture says that *all have sinned, and come short of the glory of God*.

Rom. iii. 23.

(3) Inferentially: because Christ has taught us all to pray for the forgiveness of our sins, so that if we say that we have no sins which need forgiveness we make His teaching void, and Himself a liar.

Lorinus.

And His Word is not in us. He who is the Word of the Father, the *Word of life*, dwelleth not in us, and His word which He has spoken in Holy Scripture is not believed by us, is not retained in our hearts by faith, because we do not believe that all men have sinned;² more especially that word which we are bidden daily to use, *forgive us our tres-*

Fromond.

¹ "*Quoniam non peccavimus dicitur de preterito.*"—*Lyra*.

² *Verbum*, Græce λόγος, quod etiam *sermo* verti potuit. Quidam sic exponunt: Christus, qui est Verbum Dei Patris, non est in nobis, scilicet habitans per gratiam. Verum simplicior

hic sensus est: *Verbum*, sive sermo, quem nos à Deo missi vobis annunciamus de Christo redemptore, cujus sanguine omnes à peccatis mundandus sumus, non est in vobis per fidem. Id est, Evangelio Dei per nos annuntiatio non creditis."—*Estius*.

passes, does not rest in our hearts, however frequent it may be on our lips. Tirinus.

God's Word is not in us when it does not influence our conduct ; when it does not abate our pride ; when it does not enable us to bring forth good works to the glory of God. Salmeron.

*** "Præsta, quæsumus, omnipotens Deus : ut Verbum Caro factum, quod beatus Joannes evangelista prædicavit, per hoc sui mysterium habitet semper	in nobis. Quod tecum vivit et regnat in unitate Spiritus Sancti unus Deus in sæcula sæculorum. Amen."—<i>Brev. Ambrosianum.</i>
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THE INNOCENTS' DAY.

REV. XIV. 1—5.

(1) [*And*] *I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name¹ written in their foreheads.*

Rev. v. 6;
vii. 3, 4;
xiii. 16.

Sylveira.

Ribera.

THE connexion between the vision related in the present chapter with that which has gone before is shown by the participle *and*. The Apostle had dwelt upon the dangers which threatened men through the snares and persecutions of Antichrist; here he sets before them the consolations which are theirs because they are followers of the Lamb. There we were shown the dragon, the power of evil, rejoicing in his conquest over the world by means of those whom he had enslaved, and to whom he communicates of his own power

¹ The reading of the Textus Receptus (see Mill) is ἔχουσαι τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. The usual reading, however, that which is supported by almost overwhelming evidence, is that which Tischendorf has adopted, ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ Πατρὸς αὐτοῦ, for which he cites good MS. authority, viz. Codices A. B. C. et al. pl., "Versiones fere omnes, patres Græci multi, patres Latini permulti." In Pole's Synopsis we read: "Quidem legunt nomen ejus (sive Agni) et nomen Patris ejus, ut Vulg. Primas. And. Aret. ed. Compl. Syr., quæ lectio indubiè vera est. Med. 636." In Tischendorf's edition of the Codex Sinaiticus we read

αὐ
"ἐχουσαι το | ονομα του

Και το ονομα του πρς
αυ | του γεγραμμενον | επι
των μετωπων | αυτω

av supplevit prima manus—αυτω, c^a αυτων." In the Syriac Version the reading is, "Having His name and the name of His Father written." In the Arabic Version, which according to the opinion of Tischendorf has translated the Apocalypse from the Coptic, we find, "And on them His name and the name of His Father," which agrees with the Coptic as printed by Wilkins. The Ethiopic Version is singular in its reading, "His name and the name of His Father and the name of the Holy Spirit;" and according to Griesbach, "Slav. iv. omittit hæc una cum seq. Πατρὸς αὐτοῦ."

and his own malignity; here we have the spectacle of the Lamb triumphing in the midst of His saints, and standing ready and able to succour them in all their dangers and afflictions. De Saci.

I looked—that is, in vision—and, lo, a Lamb, even the Lamb slain from the foundation of the world, the Lamb without spot and blemish, which taketh away the sin of the world. Christ is that Lamb whom every sacrifice offered up amongst the Jews typified, and whose sinlessness was imaged in the injunction that the sacrificial lamb should be *without blemish and without spot*. But the Lamb was not only set before the eyes of the suffering Church as an example of spotless purity. To those who endured cruel persecutions at the hand of the servants of the Evil One, the sight of the Lamb was a memorial of the sufferings and the patience of the Son of man, and was a call to them to tread in His footsteps and to manifest the like patience amid their sufferings. And to mark the importance of this example, and in order that he might direct special attention to the lesson of endurance as well as of innocence in the Saviour, St. John, as he is wont, introduces this part of the vision with the word *lo* (*ecce, ἰδοὺ*). Sylveira. Rev. xlii. 8. John i. 19. 1 Pet. i. 19.

Mount Sion, on which the temple at Jerusalem stood, is the representative of the militant Church of Christ. Whether the reference be to the material city, rebuilt and again made a holy city unto God, or to that Christian Church throughout the whole world which began on Mount Sion, and of which the Jewish Church was the forerunner, it is the joy of the whole earth, the city of the Great King. On this mount, higher than all His saints and servants, the Lamb is represented as standing ready to aid His people in the midst of their sufferings, as He did when He gave strength to St. Stephen and received the spirit of His exultant martyr, and as He stands now in the midst of His praying Church, marking all suffering and strengthening all those who endure persecution for His name's sake.¹ And, with their Lord, St. John saw in vision *an hundred forty and four thousand*; that is to say, the countless number of the redeemed and faithful souls who gather around their Lord;—for the definite number is used to represent the indefinite—all those who confess God in the midst of an evil world, and who are at once the trophies of the past conquests of the Cross and the symbols of future victory. Ribera. Sylveira. Holzhauser. Ps. xlviii. 2. Hugo de S. Charo. Sylveira. Fromond. Haymo. Erius. Holzhauser. Stuart.

¹ “Non recumbit Agnus, non dormit, aut otiosus huc atque illuc spatatur, sed stat, hoc est, omni cura et vigilantia contra bestiam agit, non sui, sed sue Ecclesie gratia, cui con-

tinuè superintendit, ad dexteram Patris sedens; atque inde supra montem Sion stare videtur.”—Serrano. “Ecclesiam in terra militantem spiritualiter hic significat.”—Fromond.

By some the *Mount Sion* of this vision is supposed to represent the triumphant rather than the militant Church; and since the characteristics of these two portions of one and the same Church are in many instances identical, it is not unlikely that this interpretation may be the true one. It would seem, however, to be more consistent with the whole of this part of the Apocalypse to take *Mount Sion* to be the emblem of the Church on earth, militant and suffering, aided by the presence of the Captain of the Lord's Host, who stands as its victorious leader and defender, and who is represented as standing, to show that the Church of which He is the Head yet needs help, and is therefore still struggling against the foes which surround it on the right hand and on the left.¹ Thus was the prophecy in the Psalm fulfilled, *Yet have I set My King upon My holy hill of Sion.*²

If in the *Lamb* we have the spotless humanity of Christ set before us, in His standing to help all His people, and therefore possessing power to help them, we have the emblem of His Divinity.

And those who stand with the *Lamb* are represented as having His name and the name of his Father written on their foreheads. Having, that is, the token of their obedience, not only stamped upon their hearts, but also evidenced by all their actions, impressed upon their souls by their love to Him, and on their outward conduct by their obedience to His laws. It was a name written by their public manifestation of God, by their being His witnesses to the world, by their open profession of Christianity, their manner of living, their temperance, their honesty, their meekness, and their charity towards all men. And the name is spoken of as written upon their foreheads, because the forehead is the seat of shame, and these were not afraid nor ashamed to confess the Father and the Son before men.

The names which each of the followers of God bear upon their foreheads is that of the Father and of His Son. The Jews were accustomed to bind the name of God upon their foreheads; the saints and servants of Christ are not only sons of God, but they bear the name of Christ also, they

¹ "Hoc loco *Sion* pro Ecclesia militante accipitur, quia virgines quæ circa Agnum in monte *Sion* S. Joanni ostenduntur, stabant circa Agnum stantem, adhuc laborantes et militantes, adjuvante Agno."—*Fromond*.

² "Agnus stat in uno monte sancto. Est ecclesiæ mons et civitas in monte

posita. Matt. v. 14. Est enim aliquid coagmentatum ex multis in unum et conspicuum in mundo, propter sermonem Dei qui apud eam est, et propter confessionem quæ in ore ejus est, et propter Christum rupem, in quo fundata est et vivit in ea. Idèò lucet in mundo et eminet."—*Cocceius*.

are Christians.¹ According to Christ's own injunction, the members of that Church which He founded were to add to their belief in the Father faith also in the Son, in the Godhead as well as in the Humanity, which was united to the Godhead in the person of the Mediator between God and man. For this reason, it may be, there is here no mention of the Holy Spirit as the object of a Christian belief. The name of the Father is not here the name of a person, it includes the whole nature of God, and therefore includes the Holy Spirit, whereas the name of the Lamb, which according to the reading of the best manuscripts and versions should be added, is borne by the servants of God because of that human nature which Christ took, and by which He became our brother, and in which we are bidden to believe, for *who-soever denieth the Son hath not the Father*.

John xiv. 1.

Estius.

1 John ii. 22.

(2) *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:*

Rev. i. 15.
ii. 8;
xix. 6.

I heard the sound of a voice from heaven, strong as the roaring of the sea as it dashes amidst the rocks² upon its shore, and loud as the thunder in the heavens, but withal musical and harmonious, and sweet to the ear, as though a number of voices were joined in full chorus, with symphonies of musical instruments, as in the solemn worship of the temple of God; a sound so sublime and yet so sweet to the soul that no single metaphor can present it to the imagination of man.³ This *voice* is that of the whole militant Church, the celestial melody of men whose hearts are inflamed with fire from the altar of God, and whose whole soul is full of the heavenly promise and heavenly teaching which has been committed to the keeping of the Church on earth. For the message which has been delivered to men is yet not of men, and the teaching of prophets and apostles, the everlasting Gospel which fills the hearts of God's saints with joy unspcak-

Lowman.

Sylvestra.

Bruno
Astensis.
Cabanes.

Gorranus.

Rupertus.

¹ "Ἐν τοῖς μέλεσιν αὐτῶν significat hæc figure, illos in mediis malis profectos cultum Dei et Christi. Nam quod aperte profitetur, id dicimur in fronte præferre. Sic verissima fronte est apud Ciceronem. *Frontis animi janua* est apud eundem. Aaron in fronte gerebat דָּשׁ לִיְהוָה *Sanctum Domini*, Exod. xxxix. 30. Christiani omnes in hoc pares Aaroni."—*Grotius*.

² "Vox, hæc sono aquarum multarum comparatur, quia sonora erit, et ex multis variisque vocibus et sonis conflata, ut aquæ multæ in saxa decedentes aut collisæ magnum et varium edunt strepitum."—*Menochius*.

³ *Citharædorum citharisantium in citharis suis*—"i. e. vocum non confusarum sed certa harmonia consonantium."—*Anton. Nebriss*.

- able, is not from man but from heaven.¹ The good tidings, like *every other good gift and every perfect gift, is from above.*
- James i. 17. St. John compares the prayers and praises of God's people to the voice of many waters, to the sound of torrents dashing from the sides of mountains and then blending into one stream, or as the restless waves of the unquiet sea foaming amidst rocks. This sound of multitudes of people is compared oftentimes to the noise of water in Holy Scripture, and in this same book, the angel speaking to St. John says, *The waters which thou sawest . . . are peoples and multitudes and nations and tongues.* The thunder, again, points to that heavenly joy which is the privilege of the people of God, whilst the noise of harpers symbolizes the orderly expression of that fulness of joy, which is the lot of those who walk in the light and hold communion with the Father and the Son.²
- Fromond. Rev. xvii. 15. Riberia. 1 John i. 4. Boesauet.

The whole of this description, though it speaks of heaven and of heavenly gifts and joys, belongs to the militant Church.

(1) The confession of faith in the Father and the Son: the name of God written on the foreheads of the company on Mount Sion, and the praises of the multitude resounding as the voice of many waters and as the noise of the thunder.

(2) The harmony of the actions and the profession of the children of God, accordant as the sound of harpers harping on their harps.

(3) The purity of the religion of the disciples of Christ as contrasted with the impurities of the pagan world. They that followed the Lamb were virgins.

Holzhauser.

(3) *And they sung as it were a new song before the throne, and before the four beasts (τεσσαράρων ζώων), and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

Rev. v. 9; xv. 3.

¹ "Sicut aquæ non faciunt tumultum, nisi quando eis aliquid opponitur; sic sancti non expetunt vindictam de iniquis, nisi propter hoc quod illi Christo se opponunt: propter hoc dicitur, *tangam vocem aquarum multarum*, id est, admonitionem et prædicationem sanctorum; vel *aquarum multarum*, id est, multorum populorum de quibus sancti collecti sunt et congregati."—*Hugo de S. Choro.*

² "Cur eadem vox, quæ est aqua-

rum multarum, est etiam vox tonitruum magni et vox citharædorum? Quid est in eis utrique commune? Imò in eis multa videntur contraria: nam unum est horribile, alterum delectabile. Vox illa aquarum, id est Scripturarum, est vox tonitruum, quia de judicio ac æterna condemnatione loquitur, quo nihil terribilius potest ab improbis audiri; et est etiam de beatitudine justis repromissa, qua nihil suavius percipi potest."—*Sylveira.*

*They sung as it were*¹ *a new song*, one indeed which can never become old, the song of the redemption of mankind by the blood of the Lamb, and of the adoption by grace—a new subject and an endless theme for the praises of those who had been delivered from the yoke and service of Satan; and this was sung *before the throne* of God, to which the eyes of the regenerate are directed, and in the presence of the angels of God or of the company of the preachers of the Gospel, and specifically of the four Evangelists, represented by the *four living things*, and of the *elders*, the patriarchs and prophets of God's elder Church.²

Hugo de S.
Charo.

Fromond.

Dion. Carth.
Gortanus.
Lienard.

The song which those standing *before the throne* sang is called a *new song*.

(1) It was for a new and unexpected blessing, that of the incarnation of Christ, of which Jeremiah speaks and calls it *a new thing in the earth*, including in this all blessings of the life, the death, the burial, and the resurrection of Christ, and the fruits which flow from these.³

Jer. xxxi. 22.

(2) It was *new* inasmuch as those who sang that song had been made *new* by the blood of Christ, and redeemed from the works and habits of sin.

(3) It was a great and inestimable blessing of which they sang, and such blessings were wont to be celebrated with a *new song*. Hence when the Psalmist calls Israel to celebrate a great deliverance, he says, *Sing unto the Lord a new song*.⁴

Ps. cxlix. 1.
Sylveira.

And this new song *no man could learn*, except the company of those who were with the Lamb on Mount Sion: none, that is, save those who, having been redeemed by the blood of Christ, have received the adoption of sons, and are pervaded by the spirit of love towards God. The joy which is felt at the presence of the Lamb of God, and which inspires

Beda.

“Particula *quasi*, ut notat Gagnus, non similitudinem sed veritatem hic significat, sicut Joan. i. 14, *Quasi unigeniti à Patre*.”—Fromond.

“Fortasse ad singularia descendendo, hymnus prædictus erat, quem continuè concinit ecclesia, dicendo: ‘Gloria Patri et Filio et Spiritu Sancto.’ Hoc autem canticum non in solitudine et privatis locis canit, sed *ante sedem* hoc est coram magna, celebri, et admirabili frequentia, quæ ad Deum laudandum convenit et corda sua tanquam sedilia Deo præparat et ante Christum redemptorem nostrum, qui tanquam caput Ecclesiæ in dextera Patris ut in throno

sedens, diaboli, mortis et peccati victor triumphat. Et in gloriam et honorem ejus suum canticum concinent, à quo ipsum acceperunt, ob quod spiritu Ejus roborati, in ejusdem laudes et fidei confessionem, toto animo, contra omnia adversa prorumpunt.”—Serrano.

³ The blessings revealed in the New Testament, hence “canticum novum quasi ex novo testamento concinnatum.”—Anton. Nebriss.

⁴ “Verè novum cujus nescit antiquitatem materia, fastidium gratia quæ semper est in amore recens, usu recentior.”—Gilbertus.

Bossuet.

Fromond.

Hardouin.

Guyaux.

the songs of praise of the *redeemed*, comes not from learning but from experience; it is from the heart, not from the head only. It can only be learnt by those who have been *redeemed from the earth*, and from all worldly entanglements and lusts, from the idol-worship of the Gentile nations, out of which they have been called, and from the bondage of the Jewish ceremonial law which has been fulfilled in Christ, and from the iron yoke and the tyranny and service of Satan.¹

2 Cor. xi. 2.
James i. 18.
Rev. iii. 4;
vi. 15, 17;
xvii. 14.

(4) *These are they which were not defiled with women; for they are virgins.*² *These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*

Alford.

Many of the older commentators press these words literally, in which they have been followed by some among the moderns, and understand in them an especial commendation to the unmarried. It is, however, impossible to take these words altogether literally, inasmuch as this would limit the praise to men: to those who *were not defiled with women* and who were of adult age. This interpretation is seemingly not in accordance with the mind of the Church, which has selected this Epistle for the day in which the slaughter of the children under two years old is commemorated. Whatever praise, then, there may be by implication upon holy virginity for the Lord's sake, this seems not the direct meaning of this passage. Accordingly the best of the commentators, even when glancing at the one particular virtue to which if we follow a strictly literal interpretation these words apply, give this passage a wider meaning.

Bruno
Astensis.

They are *not defiled* who live in chaste wedlock, since unchastity would be separation from God.³ They are *not de-*

¹ "De terra.—Tanquam gemmæ pretiosissimæ, de sterquilinio, ut inserebantur cœlo. Ista verò terra nihil est aliud quàm terrena concupiscentia, inquit Richardus."—Fromond.

² "Alio sensu παρθένος ἀνήρ et παρθενικός virginus appellatur; cui nupit virgo. Plutarchus de Agide et Cleom., p. 802; LXX. Joel i. 8, Ἐρήνησον ἐπὶ τὸν ἄνδρα αὐτῆς τὸν παρθενικόν; conf. Malach. ii. 14. In inscriptionibus frequenter occurrit MARITUS VIRGINIUS ET CONJUX VIR-

GINIA: vide Reinesium, p. 722, et Marmora Felsinea, p. 463."—Elmer.

³ "In mulieribus errorem significavit, quia error per mulierem cœpit: sicut et Jezabel mulierem dicit, Apocal. ii. 20, propter uxorem Achab, quæ zelo Baal prophetas occidit, cum intelligatur idolatria; qua corrumpuntur mores et fidei veritas. Nam super mulieres, mulieres intelligas, ut ideò putes virgines dictos quia corpora sua intaminata servaverunt, excludit ab hac gloria sanctos: quia omnes Apos-

filed who are firm in the confession of God and pure in their faith; who are free from sin, especially from all idolatry, and worship and serve God with fidelity, and are the true and living members of Christ, to whom they have been united as pure virginal souls to Christ the Bridegroom. This grace and freedom from defilement is declared to be the blessed privilege of all saints *espoused to one husband . . . as a chaste virgin to Christ*, who are innocent of sin, and are striving to be followers of Christ.¹

Hugo de S.
Charo.
Lienard.

Estius.
Guyaux.
2 Cor. xi. 2.
Bossuet.

These *follow the Lamb*, that is, they imitate the example set them by the Incarnate Saviour; for these words are confined to such imitation, since Christ, so far forth as He is God, is not said to go anywhere. They follow His example of holiness *withersoever He goeth*; they walk, that is, close to Him, in profound contemplation of His life and of the blessings conferred on them by His sufferings and death; they desire to tread in His footsteps and seek to conform their whole life to His actions.² These are the *firstfruits* of the redeeming work of Christ; the pledge and symbol of that harvest which He shall ever be gathering into the garner of God until the end of time.³

Estius.

Sylveira.

(5) *And in their mouth was found no guile: for they are without fault before the throne of God.*

Ps. xxxii. 2.
Zeph. iii. 13
Eph. v. 27.
Jude 24.

These pure and virginal souls, whether free from sin by having been saved from pollution, or whether having recovered the purity which they had lost, and by the blood of Christ have been washed from their old impurities, they no longer serve other gods, but are free from idolatry of the world and from those grosser forms of idol worship in which as Gentiles they had erred. They are Israelites indeed in whom is *no guile*: they are free from falsehood; their profession of faith in the Father and in the Son is in harmony with the practice of their lives;⁴ they walk not in darkness, but in light, and cleansed from baser motives they serve

Interprét.
Mystique.

Grotius.
John I. 47.

Interprét.
Mystique.

toli exceptis Joanne et Paulo uxores habuerunt." *S. Ambrose* on 2 Corinth. xi. 1.

¹ "Διὰ τὴν παρθενίαν καὶ τὸ ἐν γλώσσῃ τε καὶ ἐν χερσὶν ἄμωμον, μετὰ τὴν τοῦ Χριστοῦ παρουσίαν κτωμένους τὴν ἐν ἀρεταῖς λαμπρότητα." *Theoclitus Pharma.*

² "Agnum quocumque ierit: tum ob perpetuum versandi cum Christo in oratione, ac contemplatione studium,

tum ob perpetuum sequelam secundum ejus præcepta et consilia, ut ab eo minimè declinent."—*Sylveira.*

³ "Primitiæ, quæ olim solitæ sunt offerri Deo, parva pars fructuum, sed optima et selectissima erat."—*Fromond.*

⁴ "Quod in baptismo promiserunt, hoc opere compleverunt et fide. . . . sine macula non tamen absconderunt, sed se purgaverunt."—*Hugo de S. Charo.*

God with pure heart, so that *before the throne of God*, and at His judgment-seat where all sins are recorded, no fault is found in them.

If we would be pure in this life, and be found hereafter *without fault before the throne of God*, as those who serve Him unblameably, we must be ever before that throne now, and be constant in our prayers to Him that He would purify us even as He Himself is pure.

1 John iii. 3.

•• "O Seigneur, que nous nous exposions sans cesse en ta sainte présence, ce qui est devant ton trône, avec un sincère désir que toutes les impuretés de notre Être propre y soient consumées! Tu nous feras cette grâce, que nous ne désirions rien autre

chose, si non que tout soit découvert et mis au jour, chassé et consumé, de ce qui est en nous de notre propre Être, afin que tu sois seul et vive uniquement et purement en nous, pour la gloire de Ton Sainte Nom. Amen."—*Explication Mystique*.

THE SUNDAY AFTER CHRISTMAS DAY. .

GAL. IV. 1—7.¹

(1) *Now I say, that the heir, as long as he is a child, differeth nothing from the servant, though he be lord of all;*

THE Apostle having just before shown that the Galatians, whether Jews or Gentiles, belonged to Christ and were His brethren, now goes on to speak more particularly of the sonship which all possessed. The whole time before the incarnation of Christ was a time of training for the participation of Gospel privileges. Having, then, already spoken of the law as *a schoolmaster*, he in the beginning of this chapter touches upon—

(1) Its use, as being to the child of God what tutors and governors are to the heir of an estate.

(2) Its duration: that it was intended to last only until the time appointed by the Father.

Now I say (λέγω δὲ) connects what follows with what has gone before, and St. Paul here gives a more detailed explanation of an earlier statement of his, and refers his readers to what he had said in the former chapter. He says in effect, *Though I have just before said that the law was our schoolmaster to bring us to Christ*, this also I assert, *that the heir, so long as he is a child, differeth nothing from a servant*. This heir, this child, is the whole human race, which was in a state of pupillage until the incarnation of the Saviour.

Sasbout.

Macknight.

Croceus.

Ellicott.

Bengel.

Gal. iii. 24

Fromond.
Piscator.
Jerome.

¹ "This Epistle doth accord with the Gospel, which intimates in particular, how Christ became the Son of man, that He might make us the sons of God; how Christ is Jesus and Emmanuel. Both fit the time, that in the midst of Christmas our soul might

magnify the Lord, and our spirit rejoice in God our Saviour: who was made of a woman and made bond unto the law; to redeem those who were bound unto the law; that we might be sons and heirs of God through Him."
—Boys.

And this word *child* is not here used so much to denote age as to express the lack of mature understanding. Its introduction implies that God from the first designed us for all the gifts which are in His Church. Whilst, however, men were as children without maturity of understanding, busied with *childish things*, God placed or allowed them to be under natural laws and outward ceremonies, the laws of nature and the law ceremonial of Moses, elementary truths and observances, temporal and material things. So that, the Apostle goes on to argue, those who would draw back the convert from heathenism or Judaism to those observances which had lost their force or value, were doing the same as if men should attempt to lead back the adult to the simplicity and the weakness of childhood. The Apostle, then, assumes that the Jewish Church, which ended in Christ, and the Christian Church, which commenced in Him, are one and the same, bound into one by union with Him who is *the corner-stone*, but that the condition of the members is different: in the one case it resembles the condition of children *under tutors and governors*, in the other it is like the condition of adults. So that though the Jew and Gentile before the coming of Christ were in a state of humiliation under tutelage, yet, on the other hand, they possessed the inherent right and dignity of heirs of the promises made in Christ Jesus, the future Lord of all; for, since the heirship was theirs before the incarnation of Christ, so were the future rights and privileges given to them by the fact of that heirship.

Mankind, then, is figured as the *heir* to the possessions of the Father, the child not yet in possession of that which is to be hereafter his. The law natural and the law ceremonial the Apostle compares to the tutors and governors who watch over and direct the child until he is of full age, until which time *The Father* wills that the heir should have no right to administer that possession which will be his hereafter, but in the control of which for the present he has no share. Till that time he come the child *differeth nothing from a servant or slave* (δούλος). *Differeth nothing*—that is, in nature, for he is the child of *The Father*, *differeth nothing* in his condition and manner of living; for, as the slave has those over him to whom he must give account and whom he is required to obey, so has the child tutors and governors over him.¹

¹ "Hoc loquendi modo Apostolus non asserit nullum inter servos et minorennos discrimen esse, sed minorennos in multis ut servos haberi, iisdemque similes esse. Prov. xx. 2

ira regis dicitur esse ὡς λέων sicut rugitus leonis: LXX. vertunt, οὐ διαφέρει ἀπειλή βασιλέως θυμοῦ λίοντος. Ast Prov. xix. 12 eadem vertunt, ὁμοία βρυγμῇ λίοντος. Huc facit etiam

(2) *But is under tutors and governors until the time appointed of the father.*

Even if we are here to press every casual point of resemblance, which in a parable and parabolic language we cannot properly do, we are not to suppose, as many have done, that *the time appointed* means until the death of *the father*. Several commentators have discussed the maxims of the law as to testamentary dispositions of property amongst the Hebrews and Romans, and some modern authors have supposed some special reference to a possible variation in the law amongst the people of Galatia, but this does not follow from the text. The father's power over the child was exercised in his absence, as well as after his death, by *tutors and governors*.¹ The figure implies that the child is away from the father—not necessarily that the father is dead—and is hence appropriate to that state in which the son was in a *far country*, having departed from his father's house.²

Salmeron.

e. g. Cotton.
J. B. Lightfoot.

Luke xv. 13.

(3) *Even so we, when we were children, were in bondage under the elements of the world :*

Gal. ii. 4 ;
v. 1.
Col. ii. 8, 20.
Heb. ix. 10.

This passage has been interpreted in two ways. Here the Apostle speaks of *we*—some class in which he himself was included ; afterwards he says *ye*. Hence, in the first place, many have supposed that these words are confined to the Jewish converts, and that the *ye* afterwards used was addressed to the Gentiles only, or to the Jews and Gentiles as one body, the Church in Galatia being made up of these two classes in about an equal proportion. This distinction between the two pronouns is opposed to the argument of the Apostle, that all were one in condition as being the heirs. He has more probably used the *we* here as including himself in that state of humiliation—*we were all children*. When,

Fromond.

Estius.

locus Prov. xxvii. 14; *Qui proximo suo summo mans benedicit magna vocis, maledictio illi reputabitur.* Hebræa לִי יִרְחַם reputabitur illi: LXX. verunt, οὐδὲν διαφέρειν δοῦναι.—*Keuchen*.

¹ "Tutores dantur impuberibus, curatores puberibus (*Justin. Inst.* l. i. tit. 23). Tutors are guardians of the pupil's person principally, so called 'quasi tuitiores atque defensores;' but curators are factors especially for his goods and estates."—*Boys*. "Ainsi il n'est le maître ni de sa personne ni de ses biens."—*De Paris*.

² "Similitudinem sumit à puero cujus pater peregrinatur."—*Grotius*. "Vulgo hic interpretes commentari video de *tutoribus et curatoribus* patre defuncto filio præfectis: cum tamen hic sermonem esse appareat, de illis sub quorum arbitrio filius erat ob ætatem, patre adhuc vivente volenteque et jubente. Nempe *ἐπίτροπος* καὶ οἰκονόμος h. l. idem est qui *παιδαγωγός* cap. præced. *ἐπίτροπος* est dispensator. *ἐπίτροπος* *τίκτων* facit mentionem Plutarchus."—*Elener*.

however, he exhorts the Galatians to the use of their privilege, and reminds them of the dignity of their calling in Christ, then, as in so many other places, he turns to them and addresses them as *ye*.

We were children, not in age, but in our ignorance of God and in our submission to shadows and to a servile spirit. He, however, whose children we even then were, willed from the first that we should possess all things, and be the lords of the world and the heirs of His promises; but our infancy—that is, our ignorance of Him—hindered us from this, and withheld us from the full enjoyment of the possession of our Father, so that we were *under the elements of the world* merely. *The elements*, the elementary principles of truth,¹ the legal observances of the Mosaic law. Worshipping nature and conforming ourselves as best we might to the laws of Moses or to the laws of nature, which were indeed the gift of God to the whole world, but which were not His highest gift, for this is His Spirit. By *the world*, then, is here meant all that is outward and visible, as distinguished from those imperishable things which are not seen—*His eternal power and Godhead*.²

Theophylact.

Heb. v. 12.
Theophylact.
Olshausen.

Macknight.

De Saci.

Erasmus.

Rom. i. 20.

All mankind, the whole race of Adam, were until the incarnation of Christ as children—

(1) Because of their want of knowledge of God and the feebleness of their intellect in the things of God.

(2) Because of their condition as under the laws of nature or of ceremonies, so that they were no better than servants under the control of a taskmaster.

Sasbout.

But to the Jews especially does this word *children* apply—

(1) As being ordinarily busied about small things, minute observances—the occupation of children.

(2) Because of the littleness of their knowledge of divine things.

Gorranus.
Heb. ii. 15.

(3) Because of their fear of correction, their timidity as children, going ever in the fear of death.

(4) *But when the fulness of the time was come,*

¹ "Hebr. יסודי דתא, principia et fundamenta religionis Judaicae. Sic Moses Maimonides scripsit יסודי דתא, h. e. de articulis fundamentalibus legis Mosaicae. De ellipsi vocis *τούτου* alibi agitur. Hebræi eodem modo dicunt *עיקר* *radicem*, quod occidentales vocant *elementa*, *rudimenta*, *principia*, *στοιχεια*."—Schoettgen.

"Rudimenta seu rudior disciplina."

—Nat. Alex.

² "Στοιχεῖα γὰρ τοῦ κόσμου τὰς νομικὰς παρατηρήσεις ἐκάλεσεν, ἐπειδὴ περ ἀπὸ ἡλίου καὶ σελήνης νύξ τε καὶ ἡμέρα τελεῖται, ἀπὸ δὲ ἡμερῶν ἐβδομάδες καὶ μῆνες, καὶ ἑνιαυτοὶ συνίστανται. ὁ δὲ νόμος καὶ σάββατα, καὶ νομηνίας καὶ ἑνιαυσιαίους ἰοργὰς καὶ ἑνιαυτῶν ἐβδομάδας φυλάττειν ἐκέλευσε."—Theodoret.

God sent forth His Son, made of a woman, made under the law,

Gen. iii. 15;
xlix. 10.
Is. vii. 14.
Dan. ix. 24.
Mic. v. 6.
Matt. i. 23;
v. 17.
Mark i. 15.
Luke i. 32;
ii. 7, 27.
Rom. i. 3.
Eph. i. 10.
Phil. ii. 7.
Heb. ii. 14.
Piconio.
Bengel.
De Paris.

The time before the incarnation of Christ was the time of the minority of the human race. In the Second Adam, and through His taking our nature, we have attained to the full stature of manhood. This is *the fulness of time*; so that now man is no longer a child, but *the time appointed of the Father* has at length arrived.¹ He sent forth His Son. In these words the Apostle tells us that the coming of the Son into the world was not the result of fate or accident, but was according to the foreknowledge of God *in the fulness of time*. Moreover, in these words the pre-existence of the Son is indicated; He was before He was sent forth into the world, being sent forth that He might be known by visible presence.² He was His Son in a higher sense than can be predicated of us; His own Son (τὸν υἱὸν αὐτοῦ), *made of a woman*, and therefore our brother, really and truly man as well as God. But He was so by being *made* man—not however created, like the first Adam, of dust, but *made of a woman*. The Apostle does not say born, in the word he uses he seems to mark the distinction between the incarnation of Christ and the coming into the world of the rest of mankind. Christ was not born by marriage of man with woman, but yet He was *made* really of the substance of the Blessed Virgin; so that as of old, Eve was said to be *made* from man, because made of a portion taken from man, so Christ, having taken of the body of His mother, was indeed *made of a woman*. And yet again, he adds, *made under the law*—not, that is, belonging to it of right, not coming under the dominion of the law by nature, but by the exercise of His own will; subject to and bound to the requirements of the law.

De Saci.

Grotius.

Piconio.

De Paris.

Guillaud.

Estius.

Corn. a Lap.

Piconio.

Piscator.

(1) He was made under the ceremonial law as He was a Jew, and hence we find that He was circumcised.

(2) Under the natural law as He was a man, for it is from the consequences and the powerlessness of the whole law, ceremonial and natural, that He releases us.

Leigh.

¹ "Dicitur plenum tempus illud propter plenitudinem gratiarum quæ in eo dantur, ut in Psalm. *Flumen Dei repletum est aquis* (Ps. lxx. 10). Item propter impletionem figurarum veteris legis. Non veni solvere legem sed adimplere (Matt. v. 17). Item propter impletionem promissorum *confirmabit autem pactum multis hebdomada una*. Dan. ix. 27."—*Aquinas*.

² "Græcè non est *ἐπεμψε* sed *ἔξα-*

πέστειλεν, id est *emisit*, legavit quasi legatum vel apostolum cum mandatis suis. Deus Pater legans et mittens Filium suum ad homines, misit ergo Filium, non ut Filius locum mutaret, cælum relinqueret, terram adiret, sed ut manens ubi prius erat, tam se in terra quàm in cælo, novam personam scilicet hominis et legati pro Deo apud homines assumeret."—*Corn. a Lapide*.

And this coming forth and manifestation of Christ by the act of incarnation was in *the fulness of the time*. It was so—

(1) With reference to the Giver of the Law, the Almighty Father, the moment had now arrived which He had Himself appointed.

(2) With reference to the recipient, the present moment was the fulness of time, for the Gospel was withheld until the world had arrived at mature age. The law, the schoolmaster preparatory to the Gospel, had now accomplished its educational purposes, and was to be superseded by a more perfect dispensation. The educational work of the law was a twofold one. It was—

(1) A negative one. The object of the law being to work conviction of sin, to manifest the powerlessness of man, to show the inability of nature or ceremonial to lead man to God. For the law was fulfilled when, through the inveterate corruption of human nature, it was evident that none could keep it without the help of one mightier than man.

Pseudo-
Jerome.

(2) It had its positive work, and the world was now more capable of apprehending God. The growth of the world in general, of the whole family of mankind, corresponded to the education and growth of intellect in the individual.

Piconio.

The time of the incarnation was, then, *the fulness of the time*¹—

(1) Because of the plenitude of peace and goodness which flowed from it; for wherever the Spirit of Christ has obtained, there has peace reigned amongst men, and goodness has characterized His followers.

(2) Because of the plenitude of grace which we have in Him; for of *His fulness have all we received, and grace for grace*.

John i. 16.

(3) Because of the fulfilment of all that was shadowed forth in the law, all that was predicted by the prophets; for thus has Christ said, *I am not come to destroy, but to fulfil, for He is the end of the law for righteousness to every one that believeth*.

Matt. v. 17.

Rom. x. 4.

(4) Because in Him are all the promises made by the Father fulfilled, *for all the promises of God in Him are yea, and in Him Amen, unto the glory of God*.

2 Cor. i. 10.

¹ St. Bernard says fancifully : "*Quando venit plenitudo temporis*.—Nimirum plenitudo et abundantia temporalium oblivionem et inopiam fecerat æternorum. Opportunè ergo tunc advenit æternitas, quando magis temporalitas prævalebat. Nam, ut cætera sileam, ipsa quoque pax temporalis illo

in tempore tanta fuit, ut ad hominis unius edictum describeretur universus orbis."—*Serm. de Adventu Dom.*, Sermo i. § 9. "*Verùm hoc symbolicum est, non litterale. Ad litteram enim plenitudo non est copia temporalium, sed temporis præfixi adimpletio*."—*Corn. à Lapide*.

(5) Because of the fulness of the reward which is given through Him. In one word, He in His incarnate nature is the fulfilment of all prophecy, of all promises, the plenitude of grace to His people, and the source of their future reward: *the fulness . . . that filleth all in all.*

Gorranus.
Ephes. i. 23.

(5) *To redeem them that were under the law, that we might receive the adoption of sons.*

Matt. xi. 28.
John i. 12.
Gal. iii. 13,
26.
Eph. i. 5, 7.
Tit. ii. 14.
Heb. ix. 12.
1 Pet. i. 18, 19.
Donne.

For since all men were *under the law* He came to redeem all, in order that they might receive the adoption of sons. He came to redeem—

(1) Man—all men—from slavery to Satan.

(2) The Jews from the yoke of the Mosaic law as well as from that of Satan, whom they served, by their disregard of the spirit of the law.¹

Lienard.
Fromond.

The *adoption* here spoken of is the heritage promised to Abraham, which all who were his children by faith should receive. It is not sonship which is here promised, for the Apostle tells them they already were sons, but it is the privileges and graces of sonship, the portion of that adoption which He has given us because we are children. And he says, *that we might receive*, implying that it was something due to man, since it was the fulfilment of what had of old been promised to Abraham. Now the just even before the coming of Christ were the sons of God by adoption, but they had not the Spirit and the full effects of that adoption—

Gulliland.

Pisensor.

Chrysostom.

(1) Because, though they were indeed the sons of God and therefore heirs of the promises, yet, being under the law, they had not the station of sons, but of servants, and possessed a servile spirit.

(2) Because even the right of sonship itself was not by the law, but by faith, and by virtue of Christ taking upon Him the nature of man and coming into the world.

Corn. & Lap.

The Son of God is *made of woman*—the Son of man—that He should thereby make the sons of men to be His brethren and sons of God.²

Corn. & Lap.

(6) *And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.*

Rom. v. 5;
viii. 15.

That ye may no longer serve God with servile fear, no

¹ "Redimeret ab obligatione et servitute Legis; deinde à diabolo cui etiam serviebant prævaricando et malè ser-

viendo legi."—Fromond.

² "Deus factus est homo, ut homo fieret Deus."

longer regard Him as servants regard a master, but that ye may have that filial love which becomes children, and approach Him as your Father, *He hath sent forth the Spirit of His Son into your hearts*—not to make you sons, for that ye already were, but to give you the Spirit of sonship, and to enable you to come to Him with the confidence which children feel when they come to their parents. The indwelling of the Holy Spirit in the heart of man is the consequence of his sonship (*ὁρι*). He is not a son because the Spirit is in him, but being a son he partakes of the Spirit, which, as proceeding from the Son also, is spoken of as *the Spirit of His Son*. The Holy Spirit is so named for this reason also, that His effusion into man's heart is the effect and fruit of the incarnation of the Only-begotten Son.

And the Spirit of His Son the Father sends into the heart of His children as the proof to them that they are the sons of God. He gives us not, as He gave to the Jews, a sign in the flesh merely, but He gives it in the heart. And these words, *into your hearts*, are emphatic. He says not that He gives it to the tongue, though He does so, enabling us to pray and to make our requests known to Him; He says not that He has poured out of His Spirit into our bodies, though our bodies are the sanctuaries, the temples of the Holy Ghost; but He says that He has *sent forth the Spirit of His Son* into our *hearts*, because the heart is the seat of life and the source of action. And He says not *heart* merely, but *into your hearts*—the hearts of all those who, having been drawn to God as He draweth all men, respond to that drawing, and enjoy the privilege of that adoption which is their right as His sons.

One effect of the indwelling of the Spirit is the cry which comes from the heart. Servile fear closes the heart of man, and makes it dumb, so that no such cry as this, *Abba, Father*, can come from it. But when the Spirit is given to the child of God, He makes him to cry out of the fulness of his joy; for it is the same thing, for the Spirit to cry, and to make us to cry; crying not only for us, but with us, and in us, in all our supplications¹ to Him whom we recognize as our true

¹ "Sensus hujus est: Spiritus postulat pro nobis et desiderat et clamat in nobis; id est postulare, desiderare, et clamare nos facit. Quia enim Spiritui Sancto appropriatur bonitas et omnis nostra sanctificatio ad quam pertinent sancta desideria et preces ad Deum, hinc dicitur pro nobis et in nobis postulare et clamare, quia nimirum in nobis omnem pium affectum opera-

tur. Sic Apostolus ipse quodammodo se exponit, Rom. viii. 15, de eodem Spiritu dicens, *In quo clamamus Abba, Pater*. Hoc est ergo Spiritum clamare in nobis, quod est nos ipsos clamare in spiritu, sive per Spiritum Sanctum: unde Zach. xii. 10 vocatur Spiritus gratiæ et precum."—*Estius in Sentent.* lib. i. dist. 10, § 6.

Father. One proof, then, that we are the sons of God is the right—and where the right is there is also the power—to address God as our Father by virtue of that strength which Christ has given to us. Not that the crying *Abba, Father*, nor the answer to that cry, makes us to be sons: since this is but the outward sign of the sonship which we already possess.

De Paris.
Corn. & Lap.

Abba, Father. The Hebrew name is used here with the deepest meaning, and is well united with the Greek word which is expressive of the same thought, that God is our Father. It is the one united cry sent up by the whole Church in Galatia from its Hebrew and its Greek members, no longer divided one from the other, but made members in Christ¹ of the one family of God.

Augustine.

(7) *Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.*

Rom. viii. 16
17.
Gal. iii. 29.

No more a servant—that is, no more subject to servile fear. No longer a servant, but the adopted child of God, and an heir of God through Christ; possessing the right, that is, as a child of God, to the eternal inheritance and heavenly glory which have been procured to the sons of God through the death and by the merits of Christ; which right is received by us through faith in Him. *Through Christ* we have this heirship, not by virtue of our natural birth, as the Jews who claimed their privileges by reason of their descent from Abraham; not through any antecedent merit of our own, but through Christ, in whom and by whose gift alone we have received the adoption of sons, and been made partakers of all that mercy and love which the Father has laid up for us.²

Dion. Carth.

Lienard.

Augustine.

In this Epistle we have the whole doctrine of the Ever-blessed Trinity clearly stated. Thus we have—

(1) The separate existence and personality of Father, Son, and Holy Ghost, and the distinction of the offices of each of these three Persons.

(2) The eternal generation of the Son, or at least the

¹ "Notat ibidem Chaldaicum *Abba* non tantum *Patrem* absolutè, sed et *Patrem* meum denotare, i. e. vim affixi primæ personæ in se habere. Ubique enim in Hebræo *אבא* *Pater meus*, paraphrasten Chaldæum tantum habere,

Abba. Affert ex Gemara Babylonica, quod servi et ancillæ non inclament eos, neque *Abba* Pater, neque *Imma* Mater."—*Crocius*.

² See *Donne's* third Sermon on the Nativity, at the end of sermon.

existence of the Son before His coming into the world. He was sent into the world, being existent before such mission.

(3) The temporal mission of Jesus Christ into this world for the redemption of mankind.

(4) The temporal mission of the Holy Spirit, sent forth by the Father and the Son for the sanctification of mankind.

(5) The depth of the humiliation of the Eternal Son in being made of a woman, and so becoming man, and made under or in subjection to the law.

(6) The reality of the mystery of the Incarnation, since He who was before all worlds was, on His coming into the world, made man of the substance of the Blessed Virgin.

quesnel.

* * * "Deus humanæ creator reformatorque naturæ, quam Unigenitus Tuus in utero purissimæ virginis assumpsit, respice nos propitiâ, et concede ut qui mortalitatis nostræ parti-

ceps fieri non dedignatus est, regni sui consortio nos faciat esse felices idem Jesus Christus Filius Tuus, qui tecum vivit et regnat Deus. Amen."—*Brev. Bituricensis.*

THE CIRCUMCISION OF CHRIST.

ROMANS IV. 8—14.

(8) *Blessed is the man to whom the Lord will not impute sin.*¹

IN the first part of his Epistle to the Romans, St. Paul corrects the error which was prevalent amongst the early Christians, and was propagated by the Jewish teachers, that it was necessary that the convert to Christianity should observe the law of Moses. In order to refute this, he shows that the Jews as well as the Gentiles were under sin, and needed God's grace: that the works of the Mosaic law were insufficient to bring men into a state of justification, and that some other principle was needed. He then proceeds to show from the case of Abraham that this principle is faith. Stanhope.

The proposition, then, which the Apostle proves in the Epistle for this day is this, that a man is not justified by the works of the law of Moses, but that he is justified freely, that is, without such works, by Divine grace. He proves this—

(1) From the testimony of David, who says, *Blessed is he whose unrighteousness is forgiven, and whose sin is covered.* Ps. xxxii. 1, 2.
Blessed is the man unto whom the Lord imputeth no sin.

(2) From the example of Abraham. *What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.* Rom. iv. 3.
These proofs of the Apostle's proposition are drawn by him from the great fathers and authorities of the Jewish nation. Boyn.

Blessed is the man, whether Jew or Gentile; and he says *the man*, not merely as he had said before—*they*, that is, all men—but he makes the truth more vivid by individualizing

¹ “Ὁς οὐ μὴ λογίσῃται Κύριος ἀμαρτίαν. Vi oppositionis hæc formula nihil aliud denotat, quam quod v. 6 sic expressum fuerat: ὃς ὁ Θεὸς λογίσειαι δικαιοσύνην, quem Deus a pec-

catis absolvit.”—*Christ. Fred. Schmidt.*

“Ὁς μὴ. — Gemma negatio apud Græcos fortius negat.”—*Piscator.*
“Ὁς negat rem ipsam; μὴ cogitationem rei.”—See *Webster's Synonyms.*

it, and he declares that every man is blessed whose sins are not imputed to him, however light and seemingly trifling they may be. There is also additional force given to these words by the introduction of the name of Him from whom the forgiveness of sins was to come: *Blessed is the man to whom the Lord will not impute sin.*

This verse must be taken with that which precedes it, *Blessed are they whose iniquities are forgiven, and whose sins are covered.*¹ Some have supposed that in the mention of iniquities and of sins twice the Apostle indicates three kinds or degrees of sins:—

(1) Impiety of heart, blasphemy, and the formal denial of God;

(2) Sinful deeds;

(3) Evil conceptions: all of which are washed away by baptism or forgiven upon repentance. But the three words, *forgiven, covered, doth not impute*, have all the same meaning, that of removing or of putting away. St. Augustine, however, takes these different words to imply a certain distinction in the one act of mercy to the penitent. God *forgives* sin, so that He will not punish the sinner for the wickedness which he has committed. He *covers* it when He forgives it, so that He will no more charge the man with the sins which he has done.² He *does not impute* it—that is, He so fully forgives it and covers it as to receive the sinner to that place which he had forfeited by his iniquity.

De Diligendo
Dei, c. xii.

Limborch.

Sadolet.

Nat. Alex.

Rom. iii. 26.
Tit. iii. 7.

Th. Aquinas.

The blessedness which is here affirmed to be the lot of him to whom sin is no longer imputed, is the justification of the sinner, given by the act of the forgiveness of his sins: for from the forgiveness or non-imputation of sin does blessing itself follow; for He who forgives the sinner the penalty of his past transgressions, cleanses the soul of the penitent from the stain of its sin by the infusion of Divine grace, so that, according to His own words elsewhere, the sinner is *justified freely by His grace*. For since sins are an offence to the all-holy God, these are not remitted except by means of that which makes the sinner without offence in the sight of God; so that, when our sins are remitted, we are restored to that state from which we had fallen, and being justified, we receive of His grace.³ *Blessed is he whose unrighteousness is forgiven,*

¹ "Nullius operis nostri mentio à Davide fit; sed solius divini operis, remittentis et non imputantis."—*Cajetan.*

² "Μακάριος ὁν . . . ἐπεκαλύφθησαν αἱ ἁμαρτίαι.—Peccata tegimus, cum bona facta malis actibus superponimus:

quando ego abdicamus mala, quæ fecimus, et eligimus bona, quæ faciamus, quasi tegumen ei rei superducimus, quam erubescimus videre."—*Gregory, Hom. iv. in Eszech.*

³ "Effectus divinæ dilectionis in nobis, qui per peccatum tollitur est

and whose sin is covered. *Blessed is the man unto whom the Lord imputeth no sin, and in whose spirit there is no guile.* Psalm xxxii. 1, 2.

The non-imputation of sin, then, implies its removal; it is not merely that the sin is pardoned, but it is no longer in the man, for if it were there it would be charged against him by God, who seeth the heart: for *all things are naked and opened unto the eyes of Him with whom we have to do.* To say it is not imputed means, then, that our sins are wholly and entirely put away, so that God may comfort the sinner with the declaration of the completeness of His act of mercy, and say, *I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins.* To those only who return to Him by penitence, and who strive to obey Him with their will, does He remit the offences which lay heavily upon their consciences, and impute no more their sins.¹ Tirinus.
Nat. Alex.
Heb. iv. 13.
Dion. Carth.

Is. xlii. 22.

Justin.

And this blessedness, as the Apostle throughout his argument declares, comes not from our works, but is given to us upon our belief and trust in God. Omnes.

Let us, then, remember that there are three things to be noted as to sin itself—

(1) It is a deviation from the standard of righteousness: it is the transgression of the law.

(2) It is an offence against God Himself, who has given the law, and who wills that man should obey all His commands.

(3) It is attended with penal consequences flowing from the sin itself.

Blessed, then, is the man to whom God pardoneth the offence, so as to free him from the penalty of his sin.

And as there are three things to be noted of sin, so also are there three things to be regarded in justification—

(1) The remission of the sin itself.

(2) The infusion of sanctifying grace.

(3) That righteousness by which a man is enabled to live and to walk holily in the sight of God.

Reading this verse with that which precedes it, we are told, Blessed is he whose sin is forgiven him, and whose iniquities are hidden, through their removal from the soul. Blessed still more is he who, when freed by the mercy of His God from all his sins, is enabled so to walk with God that

gratia, quo homo fit dignus vitâ æternâ, à qua peccatum mortale excludit. Et ideo non posset intelligi remissio culpæ, si non adesset infusio gratiæ.—*Th. Aquinas, Prima Secunda*, p. 113, art. 2.

¹ "Verum tegere peccatum et non

imputare dicitur Deus, quia non aspicit nec imputat illud ad eam poenam quæ peccato propriè respondet, id est ad supplicium mortis æternæ, de qua infra capite sexto, *Stipendia peccati mors.*—*Estius.*

Piconio.

He no longer imputes sin to him, neither can impute it to him, because it no longer exists in his will and affections.¹

(9) *Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.*

Corn. & Lap.

This is not so much a question as a strong affirmation, in accordance with a common Hebrew idiom. By these words, then, St. Paul declares that *this blessedness*, of which he had just spoken, is given to all those who are freed from their sins, whether they be Jews or Gentiles. For justification, he declares, is not a work or benefit conferred by the law, as the Jew would assert, but it is the free gift of a gracious God, who, as the Father of all, gives alike to all His children.

Corn. & Lap.

The reasoning of St. Paul from this point is this: Abraham was justified before the giving of the law; nay, not only so, but before the institution of the rite of circumcision. His justification, therefore, came not from his doing the works of the Mosaic law, neither could it, since it was not then given. Again, it was not given through the rite of circumcision, since this had, at the time of his justification, not been instituted; but he was justified because of his faith in God, and he received circumcision as a sign merely of the justification which had already been given him. Hence, justification is not for those only who obey the law of Moses, neither exclusively for those who submit to the rite of circumcision, but for all who have the like faith which Abraham had, and on account of which he was justified.²

The blessedness, then, of the forgiveness of sins,—the infusion of Divine grace, and walking in obedience to the will of God,—is the privilege of the Gentile penitent, as well as of the Jewish convert. This proposition the Apostle proves—

¹ " *Cui non imputavit Dominus peccatum.* A qui Dieu n'a point imputé de péché. A qui il l'a pardonné; qu'il tient pour innocent et pour juste. (Toletus, Estius, Menochius, Tirinus.) S'il était coupable, Dieu ne pourrait le tenir pour innocent; il juge des choses comme elles sont. Un créancier qui a remis sa dette à son débiteur ne doit plus le regarder comme débiteur; un homme qui a reçu sa grâce d'un prince n'est plus considéré comme coupable."

—*Sionnet.*

² "The Gloss. of R. Salmon on Genesis xv. 6 is this: The blessed God imputed this to Abraham for righteousness and merit, for the faith by which he believed in Him. And the book Ikkarim, lib. i. c. 21, saith thus: Our father Abraham was praised for his faith, as saith the Scripture, *Abraham believed God, and it was counted to him for righteousness.*" [Romanq iv. 3.] —*Whitby.*

(1) From the abounding mercy of God. *For there is no difference between the Jew and the Greek: for the same Lord* Rom. x. 12.
over all is rich unto all that call upon Him.

(2) From the fact that faith, by which he was justified, was reckoned to Abraham before he was a member of the Jewish Church, and had submitted to circumcision.

(3) He adds to this proof by quoting the authority of the Scriptures, and by adducing the teaching of David in the Psalms. Th. Aquinas.

The blessedness, then, of which the Apostle here speaks, consists of the remission and non-imputation of sin. Gorranus. And this blessedness is not limited to those who obey the Mosaic law, nor to those only who share in the liberty of the Gospel of Christ, but it was given to those who believed in God and served Him, as Abraham did, before either the law was promulgated, or the Gospel proclaimed by the Apostles of Christ. Pseudo-Jerome.¹

(10) *How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.*

St. Paul here declares that circumcision was not, as some taught, necessary as a preliminary to the reception of the Gospel; for when Abraham first believed in the promise of a Messiah, which belief was accepted by the Father, he was yet uncircumcised; therefore can the Gentiles be accepted, in the same manner that Abraham was, if, without circumcision, they have faith in God. Aug. Pac. Pol. Piconio. Fromond.

Being, then, justified by faith before circumcision, Abraham is the spiritual father of all uncircumcised believers; and being still justified by his faith, after circumcision, he is an example to the circumcised that they also should walk by faith. Both Jews and Gentiles, therefore, are bidden to look to him as an example.² Pritchard.

(11) *And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father*

¹ "Vult istam beatitudinem tribus temporibus assignare, naturæ et circumcisionis et Christianitatis." — *Pseudo-Jerome.*

² "Heureux celui que les sacrements trouvent déjà plein de foi, d'amour et

de justice, comme la circoncision trouva Abraham! Plût à Dieu, au moins qu'après notre circoncision spirituelle, qui est le baptême, nous en fussions aussi remplis qu'il l'était avant la circoncision de sa chair!" — *Quenel.*

Gen. xvii. 10.
Luke xix. 9.
Rom. iv. 12,
16.
Gal. iii. 7.

of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also :

Gorranus.

Grotius.

Piconio.

Æcumenius.

Anselm.

Th. Aquinas.

Rom. ii. 29.
Col. ii. 11.

Ambrose.

Justin Mar-
tyr cum
Trypho,
cap. xxiii.

Th. Aquinas.

In the previous verse St. Paul states what was the primary effect of faith in Abraham—he was justified. Here we are told what was the second effect—he became, by his example, the father of the faithful: *of all them that believe* like him. For the word *father* is used in Holy Scripture of one who precedes, either in the order of generation or of example.

He received circumcision as a sign of the faith, and of the justification received through the faith, which he had previous to circumcision, and not as in any way an instrument of righteousness to be hereafter received. But circumcision was not only *the sign* of that justification, which is an inward and spiritual gift, it was also *a seal of the righteousness of the faith which he already had*¹—of that righteousness, that is, which he had through his faith in God. And by this belief Abraham was made the father of the whole of the circumcision—not of the carnal only, but of the spiritual circumcision also. According to the flesh he was the Father of the Jewish nation; according to the true or spiritual circumcision he was made the father of all those who believed, whether they were Jews or Gentiles.

We learn, then, in these verses these separate truths :—

(1) That circumcision was not the cause of righteousness in Abraham, but the *sign* only of the righteousness which was already in him.

(2) That, as a consequence of receiving this *sign* of God's approbation of a pre-existing faith, he became *the father of all them that believe*.

(3) That this fatherhood extended, not only over those who received the same sign of circumcision as he had received, but also over those who possessed the same faith on account of which he had received the sign itself.

But circumcision was in Abraham, not only *a sign* (σημεῖον), it was also *a seal* (σφραγίς).²

(1) *A sign* is that which indicates the presence of something else, or that which was intended to keep us in mind of

¹ "Signaculum accepit illius justitiæ, quam præputiati fides meruit. Perfecta enim fuit, ut signaculum mereretur. Semper enim res plena signatur. Sive ut ostenderet quàm justus et fidelis esset, qui dolorem sibi ex mandato Dei non dubitavit inferre."—

Pseudo-Jerome.

² "Σημεῖον = τὸ σημεῖον, that which points back to something else; σφραγίς, the impression of a seal, by which something is confirmed (1 Cor. ix. 2; 2 Tim. ii. 19). In the same sense is σφραγὶς used in Hebrew."—Oshausen.

some truth beyond the fact of the existence of the sign itself; in this sense the word is used in such passages as these: *An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas*; or, again, *This Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against*. That is, He was the *sign*, or mark, against which the railing of the unbeliever and the reasoning of the wise men of this world would be directed—the *sign* of the mercifulness and surety of that covenant between God and man, which was ratified by the hypostatic union of the natures of God and man in the one person of Christ. Circumcision in Abraham was, then, the outward sign of the inward circumcision which had taken place in the heart. But it was more than this, it was a *seal* also. A seal is placed on a document in order to make sure the promises contained therein. And so this *sign* of circumcision was the *seal* confirming the promise of the future ingathering of the Gentiles when the fulness of God's time had come. But when that which is promised has been wholly fulfilled, then is the *seal* no longer needed; and so, when *all Israel shall be saved*, shall the *seal* itself be done away.¹

Matt. xii. 39.

Luke ii. 34.

Comment, on
Gospel for
Purifica-
tion.Rom. xi. 25.
Ephes. i. 10.Rom. xi. 26.
Origen.

(2) The rite of circumcision was a *sign* to the Jews of their descent from, and therefore of their interest in God's covenant with, Abraham. It was a *seal* to the Gentiles of the covenant, which was the circumcision after the flesh, hereafter to be fulfilled with reference to them. In *sign* and *seal*—that is, the whole sacrament of that circumcision which is in the spirit and not merely in the letter, which all those shall have who are of the faith of faithful Abraham.

Rom. ii. 29.
Abelard.

(3) It was the *sign* of the past justification through faith of the father of the Jewish nation; it was the *seal* in confirmation of the truth of those promises which were yet unfulfilled, the means by which God certified to the truth of what He had promised of old to Abraham.²

Gorranus.
Theophylact.

¹ "Circumcision is a sign in regard of the thing signified, a seal in regard of the covenant made betwixt God and man."—Leigh.

² "*Signum memorativum*, a sign of commemoration of the covenant between God and Abraham, and of the promise which he received; to wit: 1. Of the multiplying of his seed. 2. Of inheriting the land of Canaan. 3. Of the Messiah which should be born of his seed. And for this cause the sign

was placed in the generative part. *Signum representativum*, a sign representing Abraham's excellent faith, as it is afterwards called a *seal* of the righteousness of faith. *Signum distinctivum*, a sign whereby the Jews were distinguished from all other people. *Signum demonstrativum*, a sign showing the natural disease of man, even original sin, and the cure thereof by Christ. *Signum præfigurativum*, a sign prefiguring baptism, and the spiritual cir-

(12) *And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.*

Wordsworth. There is, then, but one visible Church from the beginning. And Abraham was *the father* or patriarch of the various people who composed that Church. He was the father of the Gentiles by reason of the faith which he had whilst himself an uncircumcised Gentile: he was the father of the Jews who received the rite and sign of circumcision in consequence of the faith of their ancestor.¹

Piccolio. Let us, then, who are the children of faithful Abraham, remember the lesson which his history teaches. For that faith which is not real enough to make us give up all, as he did, to follow the will of God, is not justifying faith—is not the faith demanded from a child of Abraham, since it falls short of what his faith was.

Quesnel.

(13) *For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

Gen. xvii. 4.
Gal. iii. 29.

We have already seen—

(1) That Abraham was justified before he received the rite of circumcision.

(2) That he was therefore justified before the delivery of the law, which was subsequent to the institution of the rite of circumcision. Therefore was he justified by something independent of both, namely, his faith in that Messiah who was to come.

Th. Aquinas.
Wordsworth.

(3) We have here the third effect of the faith of Abraham. We have been already assured that he was justified by faith—that he was made the father of the faithful as a reward for

cumcision of the heart. *A seal*,—for that it is a witness of faith received. As being an express sign of the thing signified, Abraham believed his seed should be multiplied, ‘et ideo congruenter accepit signum in membro generationis.’ As sealing up secretly this mystery, that the Saviour of the world should be born of the seed of Abraham. Because it was a confirmation of God’s promise to Father Abraham, as the letters patent of kings

are sealed for better assurance. ‘Ut obsignaret justitiam fidei,’ to seal the righteousness of faith in his heart.”—*Boys*.

¹ “Sub circumcisione Apostolus intelligit totam legem veterem, omnesque legis ceremonias et opera, quia circumcisio horum omnium initium erat et professio: sicut jam baptis-mus est professio Christianismi, totiusque legis Evangelicæ.”—*Corn. d. Lapide*.

this same faith; now we are told, that because of the same virtue he was made *heir* of the world, and that this possession or privilege was not by the law of Moses, for the promise to him was made long before the giving of the law, but was the blessing bestowed upon him by God because of his righteousness in believing and obeying Him.

This blessing was *that he should be the heir of the world*, the lord and dispenser of blessings to the world.¹ These words are true—

(1) With reference to Abraham himself, since in him, according to the promise made to him by God, all nations of the earth were to be blessed, and to be made partakers of the promise given on account of his faith. So that all those who are heirs of the world, the faithful children of God, receive this gift only because they tread in his steps.

(2) They are true of those who, being members of Christ, are heirs of this promise, and inheritors of the kingdom of heaven, because of their membership in Him who is the seed of Abraham.

(3) But primarily, these words receive their fulfilment in Christ Himself, who is the one seed of Abraham to whom all promises point. *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of One, And to thy seed, which is Christ.* Of Him were the words spoken in the Psalm: *Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*

In either way, then, are these words fulfilled. In Abraham's seed all mankind is blessed; all people who are given to Him as His inheritance share in the promises made of old to the patriarch of the Jewish nation. In Abraham himself do all receive a blessing, since with him shall all who share the like faith which he had rest in the kingdom of heaven.²

¹ "D'estre héritier du monde. Le mot d'érítier signifie ici seigneur et possesseur, ainsi qu'Héb. i. 2, car entre les Hébreux ירש, *Jarash*, signifie hériter, item posséder une chose de droit et comme sienne, comme aussi κληρονόμος entre les Grecs et entre les Latins. Festus dit que 'hæres apud antiquos pro domino ponebatur,' et les grammairiens, que 'hæres quasi herus, i. e. dominus, dicitur.'"—*Launoy*.

² "Fides Abraham, semen est Abraham. Qui pertinent ad credulitatis similitudinem, ipsi pertinent ad hæredum

promissionem. Si enim lex justificat, non est justificatus Abraham, qui multo ante legem fuit. Quod quia dicere non possunt, coguntur fateri, non legis operibus justificari hominem sed fide. Simul etiam nos cogit intelligere, omnes antiquos qui justificati sunt, ex ipsa fide justificatos. Quod enim nos ex parte præteritum, id est, primum adventum Domini, ex parte futurum, id est, secundum adventum Domini, credendo salvi efficitur. Hoc totum illi, id est, utrumque adventum futurum, credebant, revelante sibi Spiritu Sancto,

Gorranus.

Anselm.

Piconlo.

Tirinus.

Chrysostom.
Theodoret.
Gen. xviii. 18.

Remigius.

Th. Aquinas.

Gal. iii. 16.

Psalm ii. 8.

Pseudo-
Jerome.

(14) *For if they which are of the law be heirs, faith is made void, and the promise made of none effect.*

Gal. III. 18.

Sasbout.

Lienard.

If those only were heirs of the blessings promised by God to Abraham who were observers of the law of Moses, then would follow the absurd conclusion that faith such as Abraham had before his circumcision, and therefore such as other uncircumcised Gentiles might have, was of no avail, and hence that the promise which had been made to Abraham on account of his faith, and on which the Jews were wont to rely, was itself of no effect. In this way does the Apostle show that the very reasoning of the Jews destroyed the ground on which they based all their hopes, and made faith itself to be *void* or useless. They did so—

(1) Because, then, they who are not of the seed of Abraham cannot share in the promised blessedness, and their faith in this respect is powerless.

(2) Because they who are of the seed of Abraham, and who are yet not possessors of his faith, would in that case inherit the blessing without faith, making thus the faith of Abraham to have been useless.¹

Whitby.

ut salvi fierent. Unde est etiam illud : *Abraham concupivit diem meum videre : vidit et gavisus est.*—*Bede (ex libro Sent. D. Prosper).*

¹ “Nemo existimet exteriorem dumtaxat litteræ Evangelii observantiam ad cœlestem hæreditatem consequendam sufficere; hæc enim mera lex est, si spiritu destituta sit. Evangelii porro spiritus, caritas est. Hæc una filios Dei facit, quibus servatur hæreditas, Deus ipse æternum fundus. Si timor ad justitiam sufficit, et ad hæreditatem consequendam, lex per se sufficiet, quæ timorem inspirat poenarum comminatione: si lex et timor sufficiunt, frustra factæ sunt promissiones, frustra

in Christo Jesu et per Christum Jesum impletæ et exhibitæ. Hi soli filii Dei sunt, et hæredes promissionum Testamenti Novi, qui Spiritu Dei aguntur, qui non est spiritus servitutis et timoris sed amoris, quem in cordibus justorum diffundit.”—*Natalis Alex.*

••• Deus, qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabilius reformasti: da nobis, quæsumus, ejus divinitatis esse consortes qui humanitatis nostræ dignatus est fieri particeps, Jesus Christus Filius Tuus Dominus noster. Qui tecum vivit et regnat in unitate Spiritus Sancti unus Deus per omnia sæcula sæculorum. Amen.”—*Brev. Leodiense.*

THE EPIPHANY; OR, THE MANIFESTATION OF CHRIST TO THE GENTILES.

EPHESIANS III. 1—12.

(1) *For this cause I Paul, the prisoner of Jesus Christ¹ for you Gentiles,*

Acts xxi. 23;
xxviii. 17,
30.
Gal. v. 11.
Ephes. iv. 1;
vi. 20.
Phil. i. 7, 13,
14, 16.
Col. i. 24;
iv. 3, 18;
2 Tim. i. 8;
ii. 9, 10;
Philem. i. 9.

SOME commentators read these words thus, *For this cause, I Paul am the prisoner of Christ Jesus*; others, and those the greater number and of the greater weight, explain these words by referring to a common practice of the Apostle to interpose a long parenthesis between the two principal members of a sentence; and that, led on by the greatness of the thought and by the importance of the subject of which he had just before been speaking, man's reconciliation to God by the death of the Only-begotten on the cross, he postpones the completion of this sentence until the fourteenth verse of this chapter. Regarding then the intermediate words as an interruption to his argument, we should read, *For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, . . . bow my knees unto the Father of our Lord Jesus Christ*. This arrangement of the argument seems most to accord with the usual style of the Apostle, and with his reasoning in this part of his Epistle. The meaning is hardly affected, whichever arrangement is adopted. Having, then, in the previous chapter shown from whence they had been called, from death

Ephes. ii. 16.

¹ The Epistle was written from Rome during the period of St. Paul's first imprisonment, A.D. 61—63, when he was a prisoner bound by a chain, but dwelling in his own hired house, with a soldier to guard him (Acts xxviii. 16, 20, 30). Three other Epistles, those to the Colossians, to Philemon, and to the Philippians, were written during the same period, but whether this or

that to the Colossians was written first is a matter of doubt. All these Epistles refer to the circumstances under which they were written, that St. Paul was a prisoner, as for example, in Ephes. vi. 20; Col. iv. 18; Phil. i. 13, iv. 22; Philemon 1. See *S. Jerome* on Ephes. iii. 1, and *Hug*, in Introduction to the Writings of the New Testament, § cxiv.

Ephes. ii. 1. *in trespasses and sins, and what grace and privileges had been conferred on each of them in being made a holy temple*
 Epheæ. ii. 21. *in the Lord, he here tells them by whom they had been called from their original state of disobedience, and that he who had called them was the minister of Christ.*

For this cause—because ye are builded together for an habitation of God through the Spirit—I bow my knees with thanksgiving unto the Father of our Lord Jesus Christ, who hath given to you so precious a gift and inheritance.
 Ephes. ii. 22.
 Salmeron.

I Paul, who formerly haled men and women, and committed them to prison, and punished them oft in every synagogue, and compelled them to blaspheme the name of Christ, I am now a prisoner because of my belief and obedience to Christ; the prisoner, indeed, of Cæsar, but yet the prisoner for the cause of Christ.¹ Thus does he make the cross of Christ and his sufferings for the name of his Lord and Master the ground of his boasting and the source of all his glory. And because he preached with boldness and success the Gospel of the Redeemer, and declared God's love for the Gentiles as well as for the children of Abraham after the flesh, the Jews accused him to the Romans as a mover of sedition against the imperial power, and caused him to be led bound to Rome. So that his bonds and sufferings at the hands of the Gentiles were yet received on their behalf, and he could truly say they were for you Gentiles.
 Acts viii. 3.
 Acts xxvi. 11.
 Fromond.
 Cocceius.
 Gorranus.
 Salmeron.
 Acts xxiv. 5.
 Piconio.

Paul was the prisoner of Jesus Christ in a twofold manner.

(1) He was Christ's bond-servant, the messenger and minister (διάκονος) of the Gospel of Christ, bound to fulfil the whole will of Christ in that mission to the Gentiles which had been assigned to him. He who was once the bond-slave of Satan was now the freed-man and servant of Christ, for he who is the faithful servant of Christ, and he only, is free from sin, the most galling of all bondage.
 Novarinus.
 Ambrosianus
 Pseudo-Jerome.
 Rom. vi. 18.

(2) He lay in bonds at Rome, from whence he was writing, the prisoner, accused of the Jews because he had preached that the Gentiles were, by the death of Christ, no longer strangers and foreigners, but fellow-citizens with the saints, and

¹ "Ego Paulus vinctus Christi Jesu, pro vobis Gentibus; ego inquam, qui olim eram Saulus, Christi et Ecclesiæ persecutor, sicut olim Davidem et domum ejus persecutus est Saul Rex; nam ita Saul, spirans minas et cædes in discipulos Domini, vincebat quotquot Christi nomen profitebantur (Act. or. ix. 1); nunc verò Paulus, id est, modicus et quietus et præ aliis Apos-

tolis laborans et patiens pro Christo, et pro ejus domo amplificanda: et vinctus Christi, qui olim alios vincebat; nunc etiam Evangelici verbi reti auditores alligans, et spirans dulcia et blanda Dei verba, quæ salutem et vitam afferunt; nunc etiam laborans et edificans tanquam sapiens architectus, et pro salute gentium zelans." [1 Cor. iii. 10.]—*Salmeron.*

of the household of God. However true the first meaning is, Ephes. ii. 19, the latter is the sense in which these words are to be here understood.¹

Note here, that the Apostle having shown the exceeding love of Christ to the whole human race, and pointed out to them that as the effect of this, His great love, the Gentiles had been built up and made members of the body of Christ, now shows that this great love of Christ was the ground and the motive, the constraining cause, of his own care for the converts, and his labours, and the support to him under his sufferings. For he in effect says, If Christ was crucified for you Gentiles, how much more am I, the prisoner of Christ, bound to minister to you in order that you may be built up and conformed to the image and the will of Christ. Thus does he make that which might have been urged against the Gospel—that it was everywhere spoken against, that its professors were despised, and that bonds and imprisonment were the lot of those who preached the Gospel to mankind—an argument in its favour. I endure bonds, he says, at the hands of men for the cause of Christ,² I suffer all things gladly, so confident am I of the truth of His words and of the certainty of that recompense laid up for those who suffer tribulations for the cross of Christ. Cocceius.

Theophylact.

Chrysostom.

Th. Aquinas.

St. Paul, indeed, regarded bonds as a trial, and when pleading before Agrippa, and desiring that all who heard were as he was in other respects, yet added *except these bonds*. Acts xxvi. 20. This suffering, however, he disregarded, when he remembered that he was the prisoner of Jesus Christ.

(2) *If ye have heard (ἡκούσατε³) of the dispensation of the grace of God which is given me to you-ward :*

Acts ix. 15 ;
xiii. 2.
Rom. i. 5 ;
xi. 13 ;
xii. 3.
1 Cor. iv. 1.
Gal. i. 16.
Ephes. iv. 7.
Col. i. 25.

Corn. & Lap.

If, or inasmuch as, ye have heard of the dispensation ;⁴ that is, the charge committed to me of preaching the Gospel, and so of communicating to you the grace of God, the declaration

¹ "Paulus vincetus Christi Jesu.—Sive catenis sive Christi amore legatus, non possum meam, nisi Domini facere voluntatem."—Pseudo-Jerome.

² "Quia poena non facit martyrem sed causa, ideo addit suarum tribulationum causam."—Th. Aquinas.

³ "The word ἡκούσατε with the accusative signifies more than 'ye

heard of' as a mere fact; it means 'if ye attended to' and understood it." Wordsworth.

⁴ Εἰ γὰρ.—"Non illud si tamen, vel ut in Græco εἴτε, si quidem, dubitantis est, est potius affirmantis."—Estius. "Unde Clarius Vatabl, Erasmus, et alii vertunt Græcum εἴτε, siquidem."—Corn. & Lapide.

Tirinus. of the salvation of man through the death of Christ. This charge is a *dispensation*, for the minister of Christ is but the steward of the Mysteries,—that is, the servant of God; and this charge or dispensation was not given for himself and for his own advantage, and for the saving of his own soul: it was given to him for those to whom he ministered—to *you-ward*; not, however, because of their own deservings, not on account of their merits, but only out of the boundless and free mercy, *the grace of God*, by which alone they were called forth from the service of Satan and were made members of the one Body, the Church of Christ.

The *grace* that is here spoken of is the grace of the ministry conferred on St. Paul for the good of others, and *the dispensation* is either to be taken—

P. Lombard. (1) Passively: the grace given and dispensed to St. Paul; or

Chrysostom. (2) Actively: the grace of which St. Paul was a dispenser to others, grace flowing from his ministry.¹

Theophylact. The Apostle argues thus: If ye doubt not of my having been called to declare the message of salvation to you, ye may be well assured of the whole truth of that doctrine which I have made known unto you. But ye cannot doubt of my calling and mission to you, since ye have often heard, as of a notorious fact, how Christ appeared unto me on my way to Damascus, and afterwards to Ananias, when He said, *Go thy way; for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel*. Hence is the truth of my doctrine confirmed, since I have been commissioned to declare it by Christ Himself to you.

Acts xxii. 17, 21; xxvi. 17, 18. Rom. xvi. 25. Gal. i. 12. 1 pbes. i. 9, 10. Col. i. 26, 27. (3) *How that by revelation He made known unto me the mystery; as I wrote afore in few words;*² (4) *whereby, when ye read, ye may understand my knowledge in the mystery of Christ,*

Some commentators have supposed that by these words, as Chrysostom. *I wrote afore in few words*, St. Paul is here referring to some former letter sent a short time before this Epistle to the Church at Ephesus; but the words seem rather to point to what he had written *afore in few words* in an earlier part of

¹ "Economia est prudens dispensatio rei domesticæ seu assignatio partium quam in domo faciunt patres-familias, aut illorum vice, dispensatores rei domesticæ. Hic verò œconomia significat illam Apostolatûs partem D.

Paulo datam, Evangelium gentibus prædicandi."—*Piconio*.

² "Non quantum poteram ego scribere, sed quantum vos assequi valebatis."—*Pseudo-Jerome*.

this very Epistle, and especially to the declaration that Christ is *our peace*, in that He *hath made both Jew and Gentile one, and hath broken down the middle wall of partition* which had hitherto separated the children of Abraham from the rest of mankind.¹

Ephes. ii. 14.
Dion. Carth.

And this message, of the oneness of Christ's people, and the *mystery* that salvation was by the grace of God, was delivered to Paul not by communication from man, not even by the teaching of the Apostles of Christ, but was revealed to him directly by God Himself. And in speaking of this message as a *revelation*, he asserts—

Chrysostom.
Fromond.
Cajetan.

(1) The clearness of the *knowledge* of the truth thus entrusted to him : it is a *revelation*. P. Lombard.

(2) The certainty of the doctrine which was thus made known to him : it was a revelation from God. Th. Aquinas.

The revelation thus *made known* to the great Apostle of the Gentiles, and for the benefit of mankind was—

(1) The mystery of the redemption and justification of man by the death and resurrection of Christ.

(2) The calling in of the Gentiles to be partakers of the blessing promised aforetime to Abraham.

(3) The mission of St. Paul to these Gentiles. Here he refers to the latter two, for the first is the subject of the whole teaching of the Apostle. Estius.

(5) *Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit ;*

Acts i. 26.
Rom. xvi. 25.
Ephes. ii. 20.

Though known by prophecy, and though expected by former times with various degrees of conviction, yet was the mystery of the Incarnation of Christ and the gathering of all people to Him *not made known in other ages*, in former times, *unto the sons of men*, as it is known now perfectly to us, by the facts and realities themselves. Those, indeed, who

Chrysostom.

¹ Καθὼς προτίγραψα ἐν ἄλλῳ.—Some have supposed these words to refer to a former letter, and it has been suggested that "the hypothesis of such a letter having been written not long before would help to explain the absence of personal and other special details in this letter."—*J. L. Davies*. On this, however, it is remarked that "the referring the προτίγραψα to an earlier Epistle is inadmissible; the expression is only to be referred to the

previous declarations of St. Paul in this very Epistle."—*Olehausen*. "Προτίγραψα—sicut supra scripsi. Sicut antè scripsi, ait Ambrosius; præscripsi, ait Hieronymus, scilicet in primo et secundo capite hujus Epistolæ. In brevi, id est breviter et paucis. Cæcumenius interpretatur: sicut supra scripsi in modico, id est, paulo ante, in fine capitis præcedentia. Theodoretus autem: de quo nunc scripsi."—*Piconio*.

knew it best in old time knew it not as we know it *now*, for their knowledge was but of the figure of that which was to come, whereas we know it in the fulfilment of all types and images, of all promises and all prophecies, for to us it has not been made known imperfectly by the words of angels nor by the shadowing forth of a vision merely, but by the coming, by the words, and by all the teaching of *the only-begotten of the Father*, so that to us has come that beatitude which Christ gave to His disciples when He said, *Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

Lienard.

Th. Aquinas.

John i. 14.

Matt. xiii.
16, 17.

John viii. 56.

Jerome.

Fromond.

Numb. xxiv.
17.

Theophylact.

Fromond.

The expectation of the coming of Christ was from of old time,¹ from the moment when after the fall of Adam the promise of a future deliverer and redeemer was given to man. The expectation of the Messiah, though His person and office could not be clearly apprehended, was yet strong in the breasts of the patriarchs and holy men of old, for Christ Himself says that *Abraham saw His day and was glad*; and the prophets Isaiah and Daniel and Ezekiel and the rest saw so vividly, though in visions, that they spake of His coming as of an assured fact; yet was it at best of One who should come that they spake, of One not yet *made known unto the sons of men*, of One who was not manifested until the day of His Incarnation, of One not known until declared to be the Son of God by signs and great wonders. What the holiest and the most highly favoured of the servants of God saw before the coming of Christ was but obscurely seen, for though they saw and believed firmly in that coming, yet they saw that which was *not nigh*.² For those who proclaimed the approach of the mystery knew not themselves the whole meaning of that which they declared, since it was not unfolded and revealed to them fully—perhaps, could not be revealed fully to finite and imperfect man—by the Spirit, *as it is now revealed unto His holy apostles and prophets*: the prophets, that is, of the New Testament, those made learned in heavenly wisdom by the instruction and guidance of the Holy Spirit, and skilled to interpret the mysteries which concern our redemption and the meaning of the Scriptures of Divine truth.

Holy apostles and prophets.

These are holy—

¹ "Seculis præcedentibus sub lege naturæ et Moysaicâ. Sæculum, generatio vocatur, quia est periodus unius generationis, i.e., vitæ humanæ longis-

simæ."—*Fromond*.

² "Ἐγνωρίσθη μὲν τοῖς πάλαι προφήταις, ἀλλ' οὐκ ὡς νῦν."—*Theodoret* in loco.

(1) As set apart and consecrated to the service of God, and for the work of declaring the Gospel to mankind.

(2) They are holy because of their fidelity to the trust committed to them, manifesting the truth which they teach by the sanctity of their lives and by their untiring labours in the work of the ministry. Cocceius.

Another interpretation has sometimes been given to these words *the sons of men*, as though the assertion in the text was that the mystery of redemption, the purposes of God in the Incarnation of the Eternal Son, was only hidden from worldly hearts, from the men of this world and from sinners. Whatever truth, however, there may be in the assertion of the incapacity of the corrupt heart and sinning nature of man to comprehend the deep things of God, this interpretation is alien from the scope and reasoning of the Apostle in this passage.

(6) *That the Gentiles should be¹ fellow-heirs, and of the same body,² and partakers of his promise in Christ by the Gospel:* Gal. iii. 14,
28, 29.
Ephes. ii. 14
—16.

This was the mystery which was an offence and stumbling-stone to the Jews,—which the prophets of old had dimly foretold, but which even the Apostles of Christ utterly failed to comprehend, at least until the day of Pentecost and the outpouring of the Holy Spirit.

The Gentiles should be fellow-heirs: in this is the assertion that they should obtain a right through the death of Christ to the future inheritance of God's faithful children,³ and not only that they should have this right in the future, but that they should now be admitted to the privilege of the sons of God, by being incorporated into *the same body* as the Jews, and should be *partakers of the promises* made long before to Abraham—grace here and glory with Christ in the world to come. All which high and blessed prerogatives of the children of the kingdom were not given by the sacrament of Salmeron.

Hugo de S.
Charo.

¹ "The infinitive *εἶναι* connects itself with what precedes, as denoting, not the *design*, but only the *explanation*, 'that is to say, that the Gentiles are to be.'"—*Olehaussen*.

² "Σύσσωμος, we may suppose, was a word invented by St. Paul himself: it is found in ecclesiastical writers alone, who certainly borrowed the word from St. Paul's Epistles."—*Olehaussen*. "It answers to the Latin

incorpor."—*Blomfield*.

³ *Partakers of his promise*. "Forasmuch as God's covenant made to father Abraham apparently concerned all the nations of the world. Gen. xii. 3, 18; xviii. 22. Here the Gospel and Epistle meet, and both are well accommodated unto Christ's Epiphany, for the wise men showed that in deed which our Apostle here saith in word."—*Dean Boys*.

Piscator. circumcision, nor followed because of the fulfilment of the ceremonial law, but they were made known to the nations sitting in the darkness of error by the preaching of *the Gospel* committed to St. Paul and to the rest of the Apostles of our blessed Lord, by means of which Gospel the Gentiles were drawn from slavery and sin, and instructed in the faith of Christ and in the knowledge of eternal life.

Fromond. And all these possessions and promises were through the merits of Christ's incarnation, and were made known by means of *the Gospel* preached to the Gentiles as well as to the Jews. This was that marvel which had *not* been made known to the sons of men; the marvel that those who had not been called into the vineyard and fold of God, as the Jews were, in the first hour of the day, that those who were far off from God by misbelief and deeds of wickedness, should be brought so close to Christ the Head that they should be made members of Him, and with the faithful sons of Abraham be incorporated into *the same body*, even into Christ.¹

Chrysostom.
Rom. i. 5;
xv. 16, 18.
Eph. i. 19.
Col. i. 23, 25,
29.

(7) *Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of His power.*

Pseudo-Jerome. Here, as throughout his Epistles, St. Paul is careful to exclude the thought of any excellence or power in himself as a motive for this gift and dispensation of God committed to his keeping. *I was made a minister*, he says, not because of my merits or deservings, but was made so by the free gift of God, whose *power* is working within me in all my preaching of the Gospel of salvation, and whose *power* goes with my words, to the stirring of the hearts of those who listen to my preaching. He does not here say that he was made an Apostle, though elsewhere he asserts this; but in keeping with the tone of humility which runs through his reference to himself, and which he expresses fully in the next verse, he speaks of his having been made a minister, a deacon (*διάκονος*), of the Church of Christ.

Chrysostom. He speaks both of *the gift* originally given to him, and also of *the effectual working* of the *power* of God, for the gift itself had been utterly barren to St. Paul himself, had it not been accompanied by *His power* working effectually in the heart of the Apostle, and useless to the hearers but for the presence

¹ "Non valet prædicatio nisi Christus sit ibi."—*Greg.* "Frustra ad aures so-

nat vox prædicatoris nisi intus moveat gratia Largitoris."—*Hugo de S. Choro.*

of the same *effectual* power, moving them to repentance and to the acceptance of the Gospel of Christ. In these words, then, the Apostle notes two things:—

(1) That he had at the first received his apostolate by the call and the gift of God Himself.

(2) That in him that gift was accompanied by power enabling him to fulfil his mission, and that the power and grace of God went with his preaching, to the conversion of his hearers and their consequent incorporation into the mystical body of Christ.¹

Corn. & Lap.

(8) *Unto me, who am less than the least of² all saints, is this grace given, that I should preach among the Gentiles the unsearchable³ riches of Christ;*

1 Cor. xv. 9.
Gal. i. 16;
ii. 8.
Eph. i. 7.
Col. i. 27.
1 Tim. i. 3,
15; ii. 7.
2 Tim. i. 11.

Many have criticized these words, as though the disparaging words *less than the least of all saints* (ἐλαχιστοτέρος) were an exaggeration, and that the Apostle did not really mean to place himself below the least one of the faithful members of Christ. All such criticism is made in forgetfulness of the fact that those who come nearest to the light of Christ's purity, see more clearly by means of that very light to which they approach their own shortcomings, and also that those who have attained to a great height of saintship have done so by their victory over great temptations, which have humbled them by giving them an insight into their weakness. In this humility consists their greatness.⁴ St. Paul was, indeed, well aware of the greatness of his labours for the cause of Christ, and he knew how largely those labours had been blessed. This knowledge, however, in no way abated his humiliation nor led him to exalt himself. Thus he says in another Epistle, *I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am :*

¹ "Tres dotes habere debent Ecclesie ministri. 1. Intelligentiam mysteriorum et scientiam divine legis officiorumque suorum. 2. Magnanimitatem et invictam animi fortitudinem ad quævis pericula pro Dei gloria et Ecclesie utilitate, animarumque salute subeunda. 3. Mores integerrimos et vitam irreprehensibilem. Nam si alterum ad altero fuerit separatum, reliquum fit inutile."—*Natalis Alex.*

² Ἐλαχιστοτέρος. "Ex ἐλαχιστός, minimus; ἀντὶ ἐλαχιστοτέρος, mini-

mior, quasi comparativum ex superlativo: minimo minimior."—*Picois.*

The Vulgate translates this word by 'minimus,' as though St. Paul had written ἐλαχιστός merely.

³ Ἀνεῖχνηστος, which cannot fully be traced, untraceable (from a priv. and ἔιχνηδζω, to explore), inscrutable: Rom. xi. 33. It occurs in the Sept. for עֲדָה Job v. 9, ix. 10, xxxiv. 24; Prayer of Manass. 6.

⁴ "Omnibus infior Paulus; idcirco major."—*S. Jerome.*

1 Cor. xv. 9,
10.

Micah vi. 8.

Olshausen.

Salmeron.

1 Cor. ix. 27.

Chrysostom.

Cocceius,
John xv. 1-8.

and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. As the fall of St. Peter, and his denial of his Master, were ever before the eyes of that Apostle to abate his self-confidence, and to make him walk humbly with his God, so was the fact of his past persecution of the Church of Christ ever in the memory of St. Paul, and for this, if for no other cause, he esteemed himself less than the least of all saints. His deeds whilst a persecutor humbled him; his labours more abundantly for the sake of souls and in fulfilment of the work of his ministry he attributed to God alone; left to himself, he felt he was nothing, that he was less than the least of all saints.

St. Paul was specially sent to the Gentiles, to him being entrusted the marvellous commission, *this grace* or province of evangelizing those who were hitherto out of the fold of Christ.¹ With this was given effectual power—

(1) A ready and willing mind, and a boldness in making known to the Gentiles the message entrusted to him.

(2) Wisdom from above to understand, and then to unfold to others, the mysteries of God's redeeming love and His merciful purpose in the Incarnation of Christ.

(3) The sanctifying gifts of the Spirit, so that he was able to keep under his body, and to control the inclinations of the flesh, and to lead a life blameless and irreproveable in the sight of man.

And the message which St. Paul was sent to preach to the Gentiles was *the unsearchable riches of Christ*. Unsearchable, that is, by any human means. And the message which he declared was the *riches of Christ*, not earthly promises nor temporal rewards, but the rich treasures of mercy and love which are hid in Christ, and are made known and given to those who are incorporated into Christ as branches grafted into the True Vine.

But though the mission of St. Paul was specially to the Gentiles, it was by no means exclusively so. He preached alike to Jews and to Gentiles; and it was this act, by which

¹ "The word χάρις here, and χάρισμα in other places (1 Tim. iv. 14), signifies some special favour of God in order to some charge or office, that especially of the ministry. So when Levi is called God's holy one (Deut. xxxiii. 8), the word there used in the Hebrew is חֲסִיד, not thy ἀγαπῶ as properly (that would be קָדוֹשׁ) as thy κεχαρισμένοι, חֲסִיד signifying χάρις

favour here; and so the person to whom the חֲסִיד belongs is he that is favoured by God in a special manner, preferred to such a dignity (or office) before others, without consideration of any dignity in the person, only upon the free mercy and good pleasure of God." —Hammond. See Winer, and Webster in *Syntax and Synonyms of the Greek Testament*, p. 234.

he placed both on the same footing in respect of his teaching, that was the peculiarity of his mission at the outset. At Salamis, and again at Antioch, we find that he preached *in the synagogue of the Jews*: he preached in like manner to both at Iconium, where a great number of the Jews and Gentiles believed through his teaching. At Lystra he preached to the Gentiles, and passing through Pisidia and Pamphylia, on his return to Antioch rehearsed to the Church *all that God had done, and how He had opened the door of faith to the Gentiles*. At Thessalonica we find him reasoning for three Sabbath days in the synagogue with the Jews, and at Berea doing the same thing; whilst the Jews to whom he preached *received the Word with all readiness of mind, and searched the Scriptures daily to ascertain the truth of those doctrines which Paul preached to them*.

Acts xlii. 5.
15; xiv. 1.

Acts xiv. 27.

Acts xvii. 1.

Acts xvii. 11.
Cocceus.

(9) *And to make all men see what is the fellowship¹ of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*

Ps. xxxiii. 6.
John i. 3.
Rom. xvi. 25.
1 Cor. ii. 7.
Eph. i. 9.
Col. i. 16, 26.
Heb. i. 2.

To make all men know, or to give light to the understanding of all men (*καὶ φωτίζει πάντας*). For if Christ illuminates our minds by the doctrine of truth which He has revealed to us, the Apostles also illuminate our minds by means of the light which they communicate from Him who is *the Light which lighteth every man that cometh into the world*, and from whom they derive their mission. The light which St. Paul afforded to the Ephesians and to all his converts was the power to apprehend the mysteries which he dispensed to them.

John i. 9.

Saahout.

Instead of *fellowship* (*κοινωνία*) most copies read *dispensation* (*οἰκονομία*). The office entrusted to St. Paul was to declare to the world the *mystery* of the Incarnation of Christ, and to offer to them *Light*, that is, Christ, the true Light and Illuminator, who shall give them perfect knowledge of the things which pertain to peace and salvation. And this knowledge was of no new doctrine. It was no new mercy which was then made known and manifested to all men, but one which was from old—hidden indeed, but existing in the purpose of God *from the beginning of the world*—the purpose

Lienard.

Tirinus.

Calvin.

¹ Instead of *κοινωνία*, as in the Text. Recept., almost all MSS. and most early Versions, together with Cyr. Nysa. Chrys. Theodoret. Damasc. Theoph. Œcum. Tert. Hilar. Ambros.

read *οἰκονομία*: Vulg. *dispensatio*. This reading is accepted by Griesbach, by Tischendorf, Lachmann, Wordsworth, and Alford, and is now generally considered the true reading.

of recreating all by *Jesus Christ*, by whom also *He made the worlds.*

Heb. i. 2.

Rom. viii. 38.
1 Cor. ii. 7.
Eph. i. 21.
Col. i. 16.
1 Tim. iii. 16.
1 Pet. i. 12;
iii. 22.

(10) *To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold¹ wisdom of God,*

Matt. i. 21.

Chrysostom.

Olehausen.

Estius.

The mystery of God, the fact of the Incarnation of Christ, was hid from the beginning, not only from the sons of men, but also from the angels of God, *the Principalities and Powers in heavenly places*,² so that whatever these messengers of God knew of His purpose they knew but imperfectly. An angel, indeed, was sent to declare the approaching birth of the Messiah, but he announced only that He should *save His people Israel*, and uttered no word which declared necessarily that the benefits of His Incarnation, and suffering, and death should extend to the Gentile world. These words of St. Paul tell us that there is an increase in knowledge and so far of wisdom amongst the angels of God, and that these chosen ministers, who stand ever in the presence of our heavenly Father, obtain a deeper insight into divine mysteries by means of the Church of Christ. By means, that is, not of the teaching of the Church, but by the things done in the Church, the revelation of the mystery made known by the expansion of the Church. By the sight and the contemplation of the *manifold* ways in which the *wisdom* and love of God to man have been shown, these messengers of His who do His pleasure, the ministering spirits who stand around His throne, know more and more of the mysteries of redeeming love, and learn more and more of His purposes—the *manifold wisdom of God*.³

¹ "Πολυποικίλος, it may be supposed, is a word adapted to this meaning by St. Paul himself, for it is not found in this sense in Greek. [But see *Soph. Iph. in Tauris* 1155, where it means *embroidered*, as garments are; and *Eubulus* (*Ath.* xv.), where it is used to designate the *variegated hues* of a rich chaplet of flowers.—*Wordsworth*.] It means properly *multiformis*, manifold, manifolded, polymorphous: as a predicate of the wisdom of God it denotes the various forms in which it manifests itself."—*Olehausen*. In the Syriac Version this word is translated "full of diversities," i. e. many-sided. In the Arabic Version it is rendered

many-coloured, in the Gothic *fluffaihu*, and in the Germ. Vers. *mannigfaltige*.

² Bishop Andrewes in his *Devotions* thus speaks of "the nine orders of angels, with their operations. All praise be to God for (1) Angels with charge. (2) Archangels, 1 Thess. iv. 16, illumination. (3) Powers, 1 Pet. iii. 22, miracles. (4) Thrones, judgment. (5) Dominions, beneficence. (6) Principalities, government. (7) Authorities, Col. i. 16, defending demons. (8) Cherubim, Gen. iii. 24, knowledge. (9) Seraphim, Is. vi. 6, love."

³ "Multiplex in affectibus, unicus in essentia."—*Th. Aquinas*.

This *wisdom* is spoken of as *manifest* (ἡ πολυποίκιλος σοφία), answering to the *sundry times and divers manners* by which the Apostle expresses the same thought elsewhere. *Manifest*, indeed, are the ways in which God has striven with man, and has wrought deliverance for the sinful tribes of earth; *manifest* are the lessons by which He has impressed His will upon the heart of man. At one time He has drawn them from the mire and corruption of their sins, and has led them to His side, and to submission to His yoke, by *manifest* afflictions and by long adversities. By various trials He has led them from subjection to Satan and out of their captivity to sinful lusts. By the voice of conscience He at one time awakens men, at another by the call of the Divine Teacher. If we trace the history of His chosen people—the history more or less of all His people—we, like the angels, shall see the marks of God's *manifest wisdom*: the laws which He gave them; the means by which He ensured their obedience, or brought them back in their wanderings from Him; the sharp punishment sent to reclaim them from their sins—the captivity in the land of Babylon—because of their idolatry; the teaching of rite and ceremony, of priest and prophet; and, finally, *in the fulness of time*, His sending to the world His only-begotten Son to be at once an example of godly life as well as the propitiation for the sins of mankind. *Manifest* were His mercies in the ceremonies of the old law and in the sacraments of the new covenant. *Manifest* the tokens of His love and of His care for *the sons of men*, by His presence in His Church, by His continued preservation of the Church purchased by the blood of His dear Son, and by the daily witnessing life of the Church.

Heb. i. 1.

Gal. iv. 4.

Th. Aquinas.
Nat. Alex.
Grotius.

(11) *According to the eternal purpose which¹ He purposed in Christ Jesus our Lord:* Eph. i. 9.

Here the Apostle again asserts that the calling in of the Gentiles, and the extending to them the benefits of Christ's death, were no new blessings; that they indicated no change in the government of the world; that all this love, and all this mercy, was preordained of God; that it was His purpose

¹ Commentators have doubted to what the relative 'which' answers. *Oxjetan* says, "Relativum quam refert Ecclesiam." *Estius* adds, "Relativum quam non potest ad propositum referri, genere repugnante, sed vel ad Ecclesiam vel ad sapientiam referri debet." *Corn.*

d. Lapide, however, says, "Pronomen quam referre potest, primò Ecclesiam; secundò, sapientiam, ut Hieronymus; tertio et planissimè, præfinitionem, q.d. Hæc præfinitio sæculorum jam dicta, facta est per Christum et Christi mèrita."

Cajetan. from the first, though it was accomplished only in the death of Christ and by the establishment of the Christian Church.¹ He, indeed, has ever called all mankind to Him. He called them *at sundry times*—

(1) By the law of nature written on their hearts; a law known to all men.

(2) He called the Gentiles by the witness which the Jewish Church bore to the oneness and to the holiness of God. For this Church existed not for itself only; it was given to the world as a light shining in a dark place, and shining in the presence of all nations.

Nat. Alex. (3) By the Incarnation of Christ, and the direct call of the Gentiles to enter into the one fold.

Eph. ii. 18.
Heb. iv. 16. (12) *In whom we have boldness and access with confidence by the faith of Him.*

These words seem primarily to refer to the Apostle himself. He declares *in whom* He trusted and from whom he has derived *boldness* to preach the Gospel to the Gentiles, so that he could approach God *with confidence*, not as a prisoner, as the bond-servant and captive of Satan, not even as a candidate for pardon, but as one who had already received this grace, as the *freedman*, the redeemed member of Christ, as one whose sins were blotted out by the meritorious death of the only-begotten Son of God.

Cajetan.

Chrysostom.

Corn. & Lap.

But in holding forth Christ as the cause of boldness and as the ground of confidence to himself, St. Paul also points to Him as the ground of like confidence to every believer. Nothing, indeed, can give us boldness to draw near to God except the Spirit, which is from Him; nothing but the words and the work of Christ in our souls can cleanse our conscience from the dead works of the past, and give us that pureness of intention with which comes confidence in the love of our Father; for *if our heart condemn us not, then have we confidence toward God*. We have boldness and confidence in our approach to God only through our union with Him who is at once God of God and Man of the substance of an earthly mother. By this our union with Him He imparts to us of His attributes, and when we dwell in His light He sheds around us and gives to us *the light* of His countenance, so that we partake of His light. We have boldness

1 John iii. 21.

Paul. iv. 6.

¹ "Ecclesia nomen est commune ad omnes conventus, et propterea explicat de qua Ecclesia loquitur: de illa scilicet

quam fecit Deus in Christo Jesu Domino nostro, quæ est Ecclesia Christiana."—Cajetan.

to go to Him in all sorrow, and we can not merely approach His throne, but we can do so with confidence in His love and with faith in all His promises. In all trial, then, and in all distress; in all sorrow of heart and anguish of spirit; when weighed down by the sense of sin and when burdened by a reproaching conscience; *let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*¹ Jerome.
Heb. iv. 16.

¹ "The word translated *boldness* in the original is *παρρησία*: it signifies liberty of speech, or speaking all, or boldness of face in speaking. A believer by faith hath boldness to go to God by prayer and *access*; it is *προσάγωγὴν* in the original, which signifies such an access as is by manuduction, as Isaac took Rebecca: so Christ takes the soul espoused to Him by the hand, and leads it into His Father's pre-

sence."—*Leigh*.

•• "Deus qui hunc diem electionis gentium primitiis consecrasti, et per luminis Tui stellam manifestum Te nobis ostendisti, tribue, quæsumus: ut nova cælorum et mirabilis claritas in nostris semper cordibus oriatur. Qui vivis et regnas cum Patre et Spiritu Sancto unus Deus per omnia sæcula sæculorum. Amen."—*Breviarium Ambrosianum*.

FIRST SUNDAY AFTER THE EPIPHANY.¹

ROMANS XII. 1—5.

Katius.
Th. Aquinas.

THE Apostle here commences the ethical portion of his Epistle to the Church at Rome. In the former part of it he had laid the foundation of the Christian's hope, and the motive for all Christian action, in the assertion and vindication of the ways of God to man; and then, since all dogma is the call to practical holiness, and the facts of revelation are the foundation of Christian morals, he here proceeds, in his usual manner, to show the practical working of those truths on which he had hitherto been dwelling. As blossoms and fruit grow only from a sound root, so is it only from faith in Christ, and from the redemption wrought by Him, that all true moral life must proceed.

Olshausen.

Ps. l. 18, 14.
Rom. vi. 13,
16, 19.
1 Cor. vi. 13,
20.
2 Cor. x. 1.
Heb. x. 20.
1 Pet. ii. 5.

(1) *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

*Therefore.*² By all that has gone before, by the grace of God

¹ Having in the Epistle selected for the Epiphany declared the mercy of God in the calling in of the Gentiles to the Church, and that they were "fellow-heirs of the same body and partakers of the same promises," the Apostle in the Epistle for this Sunday, beseeches them as well as the Jews by the remembrance of these common mercies to *manifest forth* the truth of that call by holiness of life. Nor is the connexion between the Epistle and Gospel for this day less evident than the relation of the two Epistles one to the other. The Gospel speaks of the going up of Christ to the Temple to

present Himself before His Father, and by so doing to declare His readiness to do His will; and here we have the exhortation of the Apostle, as it were from the example of Christ the Head of the Church, that every member of the Church would show forth the same spirit of self-sacrifice by presenting himself a living sacrifice as Christ did.

² "The οὖν is immediately connected with chap. xi. 36, but in so far as this verse is a summing up of the whole preceding deduction (especially from chap. ix. 1), it is also connected with the whole of what precedes."—*Olshausen.*

freely given, by the power supplied by Christ to the subduing of sin, by the riches of God in Christ bestowed on all, Jews and Greeks alike, *therefore*, he pleads, you also are brethren in Christ, members of that one body of which I am about to speak, the *one body in Christ*. *I beseech you therefore, by the mercies of God shown in calling you all, both Jews and Gentiles, into the one fold, and making you all members of His body, present your bodies a living sacrifice, holy, acceptable unto God.* Morus.

The mercifulness of God is the motive for our obedience, His call to us who would have us serve Him, not with fear, but from love. The Apostle says not mercy, but *mercies*, thus translating a Hebrew word which has no singular.¹ He seems to recall the words of the Psalmist in his deep penitence: *Have mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.* And this abundance of mercy St. Paul places before the members of the Church; he prescribes nothing in virtue of any power or authority committed to him, but he asks for the sacrifice of self and of sin, because of God's great love manifested towards us. Thus does he plead, or rather thus by the mouth of St. Paul does God Himself plead with us. He desires our love, He asks not for our fear; He appeals to us not as a Lord, though He is indeed our Lord; not as our Creator, though indeed He made us; not as our Judge, though we shall indeed all stand before His judgment-bar; but He entreats us as our Father, and begs us, not by the remembrance of His greatness, but by the memory of His love, to live holily and unblameably in His sight, since this is our *reasonable service*. Menochius.

I beseech you. Thus does the Apostle address the free-will of man, which he calls upon to co-operate with the Holy Spirit of God in the work of our sanctification, for man is a reasonable being, who is therefore bidden to render to God, not a blind obedience, but a *reasonable service*. Calvin. Stuart. Ps. li. 1. Remigius. Chrysologus.

Throughout the whole of this Epistle the Apostle refers to the two elements, the Jewish and the Christian, of which the Church at Rome, and indeed in some degree the Church in every city, consisted. He seeks to allay the contention and to remove the misconception which had arisen in the minds

¹ "Οἰκτιρμοί, hoc est miserationes, sunt illæ quas Hebræi vocant רַחֲמִים *Rachamim*, id est viscera misericordis, hoc est visceralis misericordia et ex intimis visceribus commiseratio: cum scilicet quis alterius miseria ex intimis medullis commovetur et tangitur; ut videatur velle sua viscera in eum effun-

dere. Talis enim fuit hæc Dei in nos miseratio, cum viscera sua Ipsumque unigenitum suum Christum in nos effudit. De qua canit Zacharias Lucæ i. 78: *Per viscera misericordis Dei nostri, in quibus visitavit nos, oriens ex alto.* Viscera hæc ingens habent πλεθος."—*Corn. à Lapide.*

of the Jewish converts, as though the Gentiles were not fully partakers of the benefits of Christ's death, and were not equally with the Jews made members of the Christian Church; and that other misconception under which the Gentiles laboured, as though the Jews had been wholly rejected from the covenant of grace and cut off from sharing in these blessings, *the mercies of God*.¹ He goes to the root of this misconception, and assuages the spirit of contention by setting before them this truth, that our call into the family of heaven was made to us through *the mercies of God* only, and that as a consequence of this call we ought to love as *brethren*. This word *brethren* is introduced designedly, and it accords with the conclusion of the Epistle for this day, in which the Apostle sets before Christians the obligation of the *one body*. He calls them *brethren*, since he is holding out to them the duty of cultivating a spirit of brotherly love and concord.

Sadolet.

Corn. & Lap.

Gorranus.

Luke ii. 22.

Lelgh.

Chrysostom.

Koppo.
Macknight.

By the remembrance of the past mercies of God we are called upon to *present* our *bodies a living sacrifice*. This word *present* (*παριστῆσαι*) recalls the fact of our blessed Lord being brought into the Temple by His mother to be presented to His Father an offering for us. The same word is used of the offering made by our great Head for us and that which He calls upon us to offer *unto God*, even our *bodies*. He says not, however, offer, but *present*, as though he would say, Cease to have an interest in them, use them not from henceforth for self, but give them up wholly to the will of God. And if we are bidden to *present* them to Him, this implies that we prepare them for Him, that so we may offer to Him no unworthy, no polluted sacrifice, but that we *present* to Him a *living sacrifice*, pure from all defilement, and such as shall be *holy* and *acceptable to God*.²

The sacrifice which the Christian is called upon to offer up is his own body. This body which God had made at the first the converts from heathenism were called upon no longer to dishonour in the way which St. Paul had spoken of in the opening of the Epistle; it was henceforth to be surrendered to the will of its Maker. He speaks not of the body as though the soul and the whole man were not to be presented as a sacrifice to God, but because the body is the inferior part of

¹ "Judæi errabant, dicentes sine operibus legis non esse salutem in doctrina Evangelica. Gentiles similiter errabant, credendo Judæos omnino abjectos à Deo. Hos duos errores removet in vera fide utroque instruit." —Hugo de S. Charo.

² "Servire caro debet, non sœvire. Sæviri nisi serviat. Sed cur corpora non animas præcipit Apostolus offerri velut in sacrificium? Richardus Victorinus hic: 'Sacrificium,' inquit, 'à spiritu inchoatur et in corpore determinatur.'" —Novarinus.

man. For if we are to present to God our bodies, the lower part of our nature, how much more the soul, the nobler part of man.¹ God, who at the first made the body as well as the soul—Christ the Son of God, who united to the Godhead the flesh as well as the soul of man, who by His incarnation redeemed the body as well as the soul—asks this in sacrifice from all His members. It is a *living sacrifice* of ourselves, not of a heifer, nor of a lamb, nor of a he-goat, that we are to offer up. Not like the sacrifice offered up by the Jews under the law, a victim slain and then offered to God, we, when we offer up ourselves, are to offer bodies dead indeed to sin, and to the world and sinful affections, but alive unto Christ, in order that we may not lose the gift of everlasting life. For the *living*, active powers of our body and soul are to be consecrated and presented for the service of God. Under the old law, indeed, every sacrifice offered in the Temple worship only became a sacrifice when the animal had died and shed its blood, but the Christian life is an unceasing spiritual devotion of self, a living sacrifice, a self-offering.

Primasius.

Sadolet.

Morus.

Abelard.

Stuart.

Olshausen.

When we live holily and justly in the sight of men and angels, we show forth the power of Christ's sacrificial death, and manifest ourselves the living offerings which God will accept. For let us remember that the bodily or outward worship which we are called upon to render to God is but the outward sign and token, the indication of that inward renunciation of self and worship of God which He requires from us.

Estius.

Aug. de Civ.
Dei, lib. x.
c. 5.

The sacrifice required by God is to be a *living* one: not merely such a sacrifice as martyrs made when they witnessed to their belief in the truth of Christianity by their death, but a *living sacrifice*.

Cajetan.

(1) It is to be free from dead works, *dead to sins*, and so living *unto righteousness*; for he who gives way to sin is dead while he lives.

1 Pet. ii. 24.

(2) It is to be a body instinct with love for the brethren, with charity towards all men, showing forth the true life of a member of the one Body.

¹ "Τὰ σώματα quod *personas* sive *homines* denotat, uti Rom. vi. 6, 12, etc., hic maxime propterea dici videntur, quod ab *immolationis* formulæ ductæ fuerant, sicuti Heb. x. 10 ἡ προσφορά τοῦ σώματος Ἰησοῦ occurrit."—Ch. Fr. Schmidt. Σώματα is chosen "in order to extend the idea of the Christian's sanctification to the lowest power of human nature."—Olshausen. "Si ergo corpus, quo in-

feriore tanquam famulo, vel tanquam instrumento, utitur anima, cū ejus bonus et rectus usus ad Deum refertur, sacrificium est, quantò magis anima ipsa cū se refert ad Deum, ut igne amoris ejus accensa formam concupiscentiæ sæcularis amittat, ei tanquam incommutabili formæ subdita reformetur? Hinc Ei placens, quod ex ejus pulchritudine acceperit, fit sacrificium."

—Aug. Pac. Politian.

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(3) It is to be a body incorporated with Christ the living One, living in Him and proclaiming the fact of such incorporation by all its actions, so that the life of Jesus may be manifested to all. It is to be pervaded by a living faith in the unseen, animated by hope of the future recompense, and quickened by fervent devotion towards God.¹

Corn. & Lap.

Tirinus.

When Christ is in us, then is the sacrifice of ourselves acceptable in the sight of God. Our sacrifice is then in His strength, it is His sacrifice.

Again, the sacrifice which God will accept must be a *holy* sacrifice.

(1) As those to whom St. Paul is writing were previously servants to the idols of a false worship, as they served their lusts and obeyed self, and were urged by ambition, and were witnesses for the world and the devil, now are they called upon to obey the living and holy God as His consecrated servants set apart for the Master's use.

Corn. & Lap.

(2) As He who calls them is *holy*, and as their *profession* is *holy*, so must their lives be *holy*, their conversation without spot.

The obligation to holiness is based on these two facts :—

(1) On the Christian's duty to conform himself to the law of God, which is the immutable rule for all our actions.

Nicene.

(2) On the fact that Christ Jesus is the head of the body, and all Christians members of Him, so that the life of Christ ought to be exhibited in all our actions.

Pseudo-Jerome.

This *living* and *holy sacrifice* of our body and soul is *acceptable to God*; it is not to be made acceptable in the sight of men, nor fashioned in order to win the approbation of men: hence the Apostle goes on to warn us against conformity to the world. It is to be *acceptable* to God, not by means of any acts of outward worship, but by the full and entire surrender of the heart, the will, and the affections, and by our conformity in all things to His *perfect* law and will. We may indeed come before Him with precise and painful compliance to the outward and ritual parts of Christianity, and to the law of self-mortification, and may in this offer that which is not acceptable to God; we may *fast for strife and debate*; we may be assiduous in all outward acts of devotion, and may sacrifice much for the maintenance of our profession of Christianity in the face of the world, and yet have a heart full of uncleanness, of bitterness and wrath and uncharitableness, and while we seem to be serving God may in our soul

Is. lviii. 4.

¹ "Tunc unusquisque immolat vitulum cum superbiam corporis vincit: tunc arietem jugulat cum superat iracundiam: tunc in holocaustum offert

hircum cum libidinem vincit: tunc denique columbas ac turtures immolat cum vagos ac lubricos cogitationum resecat volatus."—*Origen*.

be murmuring and rebelling against what He lays upon us. For the service which He looks for is a *reasonable* service, that is to say, it must be: Corn. & Lap.

(1) Not a mere outward and ceremonial worship, it must be spiritual; not a corporeal worship and sacrifice only, but that of the heart and affections; not a presentation of bulls or of goats, but adherence to God by faith, by the concentration of our life, and by the offerings of our love. This seems to be the primary and simple meaning of the word, a *reasonable* service. Tirinus.
Chrysostom.
Theodoret.
Photius.
Corn. & Lap.

There may also, however, be included in this the idea—

(2) That it shall be such a worship as we may be able to render a reason for, and that we may give to them that ask us a *reason of the hope that is in us*. 1 Pet. iii. 15.
Anselm.

(3) That our worship should be a considerate and circumspect worship, such as is conformable to reason, not a worship of impulse or passion or of momentary enthusiasm. Hardouin.
Basil.

(4) That it is to be with discretion: ¹ that devotion is not to be the pretext for the neglect of duty. We are not to fast or to observe rules of devotion to the injury of the body, God's gift to us. Even our bodily austerities are to be practised with moderation, and our religious observances must be timely and orderly. Gloss inter.
Th. Aquinas.
Cassian, Collat. ch. ii. § 6—8.

(5) In these words the Apostle distinguishes between the irrational worship of the heathen and that which we are to offer to our God, whom we worship with the heart, the will, and the intellect. Locke.

The service, in short, which we are to offer to God, is the service of the Word—ordered, that is, according to God's Word, the rule of our obedience; for His Word is conformable with true reason. The same word, which is here rendered *reasonable*, is translated in another place of the Word (τὸ λογικὸν ἄδολον γάλα, *the sincere milk of the Word*). Leigh.
1 Pet. ii. 2.

Let none say he cannot offer to God, for he has nothing

¹ "D. Thomas sic explicat *rationabile obsequium*: Corporum afflictio non sit nimia, sed moderata et rationabilis. Unde Bernardus docet, eum qui in corpore edomando et mortificando indiscretus et nimis est quatuor hæc injustè rapere, scilicet, 'corpori effectum, animo affectum, proximum exemplum, Deo honorem.' Indeeque concludit, 'eum sacrilegii crimen incurere, cum templo Dei vivo abutatur, Deoque debitum honorem derogat: quia nimirum casus unius alios quam plurimos terret et à via spiritualis vite retrahit;' cum nimirum vident ali-

quem per nimium vite rigorem nimiasque poenitentias incidere in morboe, phantasias, ineptitudinem, et subinde mortem ipsam incurere."—*Corn. & Lapide*. "*Rationabile*; id est, discretum ac moderatum sit: *obsequium vestrum*, quod Deo offertis in corporis vestri castigatione, ne caro ultra vires maceret et debilitetur, sicque de cætero operum bonorum instrumentum esse non possit, et ne nimis delicate tractetur, aut minus justo affligatur."—*Dion. Carthusianus*. Vide et *Cassian* in *Collat.* ii. cap. 5.

Novarinus. to offer; every one can offer and present himself to God. Let none think the sacrifice is a small one, and that it may be offered without care and trouble; it is the offering of our whole nature and of all our possessions. It involves the offering up—

(1) Of our soul in submission to God's holy will, in increasing prayer and thanksgivings;

(2) Of our body, in the denial of all self-seeking, the control of all fleshly appetites, and in the devotion of the powers of the body, our health and strength, to His service.

(3) It binds us to good works, the offering of our goods for God's service and glory, stated and abundant alms-deeds. Hence we are bidden *to do good and to communicate* to those who need, and that because *with such sacrifices God is well pleased*; and we are encouraged to do this by the remembrance that *he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.*¹

Our life, then, is to be a continual sacrifice to God. It is not to be with us as with animals slain according to the ritual of the olden Church, which, as soon as offered, have an end: it is to be *living* and lifelong. Man is at once the victim offered and the priest who presents it to God, for in order that we may offer up ourselves we are all made priests unto God in baptism. The Jew offered a sacrifice of flesh, a dumb victim, an involuntary offering, an unreasoning service; the Christian is called upon to offer a body *living* and made *holy*, sanctified by the Holy Spirit in baptism to the use and service of God, and acceptable to God as a member of the well-beloved Son of the Father; and not only consecrated to God by the sacrament of baptism, but pleasing and glorifying Him by all the actions of his daily life, and by his victory over fleshly lusts and sensual affections and worldly temptations. Let us then so live that in us the life of Christ, Christ who is the true *Life*, the source of all life, may be manifested to the world. Let us so walk in all holiness of life that we may show ourselves to be the temples of the Holy, the Sanctifying Spirit, acceptable to God, and His true servants and sons, by our freedom from sin and by our deliverance from captivity to the world. For so shall we show forth to men the perfect will of God; for this is His will, *even our sanctification.*

Origen.
Ambrose.
1 Thes. iv. 8.

1 "Alii: *Rationabile obsequium*, in-
quiunt, est sacrificium Eucharistiæ,
scilicet corpus Christi humanum et
rationale, Deo oblatum; quia in Ca-
none Missæ et in Liturgiis S. Basilii
et S. Chrys. Eucharistia vocatur *ra-
tionalis hostia*. Verùm verba præ-
cedentia hic exigunt alium sensum,

scilicet *ut exhibeatis corpora vestra*, non
autem corpus Christi, *hostiam Deo.*"
—*Corn. à Lapide*. Both these are
united in the English Communion
Office: "Here we offer and present
unto Thee, O Lord, ourselves, our
souls and bodies, to be a reasonable,
holy, and lively sacrifice unto Thee."

When our eye refuses to minister to our lusts, when our tongue utters no impure words and speaketh *no guile*, but is given up to the praise and thanksgiving of God, and our hands abstain from all evil, and are used to minister to the good of our fellow-creatures, then do we offer *a living sacrifice to God*. Let not, then, our eye rest upon any evil thing, and it will become a sacrifice; let our tongue speak no unholy, no impure, no untrue word, and it will become an offering to God; let our hand do no lawless deed, and it will become a whole burnt-offering;—or, rather, this is not enough: whilst the hand is held back from evil, let it be used in all good works; let the mouth glorify God, and bless those that curse and injure the member of Christ. Let us yield ourselves wholly, body, soul, and spirit, to the will of God, and we shall make that sacrifice to which we are called. Such a sacrifice needs, indeed, no wood for a burnt-offering; what it needs is the fire of zeal, and devotion, and love to God; and such a fire makes the sacrifice for Christ's sake acceptable to the Father. When we pray with a pure heart fervently, He will send us this fire, and like as when Elijah offered the visible sacrifice, fire came down from heaven, consumed the wood, and the dust, and the stones, and licked up the water, so will the flame from heaven descend into our hearts, and cleanse them *as by fire*, and burn up all *gold, silver, precious stones, wood, hay, stubble*, secondary motives, unworthy desires, impure affections. In this spiritual and Christian, this *living sacrifice*, the soul is the priest which offers to God, the altar on which it is offered is man's heart, the sword by which the victim is prepared is contrition and the mortification of self, the fire which consumes the sacrifice is charity, even love out of *a pure heart fervently*, and the sacrifice which is presented to God is the body of the worshipper, *dead indeed unto sin, but alive unto God through Jesus Christ our Lord*. Such a sacrifice is indeed *living, holy, and acceptable unto God*, and offered up with *reasonable service*.

1 Pet. iii. 10.

Guilliaud.

1 Kings xviii. 38.

1 Cor. iii. 15.

1 Cor. iii. 12. Chrysostom.

1 Pet. i. 22.

Piconio.

Rom. vi. 11.

(2) *And be not conformed to this world: but be ye transformed¹ by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*

Eph. i. 18;
iv. 23;
v. 10, 17.
Col. i. 21, 23;
iii. 10.
1 Thes. iv. 3.
1 Pet. i. 14.
1 John ii. 15.

Since, then, the service of the world is an unreasonable

¹ "The codices A. D. E. F. G. and many Codd. minusc. read *συσχηματίζεσθαι* and *μεταμορφοῦσθαι*, in the infinitive; which would imply *παρα-*

καλῶ before them. The sense would be the same, in such a case, as the imperative of the text before us makes."
—Stuart.

service, and St. Paul has exhorted Christians to break off from this, and to render to God an acceptable and *reasonable service*, he adds that, in order to do this, they should not be *conformed to this world*.

Theophylact.

Remigius.

1 John ii. 15.

Nicole.

1 Cor. vii. 31.

1 John ii. 17.

Menochius.

Th. Aquinas.

By the *world*, against which the Apostle warns us, worldly men are meant—men with worldly hearts and fashions. He exhorts us against conformity to them, for the same reason as St. John, when he says, *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him*; for, as the world has terrible power over those who follow it, to conform them to the likeness of the old man and to that body of his which is destroyed, so must the Christian be earnest in his resistance to the world and in his endeavours after daily renewal, that so he may be *transformed* after the pattern of his Divine Head.¹ We are not to be conformed to the world, for it is vain, empty, without continuance, *for the fashion of this world passeth away*. And this is true not only of the vain, and empty, and criminal fashions of this world; its pleasures, however innocent, are as transitory as its fashions. *This world passeth away, and the lusts thereof: but he that doeth the will of God abideth for ever*. He, therefore, that is so to abide should place his affections upon that which is everlasting, not on momentary, worldly gratification. In these words, then, the Apostle exhorts us to three things:—

(1) Against conformity to the world. That man is *conformed to this world* who leads a mere worldly life, fashioning himself in thought and affection to that which is passing away even whilst he makes it his delight.

(2) St. Paul presses upon the sinner and the worldling the necessity of a change of heart and mind: be renewed, he says, changed from that state of conformity to the world in all your inward affections and outward actions.

(3) He reminds us that those whose heart and affections are centred on God see and know clearly the *will of God*, and are thus powerfully aided in resisting the temptations and enticements of the world.²

Let us bear in mind to what we are called. The Apostle exhorts us not to be as wax, ready to take any impress; not to be as clay in the hands of the potter, to be moulded after the fashion of things around us. We are to seek wisdom from above, not in the imitation of those whom the world

¹ "Habent sancti quod reformatione indiget. Dicunt quidem *Pater noster*, sed cum hoc etiam dicunt, *dimitte debita nostra*."—*Forus*.

² "We are formed by God; de-

formed by Satan; transformed by grace, sacramentally by baptism, morally by newness of life, which our Apostle means in this place."—*Dean Boys*.

calls wise; our hearts are to be moved by somewhat higher than what the world loves. When we judge, it must be in accordance with something higher than the world's standard, and what we are called upon to reject and despise will be that which the world highly esteems. Salmeron.

Be ye transformed. The Greek word used (*μεταμορφοῦσθε*) means the laying aside of one form and taking another. *By the renewing of our mind*, for old things are passed away, we have put on the new man, and our whole life should be the image of that of the new man Christ Jesus, seen and known of all men, by the evidences of our having put aside all sin and uncleanness, the works of the old man of sin, and by the tokens of holiness, the works of the new man. This word renewal coincides exactly with sanctification. Leigh.
Hugo de S. Claro.
Corn. & Lap. Olshausen.

As opposition to the world and a non-conformity to it is a constant, lifelong work, so transformation to the image of God, conversion from sin to holiness, is a daily, lifelong work, wrought in us after daily mortification of self and resistance to the suggestions of the Evil One. And since we are called to this labour, and are bidden *not* to be *conformed to this world*, man is capable, by virtue of that image of God in which at the first he was made, and by the grace of God freely given to all, of transforming himself to that perfect pattern of holiness which is set before us in the life of Christ. Menochius.
Olshausen.

And the effect of this transformation from sin to holiness, and of this renewal of our mind, is that we are able to *prove what is that good, and acceptable, and perfect will of God*, after which we are to walk, and which He wills us to fulfil. This will of God is the rule of all holiness in man, the true measure of all his actions, and the fountain and origin of all that is good in the world. Hence it is that the Apostle so ardently desires the Christians to whom he is writing to turn away from the world and to turn to God, that they may know what this *perfect will*¹ is—know it not by speculation, but by experience, know it to be the soul's good. Corn. & Lap.
Piconia. Salmeron.

The more we are conformed to God, the more we submit our wills to His will, the more shall we know by experience

¹ *Good, and acceptable, and perfect will.* "Wherefore the triple designation? Because the acts of men that are agreeable to the will of God are of a threefold rank: some are good, others better, and some perfect. Not to hate our enemy is good; to love him is better; but to benefit him is perfect. In all our works, therefore, we should act in this manner; we should endeavour to direct all our actions, not

only according to the *good and acceptable*, but *perfect will of God*; and then we do not pray only that the will of God may be done, but that it may be done on earth as perfectly as it is done in heaven."—*Veith on the Lord's Prayer.*

"Hæc tria epitheta referri debent ad ea quæ ver. 1 adfuerunt, *Θεοῦ ἡ ἀγαθή, ἀγαθή, εὐάρεστος τῇ Θεῷ.*"—*Christ. Fred. Schmidt.*

Menochius.

Stuart.

John vii. 17.

Corn. & Lap.

the satisfying nature of His love, and be able to search out and discover the treasures of His wisdom ; for renewal of the mind is essential to all successful inquiry into the ethics of the Gospel, into practical Christian truth. To those who so seek and do is the promise made, *If any man will do the will of God, he shall know of the doctrine.* The more our spirits are cleared from the clouds of sin and our whole nature is renewed after the image of our Lord, the better shall we be able to see with the eyes of the soul and of the intellect, and understand the deep mysteries of redemption, the will of God and our own good.

St. Paul is here urging us to the performance of the most difficult of all duties which a Christian can do. He bids us not to go out of the world, but he calls upon us, whilst living in the world, and surrounded by the men of the world, not to be influenced by the world, not to conform to its fashions and modes of thought, not to measure things according to the world's standard. It is harder to live such a life of protest against the worldliness around in our days than it was in the times of the Apostle. Now the world, without changing its worldliness in any essential manner, has taken the name and calls itself Christian ; so that we have to refuse conformity and compliance to that which in our days clothes itself in the garb of Christianity, whilst it is still of the earth, earthy. Difficult, indeed, is it to avoid being entangled by the world, and to escape from conformity to it. Let the member of Christ, however, bear in mind that the most effective way of preaching the Gospel is to live according to the Gospel, and not according to the world.¹

Nicole.

Prov. xxv. 27.
Eccles. vii. 16.
Rom. i. 5 ;
xi. 20 ;
xv. 15.
1 Cor. iii. 10 ;
xii. 7, 11 ;
xv. 10.
Gal. ii. 9.
Eph. iii. 2, 7,
8 ; iv. 7 ;
v. 10, 17.

(3) *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith.*

As at the beginning of this Epistle St. Paul uses the

¹ "Pour concevoir la difficulté extrême de cette résistance, il ne faut que considérer que les impressions qui se donnent par manière d'instruction, et à certaines heures du jour, réussissent d'ordinaire fort peu. Un maître enseignera la morale à mille écoliers, un prédicateur prêchera les vérités chrétiennes à dix mille auditeurs ; et ils ne produiront peut-être, ni l'un, ni l'autre,

aucun changement effectif, que dans trois ou quatre personnes. Mais les impressions qui se font par manière d'exemple et de coutume, ne manquent presque jamais de réussir, parce qu'elles se communiquent par tous les sens, et que c'est une leçon qui ne discontinue jamais."—Nicole sur les Évangiles et Epîtres.

language of entreaty, and beseeches those to whom he is writing instead of commanding them, so here he lays aside the language of authority, and says, *I say* (λέγω), not I command you. He solicits them in the accents of love, and strives to move them by the remembrance of God's great love towards them. *I say, through the grace given unto me.* He who calls them to humility, to brotherly love, and to sobriety of judgment, in these words sets those to whom he is writing an example of humility. If he speaks to them as a teacher, and sets before them their duty one towards another, he refers all this power and authority to the *grace given unto him* by God—of himself he acknowledges that he is nothing. Pleurolo. Cajetan.

Grace—that is, the gift of apostleship, the authority and office for the work of the ministry entrusted to St. Paul. To this he refers, and in effect says, It is not my word which I speak, but God's word; I am but the mouthpiece, and only declare that which is entrusted to me. And this call is not made to some few only amongst them. It is like God's gift of His dear Son, a gift for all, for Christ tasted *death for every man.* It is a call not to the governors of this world only, but to the governed also; not to the slave only, but to the free also; not to the free only, but also to the bond; not to the poor only, but also to the rich; not to the Jew only, but also to the Gentile: in thus addressing *every man* the Apostle takes away the pretext of strife and contention which had arisen in the Roman Church: he takes away at the same time all excuse for vain-glory and for envying, by attributing all that the greatest saint possesses to the free grace of God, the Allgiver. Menochius. Heb. ii. 9. Chrysostom.

Not to think of himself more highly than he ought to think. Though these words are a rebuke to the pride of the human heart, a warning against the temptation which besets us all, St. Paul seems here specially to refer to that superciliousness on the part of the Jewish converts which led them to despise the Gentile believers as not being of the family of Abraham. Menochius. Knight.

*But to think soberly, according as God hath dealt to every man the measure of faith.*¹ By the measure of faith is meant, not the degree of belief or confidence which a man may happen to have, but the gifts of faith and grace,² that is—

¹ "Notandum quod Deum dicat Spiritum sanctum, quomodo ad Corinthios ait, dona dividere singulis prout vult. 1 Cor. xii. 11."—*Pseudo-Jerome.*

² "Μίτρον πίστεως.—Τὴν χάριν ἐν ταύθᾳ πίστιν ἐκάλεισι, διὰ γὰρ πίστεως

ἡ τῆς χάριτος δόσις, καὶ πρὸς τὸ μίτρον τῆς πίστεως χορηγεῖται τὰ δῶρα τῆς χάριτος."—*Theodoret.* "The Greek Scholiasts agree, that by the *measure of faith* we are to understand the measure of gifts proceeding from that miraculous faith which was re-

Toletas. (1) That office of authority in the Church which had been given for the edifying of the faithful.

(2) The office and gift of prophesying, of interpretation, or of exhorting.

Chrysostom.
(Eucumenius.
Nist. Alex.

These words contain an injunction that each should confine himself to his own proper and peculiar function, and not intrude into another man's office. Hence St. Paul says, immediately afterwards, *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation.* To remedy the natural tendency of every man to self-exaltation, he bids each of them to think soberly—without presumption, that is—of his gifts and graces.

Gorranus.

Dion. Carth.
Gorranus.
Pseudo-
Jerome.
Hammond.

Some take this injunction, *to think soberly*, as a caution against rash speculations as to things not revealed, a freedom in interpreting the deep mysteries of God. This, however, seems hardly consistent with the context.¹

Col. I. 19.

John iii. 34.

Col. ii. 3.

Col. ii. 9.

Hugo de S.
Charo.

A measure of faith. To every man is given grace for his calling, a measure sufficient for that duty which is expected from him, or for that office which is entrusted to him. These graces are talents placed in the Christian's hand for the Master's use, and for the edification of the Church. Of Christ alone can it be said that *in Him all fulness dwells: for God giveth not the Spirit by measure unto Him, in whom are hid all the treasures of wisdom and knowledge; for in Him dwelleth all the fulness of the Godhead bodily.* Whilst we are complete in Him, our completion is made up by our being united to Him and partaking of His fulness.

Hugo de S.
Charo.

All things call and oblige us to love God, who giveth grace to every man. We are called to this love by the greatness of the giver—God, and by His care and love in apportioning to us that which is needed by us and the Church—a *measure* of grace and faith. We are called to this, again, by the remembrance of the preciousness of the gift itself—it is the gift of *faith*; and also by the fact of the universality of that gift, which is from His bounty—it is given to *every man*.

Gorranus.

(4) *For as we have many members in one body, and all members have not the same office:* (5) *So we,*

quired for the exercise of them; τοῦ γὰρ χάρισμα τοῦ αἵματος ἢ πιστός, saith Chrysostom."—*Whitby*.

¹ "Non plus sapere quam oportet sapere: id est, non magis investigare, discutere, contemplari divina mysteria,

fideique arcana, quam oportet vel expedit, quam Scriptura docet, quam intellectus vester capere valet."—*Dion. Carthusianus*. "Plus vult sapere, qui illa scrutatur, quæ lex non dicit."—*Pseudo-Jerome*.

being many, are one body in Christ, and every one members one of another.

1 Cor. xii. 12.
Ephes. iv. 16.
1 Cor. x. 17;
xii. 20, 27.
Ephes. i. 23;
iv. 25.

As though the Apostle would say to each member of the Church who despised his brother, Why shouldst thou think haughtily of thyself, and vaunt thyself of thy position and privileges? Thou art but a member of the Body, the same as thy brethren; for as the utility of one part or member of a body consists in the utility it is to others, and not to itself only, so is the grace given to the individual member of the Church, for the fulfilment of the duties of any office in the Church, given not for his own advantage, but for the benefit of the whole body of the faithful.¹

Chrysostom.

Theodoret.

All members have not the same office, neither the same action nor the same function, but as to the parts of the body are assigned different operations, so have the faithful various graces and gifts for the performance of their specific duties to the whole body of the believers.

Corn. & Lap.

The Apostle here compares the mystical Body of Christ, the Church, to the natural body of man. And the resemblance holds good in many particulars. In both are many members necessary to the completeness and perfection of the whole body. In both have the different members of which they are composed different offices. To the eye in the body is assigned one office, that of seeing; to the ear is given another function, that of hearing; to the tongue is assigned the office of speaking. So, in the Church, to the apostle was assigned a different duty and *administration* to that which was entrusted to the exhorter or to the deacon. Again, in both the mystical Body of Christ and the natural body of man we may note that each member has his office, not for himself only, but for others; the eye is to see, not for itself, but for the guidance of the other members; the foot has the power of motion, not for its own use, but for that of all the other members of the body: so are the priests in the Church of God but ministers of God and the servants of the flock. So also as the body of man, with its various members, is animated by one soul, the mystical Body of Christ, the whole body of the faithful, is directed, sustained, and animated by One, even Christ.²

1 Cor. xii. 5.

Nat. Alex.
Hugo de S.
Charo.

Salmeron.

¹ "Sicut homo in varia dividitur membra atque articulos, certis gradibus sibi invicem innexos et supra invicem elevatos; e quibus omnibus tamen exurgit unum corpus: sic quoque omnia creata, quæ in mundis sunt, membra sunt supra sese invicem disposita; et

quando omnia debito ordine considerantur, unum sunt corpus. Ad instar legis, quæ in varios etiam articulos distributa, et unum tamen corpus est."
—*Synopsis Sohar.*

² "Corpus Ecclesia, caput Christus, membra fideles, anima vivificans Spi-

Gorranus.

Fromond.
Col. 1. 18.
Grotius.

Royard.

Bishop
Cotton.

We, being many by diversity of gifts, are one in the one body by the unity of the Spirit and by the bond of charity. One body in Christ—united to the Saviour, deriving life from Him, subject to Him who is *the Head of the body*, by whom the whole body is knit together into one. None, then, are excluded here, none are less or greater than another; for however great any one may be, he is but a member, to whom is assigned an *administration* for the benefit of those who are seemingly of the least account in the Church. The latter, then, are warned against envying him who seems to be of greater authority, since this authority is given him in order that he may minister to and be the servant of all the other members. The greatest in the Church of Christ has need of the least; the least of the greatest. Let this truth, which St. Paul here places before the members of the Church at Rome, dispel pride and abate envy; for whatever each one has, he has not of himself, but from God, and he has not for himself, but for others.

In the Epistle for this day, then, St. Paul warns Christians—

(1) Against worldliness, in his call to them—*be not conformed to this world.*

(2) Against pride, in bidding each one *not to think of himself more highly than he ought to think.*

(3) Against selfishness, in reminding them and us that, *as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.*

ritus Sanctus, vita gratia. Felix membrum quod vivit in hoc corpore, sub hoc capite, tali anima, tali vita."—*Gorranus.*

* * "Benedictio, quæsumus, Domine, in Tuos fideles copiosa descendat:

et quam subjectis cordibus expetunt, largiter consequantur; quoniam, sicut superbis resistis, sic humilibus tuis gratiam benignus impendis. Per Dominum nostrum Jesum Christum. Amen."

—*Brev. Ambrosianum.*

SECOND SUNDAY AFTER THE EPIPHANY.

ROMANS XII. 6—16.

(6) *Having then gifts¹ differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;*

Acts xi. 27.
Rom. xii. 3.
1 Cor. xii. 4.
10, 28;
xiii. 2;
xiv. 1, 6,
29, 31.
1 Pet. iv. 1,
11.

ST. PAUL had just before been speaking of the natural body of man, and pointing out the analogy to the mystical Body of Christ—the Church: that as in the one the members have various offices assigned, not for their own utility, but for the benefit of the whole, so also in the other the various gifts assigned to the various members of the Church are for the advantage and edification of the whole body of the faithful, a consideration which should abate pride and stimulate to diligence. Here he goes a step beyond this, and says that the various members in the Church—the mystical Body of Christ—have their different offices, not according to any merit in themselves, but of the pure bounty of God, *the grace that is given to them*. He thus takes from them one of the occasions of that strife which had arisen between the Gentile and Jewish converts, at the same time that he supplies rules and canons for the conduct of Christians, whether clerical or lay, until the end of time. But though these gifts (*χαρίσματα, dona gratuita*) are given by grace, and are distributed in different proportions by the same grace of God, and not given because of the diversity of

Chrysostom.

Cajetan.

Novarinus.

¹ " Duo Christianorum, qui χάρισμασι fruebantur, genera facit Ap.; προφήτας alios, alios διακόνους. Quemlibet suo χάρισματι contentum esse jubet his· εἰτε προφητείαν—διακονίαν. Utriusque vero generis cum varia essent officia: προφήτων, ut docerent, exhortarentur, consolarentur rell.; διακόνων vero, ut rebus Ecclesiæ præessent,

pecunias in Ecclesia collectas distribuerent, ægrotos viserent, etc.: horum singularium officiorum munerumque recensensus additur inde à verbis εἰτε δὲ διδάσκων usque ad ἐν ἰλαρότητι, in quibus singuli suo quisque genere partim acquiescere partim honeste et religiose versari jubentur."—Koppe.

Th. Aquinas. man's merits, but solely according to the will of God, we are not told, and we are not to suppose, that in the assignment of these gifts or offices for the benefit of the whole Church there is no respect to natural fitness and the abilities of him to whom the gift is given; rather we know that there is, and that St. Peter's natural zeal and boldness, and St. Paul's single-mindedness and intellectual powers, marked them out as fitted by God for the spiritual work to which their Master called them. But then we must remember that all natural gifts, that all endowments of the natural man, are bestowed by the same God, and are gifts from the same source as those which are more distinctively spiritual and given for spiritual ends. All are from God, and to be devoted to His service.

Salmeron.

St. Paul here reduces the considerations which should regulate the Christian life to two—

(1) That all we have, all natural endowments, all spiritual graces, are from God, and that we have nothing of our own nor from ourselves. This is the burden of the first verses of this chapter, which make the Epistle for the first Sunday in Epiphany.

(2) That we are to use faithfully those gifts which have been entrusted to us. This is the subject of the Epistle for the present Sunday.

Nicole.

Having then gifts—offices or duties—differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion (κατὰ ἀναλογίαν) of the faith (τῆς πίστεως).¹ The Apostle does not use the word offices here, but gifts, in order to check self-esteem, and to remind the converts of the one Giver.

Theophylact.

Having stated that all duties, and offices, and power to perform anything for God's glory and for the good of the Church of Christ, come from the grace of God, St. Paul in the verses which follow recounts some at least of those duties, and exhorts Christians to a due use of the gifts assigned to them. Let those, he says, to whom the office of a prophet has been given, prophesy according to the proportion of faith. Those to whom any ministry or administrative duties are assigned, let them wait on that ministering. He that has the work of the teacher given to him must devote himself to teaching. He that is set apart to be an exhorter or evangelist must make this his primary, his one occupation. So, of all Christians, those to whom the Father has given motives for

Corn. & Lap.

¹ "Fidei nomine significat prima religionis axiomata, quibus quæcunque doctrina deprehensa fuerit non respondere, falsitatis convincitur."—Calvin.

"The word πίστις is here used as in

Ephes. iv. 5, *There is one Lord, one faith*, i. e. there is one and the same body of Christian doctrine to be believed and professed by all."—Wordsworth.

love are bidden to exercise that love without dissimulation ; those to whom any office, secular or ecclesiastical, has been assigned, are charged not to be slothful in its performance. Christians whose duty it is to serve the Lord are to do so with fervour of spirit, not grudgingly nor outwardly only, but with a *ready mind*. Those who have *hope* of a crown of immortal life are called upon to rejoice because of that hope ; those who are surrounded by tribulation are bidden to be patient in the midst of these tribulations. And thus applying his words to all, the Apostle speaks of the distinct gifts which had been bestowed on all, and tells those to whom they have been given how they are to use them.

1 Pet. v. 2.

Cajetan.

In this Epistle, then, St. Paul speaks first of the gifts which refer to the ministers of the Church, and then of those which are entrusted to the whole of the faithful members of Christ. These ministerial gifts and offices he divides into two classes :—

(1) Those which concern instruction and teaching—the gifts peculiar to prophets, teachers, and exhorters.

(2) Those which relate to the administration of the Church, the care of the sick, the serving of *tables*, the distribution of alms, and the reception of strangers.

Acts vi. 2.
Corn. & Lap.

If, then, we have received the office of *prophecy*, let us fulfil the duty of this office, and *prophecy*. Prophets were either—

(1) Those who foretold what should happen in future. Such were most of the prophets whose writings have come down to us from Old Testament times ; such also were many of those who are called prophets in the New Testament. This was a gift frequently bestowed in the early ages of the Church, and is referred to by St. Paul in several of his Epistles.

Guilliland.

Grotius.

Acts xiii. 1 ;

xv. 32.

1 Cor. xii.

28, 29 ;

xiv. 29, 37,

38.

Ephes. iii. 5 ;

iv. 11.

Hammond.

Th. Aquinas.

(2) This name was also given to those who merely interpreted the Scriptures, and made known the mind of God as revealed in His written Word. For he was called a prophet to whom was given the gift of interpreting the writings of the old prophets, and who made known to the Church the fulfilment of that which was of old times predicted by those who had power to foretell the future.¹

But the prophet or interpreter, the preacher of God's Word,

¹ "Prophetia, id est gratia interpretandi, id est exponendi, verba divina."—*Abelard*. "Est enim prophetia et de præteritis et de præsentibus et de futuris."—*Gorranus*. "Προφήτης among the Greeks generally signified an interpreter of the will of the gods, an interpreter of those who were the priests of the gods. The

essence of the definition is the idea of interpreter, one who explains or declares, viz. what was before dark, or not understood, or not known. Sometimes (but more rarely) *προφήτης* means one who himself foretells, one who predicts. . . *Προφήτης* in the New Test. corresponds well with the Hebrew מְבַרֵּךְ, which means an inter-

is to prophesy according to the analogy of the faith, in accordance with the whole scheme of Christian doctrine, the faith once delivered unto the saints, the whole body of Divine revelation which he has to explain and enforce to the members of the Church.¹ And this obligation to interpret everything in accordance with the whole will of God, not selecting particular truths and overlooking other truths, is not confined to him who preaches or prophesies; it agrees with the subsequent clauses, in which the office of the ministers of the Church is spoken of: this, therefore, is a rule to be observed by all. Let none, then, speak or teach anything which is not consonant with the whole body of the faith, and which is not calculated to establish and confirm the faith in the minds of his hearers.²

If any one, then, is apt and successful in the performance of these duties, let him ascribe this ability and gift to the free grace of God, and remember that he is to exercise the office to which he has been called, and the power given to him, in accordance with the revealed will of God strictly with regard to the analogy of the faith, and to the end for which the power has been given to him—the conversion of sinners, and the good of the souls entrusted to his care or placed within the sphere of his influence. The minister of God is to use the gift given not for vain-glory, not in order to obtain popularity, not to receive the honours of the world nor to get riches—in one word, to use it not for the sake of receiving any temporal benefit, but solely for God's glory, for his neighbour's edification, for the sake of those for whom Christ died, and for whom at His ascension He gave these gifts to His Church.³

Various are the gifts bestowed on us by God: the grace which He gives is one.

preter of the Divine will generally, and specially one who, by Divine inspiration, foretells future events."—*Stuart*. St. Paul uses this same word in a different meaning elsewhere, thus: *τις ἐξ αὐτῶν ἰδιος αὐτῶν προφήτης*—a prophet of their own (Tit. i. 4): Epimenides, a priest and poet (vates) of Crete. So vates in Latin authors has the double meaning of poet and foreteller.

¹ "Κατὰ τὴν ἀναλογίαν τῆς πίστεως: id est secundum finem et exigentiam fidei Catholicæ. Prophetia namque ordinatur ad fidei roborationem et propriè respicit in ea quæ pertinent ad salutem, quæ est finis quem fides docet atque proponit."—*Dion. Carthusianus*.

² "We have seen single texts torn from their context, and fastened on the banners of heresy. We have felt the difficulty of apprehending their true meaning after hearing them repeatedly quoted, even in defence of truth. The natural resource in this case is a careful study of the whole context, and a comparison of it with the history of the period in which it was written. And the rule of interpreting according to these, though too often neglected, is both right and obvious enough."—*Rev. Chas. Marriott's Sermons*.

³ "Prælati non timeat de dignitate; sed timeat de reddenda ratione."—*Hugo Victorinus*.

(7) *Or ministry, let us wait on our ministering: or he that teacheth, on teaching;*

Acts xiii. 1.
Gal. vi. 6.
Ephes. iv. 11.
1 Tim. v. 17.

Though this word *ministry* (*διακονία*) is specifically appropriated to the work of the deacons, it is used of all administrative offices in the Church, those of bishops and priests, as well as that of the deacons. Whilst then it comprehends the administration of temporal goods and the distribution of the alms of the faithful, for which at the first the diaconate was established, it includes more than this, and is here especially applied to the administration of those spiritual blessings which are entrusted to the ministers of the Church, such as baptism, absolution, and the Lord's Supper.¹

Chrysostom.

Dion. Carth.

Salmeron.

Or he that teacheth, let him *wait on*, or be diligent in, the work of *teaching*. Let him give himself wholly to this duty, and make it his study and care to fulfil it. In this and in the next verse the Apostle states what are the two divisions of this prophetic office of the ministers of the Church:—

(1) The teaching of doctrines.

(2) The exhorting and comforting the hearers.²

Corn. & Lap.

We must *wait on* our ministry. As to the sun is given light in order that it may communicate to men the power to see all things which God has made, so to the prophets, the teachers, the ministers, and exhorters in the Church are given their various gifts, not for their own use, not to hide them within their own bosoms; they are given not for their own souls only, but in order that they may awaken the careless and instruct the ignorant, and guide others into the knowledge of God's truth.³

Salmeron.

We are to *wait on* our ministry, to be very diligent in the

¹ "*Διακονία* hic non est restringenda ad illud primæ Ecclesiæ munus cujus institutio Act. vi. 1-7 commemoratur. Theodoretus dicit: *Διακονίαν δὲ τὴν τοῦ κηρύγματος λειτουργίαν*, i. e. *Διακονίαν* vocat munus doctrinæ palam profitendæ."—*Ch. Fred. Schmidt*. "The Apostle styles himself the servant and slave of Christ, and reckons himself the servant of the Corinthians for Christ's sake. All the orders in the Church, from the Apostles downward, were *δοῦλοι* and *διακόνες* in this sense: as all bishops were presbyters, though all presbyters were not bishops."—*Knight*.

² "*Διδασκαλία* might be well translated for *indoctrinating* or for *dogmatic teaching*. It differs from *προφητεία*,

which was such an application of the word of God as was calculated to search the conscience and to convict of sin. It also differs from *παρακλήσις*, which may be regarded as the office of encouragement and earnest and affectionate entreaty."—*Knight*. "*Διδάσκαλοι* vel sunt doctores cætus cujusdam, uti Ephes. iv. 11; iique Evangelistæ inferiores: vel sunt ipsi Evangelistæ, qui docendi potestatem pluribus locis exercebant."—*Chris. Fred. Schmidt*.

³ "In the three gifts there seems to predominate a reference to the three principal offices in the Church, inasmuch as the *προφήτης* answers to the bishop, the *διδάσκαλος* to the priest, and the third gift to the *διάκονος*."—*Olehausen*.

works of our calling. Let, however, the minister of God remember that, if the needs of others can in any degree be satisfied, if the ignorance of others can be removed, if our duty towards the members of God's Church can in any way be performed, by our activity and zeal, and by an exterior devotion to the duty of our calling, the full work of our ministry as it regards others and the salvation of the minister himself depends upon the purity of his heart, the devotion of his whole soul, and the integrity of his life in the sight of the all-seeing God.

Quesnel.

Matt. vi. 1,
2, 3.
Acts xv. 33;
xx. 28.
1 Cor. xiv. 3.
2 Cor. viii. 2;
ix. 7.
1 Tim. v. 17.
Heb. xiii. 7,
24.
1 Pet. v. 2.
Novarinus.
Corn. & Lap.

(8) *Or he that exhorteth, on exhortation*:¹ *he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.*

He that exhorteth, let him give all diligence to *exhortation*, or, as some translate ἐν τῇ παρακλήσει, to consolation. Whether, however, we so translate this word or no, consolation is included in the offices of the exhorter, whose duty it is to strengthen as well as to awaken the whole moral nature.²

Salazaron.

He that giveth—to whom, that is, is assigned the duty of ministering to the necessities of the poor, the deacon of the primitive Church—is to fulfil this office *with simplicity*, not through desire for vain-glory and self-exaltation, but bountifully, and with large-heartedness; he is to do so unhesitatingly, not refusing to relieve the necessities of the poor from a doubt as to the conduct of those who are really in want: he is to give, expecting nothing in return from those to whom he dispenses the bounties of God, performing all his ministry, not from sinister or worldly motives, nor with acceptance of

Origen.

Chrysostom.

Theodoret.

Anselm.
Corn. & Lap.

¹ "Sive ministerium in ministrando, etc. Per hæc omnia subaudiendum est secundum rationem fidei, ut videlicet omnia discrete faciamus, secundum quod faciendum esse credimus."—*Abelard.*

² "Ce qu'il appelle *prophétie*, c'est le don d'éclaircir les secrets de l'Écriture. Ce qu'il appelle *doctrins*, c'est le don d'expliquer clairement les vérités chrétiennes. Et ce qu'il appelle *exhortation*, c'est le don de porter efficacement ceux à qui l'on parle à la pratique des bonnes œuvres et à l'accomplissement de leurs devoirs. Tous ces trois dons devraient être joints

maintenant à l'office des prédicateurs et des pasteurs; quoique ce fussent autrefois des dons et des emplois différens. Les prédicateurs devraient être maintenant prophètes, pour expliquer les secrets de l'Écriture. Ils devraient être docteurs, pour enseigner aux peuples les vérités de la foi. Ils devraient avoir le don d'exhortation, pour les retirer des vices et les porter à la pratique des vertus: et cependant souvent ils ne sont rien moins que tout cela; parce qu'ils n'ont pas soin d'observer les conditions capitales marquées par Saint Paul, comme nécessaires à chacun de ces emplois."—*Nicolas.*

persons.¹ To this one adds that it is the duty of him who gives to see that, as much as in him lies, no injury shall accrue through his bounty to the receiver of such gifts.² Th. Aquinas.

But, though these words apply primarily to the ministers of the Church, and supply to them a rule as to the way in which the alms of the faithful are to be distributed, they furnish no less to the faithful themselves, to every Christian, a direction which should be kept in mind at all times. Let every one remember that, according to the Apostolic injunction, it is not enough that he gives or that he shows mercy; in the one case he must do it *with simplicity*, in the other case *with cheerfulness*. He must give in an ungrudging spirit and with a munificent heart. He must give largely, for he is but sowing, and the harvest of his good works, a rich harvest, will be hereafter. He who expects a harvest sorrows not over the seed sown, and grudges not what he casts into the grateful earth. It is not giving, then, that is taught here; that is a duty and a privilege older than these words; it is giving with readiness and *with cheerfulness* which is demanded of us. All can do this. Poverty does not hinder us from the fulfilment of this Christian duty. Poverty does not make the circumstances of a man narrow, but a grudging temper and a contracted heart. It is possible even in poverty to be munificent, like the poor widow whom our Lord commended. It is but too easy, but too common, for the rich to be niggardly in their gifts to the treasury of God. Luke xxi. 1-4.
Chrysostom.

Let him who gives either temporal aid or religious instruction, whose hand is opened to dispense alms or his heart to give counsel, whether he be a minister of the Church or no—in either case he is but the steward of God—let him see that what he does is not done for his own benefit, and that his givings are not prompted by unworthy, unhallowed motives. Bedelet.

In all our giving, then, to others, this is required:—

(1) That we give abundantly according to our power. *Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. Be merciful after thy power. If thou hast much, give plentifully: if thou hast little, do thy diligence gladly to give of that little; for so gatherest thou thyself a good reward in the day of necessity.* Tobit iv. 7-9.

¹ “Ἐν ἀπλόρῃ, as God gives—James i. 5, *liberally*; abundantly, 2 Cor. viii. 2—neither prevented by the desire of private advantage, nor by anxious deliberation, whether or not another may be worthy of the favour

given.”—*Bengel, Eng. trans.*

² “Ὁ μεταδιδούς ἐν ἀπλόρῃ. Vox ἀπλόρης indicat candorem et sinceritatem, quam in erogandis beneficiis maximè expetit, probatque numen divinum.”—*Loesener.*

(2) We should give frequently, and as often as occasion offers; for *the righteous giveth and spareth not. He is ever merciful and lendeth; and his seed is blessed.*

(3) All our alms are to be dispensed freely, and with a willing mind. Hence this same Apostle bids Timothy to *charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.*

(4) All our gifts should be distributed from pure motives, not expecting praise or reward on earth; for *he that giveth, let him do it with simplicity.*¹

He that ruleth, or administers and presides over any portion of the Church, whether his charge be great or small, let him do so *with diligence*, remembering that he has to render account for the way in which he *ruleth* to God, and not to man, and that he has to be diligent, not in mere earthly things, but in the care of souls solemnly committed to his trust.² He is called upon, then, to watch day and night for the safety of the flock committed to his charge, since, at the last day, he will have to give account of all his actions, not with reference to his own purity and resistance to temptation only, but as to his watchful diligence for the good of others, that they go not astray and are not lost in the mazes of this evil world.

Though these words have their special reference to the ministers of the Church, they are not however limited to them; they apply to every one to whom any charge over others has been assigned—not only to those who bear rule in the Church, but also to those who exercise authority in the household, to fathers as well as to the priests of God, to him *that ruleth well his own house*, as well as to him who has *the care of the Church of God*. Hence the Apostle does not say in what we are to be careful; his injunction includes all spiritual duties, everything that appertains to the oversight and to the good of those placed under our charge or coming within the range of our influence.

He that sheweth mercy, let him do so *with cheerfulness*. St. Paul seems still to be speaking to those to whom had been

¹ The injunction in Scripture of not turning away from any poor man without assisting him is not an injunction to be thus open-handed to him who is not poor. It calls upon us to do our diligence to ascertain that he who claims our aid is poor, and having as-

certained this, to dispense to him of the goods entrusted to us by God for this end.

² "Un pasteur sans soin et sans sollicitude, est une idole qu'on enfume d'encens, et non pas un pasteur qui nourrisse son troupeau."—*Quenel*.

entrusted some spiritual office and administration in the Church, those, it would seem, to whom the care of the sick was assigned, and whom he elsewhere calls *helps*. Any such office was to be performed—

1 Cor. xii. 28.
Whitby.

(1) With a cheerful alacrity. Whilst the minister of God was to be untiring in his labours, yet the sinner was with no show of severity to be exhorted and encouraged to abandon his sins. He was to perform his duty diligently, but *with cheerfulness*.

(2) He was not to shrink from the squalor of the poor nor from the loathsomeness of the sick room.

(3) He was to cheer and to console those who were in poverty by his voice and his demeanour.

(4) He was to use words of encouragement to win from despair those who were weighed down by misery and by the consciousness of their past sinfulness. Similar to this was the counsel of the Wise Man: *In all thy gifts show a cheerful countenance. . . . Give unto the Most High according as He hath enriched thee; and as thou hast gotten, give with a cheerful eye.*¹

Corn. & Lap.

Ecclesi.
xxxv. 9, 10.

Here St. Paul seems to close his exhortations addressed specially to those who bear rule in the Church of God, and to whom has been assigned any office and administration amongst the members of Christ. He reminds them that there is but one source and principle from whom all good proceeds, the God who, rich in mercy, is over all; one Head of the Body, which He has redeemed from sin by His own blood, Jesus Christ; one Giver of all good gifts, the Holy, eternal, sanctifying Spirit; *one fold*, or flock, the Church of the living God, *the pillar and ground of the truth*; one object of all gifts bestowed on man, the edification of all the members of the one Body. In this way does he remove the grounds of all pride, of all contention amongst Jew and Gentile, of all strife amongst those who bear rule and those who are in subjection to that rule; in this way does he urge the necessity of unity, and warn all that they are to strive so that there be *no schism in the body*.

Corn. & Lap.
Vide et
Lectum.

Ephes. iv. 4,
5, 6.
John x. 16.
1 Tim. iii. 15.

Molinier.
1 Cor. xii. 25.

(9) *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

Ps. xxxiv. 14;
xxxvi. 4;
xcvii. 10.
Amos v. 15.
1 Tim. i. 5.
1 Pet. i. 22.

Having, then, already spoken of those duties which belong

¹ "Per μετὰ δὲ οὐντας non eos intelligit qui largiuntur de suo, sed diaconos, qui publicis Ecclesiæ facultatibus dispensandis præsent. Per ἀποὺντας autem viduas et alios ministros,

qui curandis ægrotis, secundum veteris Ecclesiæ morem, prædicabantur. Sunt enim functiones duæ diversæ, erogare pauperibus necessaria, et suam illis tractandis operam impendere."—Calvin.

especially to the ministers of the Church, St. Paul here turns to those obligations which press upon every member in the Body of Christ.

Piconio.
Gorranus.

Let love be without dissimulation; let it not consist only in exterior signs, but also in deeds. Such love as is required from the Christian is—

Politian.

(1) Sincere, unfeigned, *without dissimulation*.

(2) Pure, free from the admixture of evil. We are so to love each other as not to consent with any one to evil, and because of our love towards him we are to hate sin if it be present with him.

Phil. iv. 8.

(3) Christian love is to be of *good report*, honest, so that he who loves another loves him for his good to *edification*, to his building up in the faith.

Th. Aquinas.

In love to others we are to *abhor that which is evil*: not to dislike it merely; the Apostle uses the strongest word (*ἀποστρυφούντες*¹) to express the Christian's hatred of all evil. And not only is the Christian to hate evil, he is to *cleave to that which is good*. Here the word used (*κολλώμενοι*) to express the attitude of the Christian's mind towards all that is good is hardly less forcible than that which expresses his turning away from and his hatred of evil.² It implies constancy and unshaken firmness in doing that which is good. The Apostle thus reminds us that he who would indeed be pure and blameless must not be content with the first feeble motions towards goodness, but must go on unto perfection, and grow daily in his steadfast holding to all that is holy and good. It is not sufficient that we do good, we must be inwardly disposed to goodness; it is not sufficient that we make a good beginning, we must continue in our Christian course until the end; it is not sufficient that we are disposed or inclined in our heart to that which is good, we must be firm, unshaken in our love of all virtue, we must both abound in it and continue in goodness.

Lyra.

Novarinus.

Chrysostom.

Abhorrence of *evil* and love of that which is *good* are closely connected. He who does not hate evil does not truly and sincerely love his brother, does not really love that which is good.³

Quesnel.

Bengel

¹ "Abhor as hell, hate with horror. The Greek word is very significant, *ἀποστρυφούντες*. The simple word imports extreme detestation, which is aggravated by the composition. *Chrys.*" —*Leigh*.

² "Adherentes bono. Græcè *Κολλώμενοι*, id est, agglutinati bono. Nec enim sufficit, quomodocumque bonum

amplecti, nisi firmiter ei adhæreamus et quodam firmitatis glutino."—*Novarinus*.

³ "Sicut medicus vidit morbum in ægroto, et omnem artem, omnem curam, adhibet ad illum destruendum, ut salvus sit ægrotus; ita Christianus peccatum oderit in amico, nec illi umquam ad peccandum ferat opem, aut consen-

Let us remember that all love which is not in accordance with the law of God, and which is not incited and nourished by our love towards God, is but simulated love. He who sees his brother commit any sin, and does not warn or reprove him for his sin, **has** in him only a feigned love. It is not sufficient, again, that we love that which is good—that, when we see good in others, we own its beauty and confess its power. Many men do this whose lives are stained with all manner of sin, and whose deeds are almost unmingled with any trace of goodness. There are men who, when they witness the power of God's Spirit in others and note their freedom from evil lusts, bow before the might of that goodness, and even love it in others, though they themselves yield to all kinds of temptation. We are not called to this kind of respect for that which is good, but to more than this: we are called upon to abstain resolutely from evil; to loathe and abhor it in our hearts; and to cling with firmness and with fervour to that which is good. To root out the evil, that the good seed be not choked within us.

Remigius.

Corn. & Lap.

Primasius.

Blessed, then, is that love for purity and truth which is without dissimulation; blessed that man in whom there is purity without spot or taint of evil, in whose soul there is unshaken firmness in Him who is *Good*, and a cleaving steadfastly to Him with a strength which nothing can destroy; where there is unbounded charity to all men, without distinction of persons, as sons and children of the one living and holy God.¹

Matt. xix. 17.

Gorranus.

(10) *Be kindly affectioned one to another with brotherly love; in honour preferring one another;*

Phil. ii. 2.
Hob. xiii. 1.
1 Pet. i. 22;
ii. 17;
iii. 8; v. 5.
2 Pet. i. 7.

Be kindly affectioned. Let not your charity be that of deeds only, let it dwell in your hearts; have not only love, but *brotherly love* one towards another, that natural love which you have as children of one Father, who has created you,² and which is prior to that love which you have as those who have been begotten of one mother, the Church of Christ, by *one baptism*, of which you all have been made partakers. For we cannot in any degree fulfil the injunction of the Spirit

Ephes. iv. 6.
Remigius.

sum adhibeat, vel quovis modo con-
vineat, sed ad peccati destructionem in
illo nitatur modis omnibus quos in-
spirare caritas potest, ut salutem amici
procuret."—*Natalis Alex.*

¹ "Dilectio sine simulatio. Qui fic-
tus est in charitate, injuriam Deo facit,
qui caritas est. Magna enim fraus est,

si auro plumbum admisceas; quanto
gravius, si malo simulationis, quantum
in te est, bonum cœleste corrumpas?"
—*Primasius.*

² φιλόστροφοι. Instinctive love aris-
ing not from the possession of certain
qualities, but naturally as from natural
relationship.

unless we ever bear in mind the fact that every Christian is a child of God ; that our brother is a member of Christ Jesus, the fellow-heir with us of glory, and his body the temple of the Holy Spirit.¹

Picoio.

*In honour preferring one another.*² There are two things here required :—

(1) That we honour our brother, and have him in respect and reverence, even as a member of Christ's mystical Body ; for no one can love him whom he despises or lightly esteems.

Th. Aquinas.

(2) That the honour we feel should be prompt in its manifestations. We should anticipate our brother in the respect which we show him. And all this not from worldly affection, not from a mere human preference, but because he was born into and has been reborn in the family of God, and is knit to us by the bond of a more than earthly love.

Sadolet.

Rom. xiii. 1.

Let those who are inferior in position, whether in the world or in the Church of Christ, remember that there is *no power but of God* ; and that those who are placed above them are the ministers of God to them, and the members of the same body as that into which they themselves have been engrafted. Let those, on the other hand, who are high in station, who abound in the goods of this life, or to whom has been entrusted any office in the Church of Christ, remember that they are but the stewards of God, and the ministers of all those who are beneath them in station or in wealth. Let all remember the words of Him who will be our judge : *Whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.*

Matt. xx.
26-28.

(11) *Not slothful in business ; fervent in spirit ; serving the Lord ;*³

¹ "Of this love here be in our text sundry good precepts : *First*, that it be true without dissembling. *Secondly*, discreet, abhorring evil. *Thirdly*, firm in adhering and sticking to goodness. *Fourthly*, universal to all the brethren without partialness. *Fifthly*, fervent and earnest without coldness. *Sixthly*, humble without ambition."—*Wilson on the Romans.*

² "Quicumque vult fratrem prævenire regnando, prius illum præveniat obsequendo, sicut ait Apostolus ; *honors invicem prævenientes* : vincat eum officii, ut possit vincere sanctitate. Si

enim te non læsit frater, obsequium meretur ut diligas ; quod si forsitan læsit, magis obsequium meretur ut vincas : hæc enim nostræ Christianitatis summa est, ut amantibus vicissitudinem, lædentibus patientiam rependamus."—*S. Maximus.*

³ For *Κυριῷ* some Codices read *καρπῷ*. The weight of evidence, however, internal and external, is overwhelming in favour of *Κυριῷ*, as in the Text. Recept. *Koppe* says : "*Κυριῷ* Codd. Græci fere omnes edd. Compl. Erasm. 1 Bez. Codd. Græci ap. Hieron. Ambrosiast. et Bedam ; Vers. Syr.

We are bidden to be *not slothful* in the conscientious performance of any of the works of our calling, whatever they may be, though they do not appear directly to be religious works, but especially we are *not* to be *slothful* in the work of repentance and in conversion from sin, since he who is slothful is destitute of hope, and his prayers and works are without fruit. *Fervent in spirit*: some take this of the Holy Spirit.¹ And certainly these words refer to that fervour which is one of the fruits and gifts of the Spirit, that pure and hallowed zeal of which our blessed Lord declared Himself the Source and Giver when He said, *I am come to send fire on the earth*, the fire of fervent zeal and of burning devotion. *Serving*, not the belly, not the lusts of the flesh nor of the mind, not the world, but *the Lord*.

Topiarinus.

Anselm.

Piconio.

Luke xii. 49.

Remigius.

This service embraces that of the whole man. We are to serve the Lord—

(1) In our wills, the active part within us; the whole intellect is to be given up to the service of God: in this we are *not* to be *slothful*.

(2) We are to be *fervent in spirit* in that immortal part of our nature in which we resemble God.

(3) We are to serve Him with all outward tokens of reverence, of worship, and of submission. In our body we are His as much as we are in our spirit, and God has redeemed the dust of our bodies as well as the pure fire of our spirits. Th. Aquinas.

The Apostle, then, here bids us neither to be backward in the performance of our active duties, nor lukewarm in our devotions. He warns us against sloth, and then arouses us by this call to fervour in our spirit.² Let us note how the

Arab. Copt. Æth. Arm. Vulg. germ. harl.; lat. omnes ap. Luc. Brug. Clem. Ath. Chrys. Basil. Theodoret. Euthal. Antioch. Œcum. Theoph. Hieronym. diserte, Aug. Ruff. diserte, Pelag. Primas. Sedul. Beda dis. Chrysol. Salvia. ; probb. Bengel, Baumgart. Wetsten." With this Griesbach agrees, though he inserts *καίρω* in the text. *Oshausen*, who prefers the same reading, yet acknowledging that the weight of evidence is adverse to it, says, "In Latin *tempori servire* occurs (Cic. Epist. Famil. vi. 21), but it is not found in Greek before the second century." Tholuck, Rückert, Lachmann, and Reiche prefer *Κοπιῶ*. *Granville Penn*, in his *Book of the New Covenant*, remarks: "The various reading *τῷ* *καίρω* for *τῷ* *Κυρίῳ* is not worthy the

labour which has been expended upon it. . . The reading *καίρω* is to be traced to a compend. *κρω*; which some Latin philoponist interpreted to mean *καίρω*, because *tempori servire* was a common phrase in the Latin language; though its sense was altogether inapplicable to this place."

¹ "Ὅταν γὰρ ἴχθῃς θάνατον τὸ προσηρμῆνα, ἐπιστάσῃ τὸ Πνεῦμα." —*Jo. Damascene.*

² "Accidia est lassitudo animæ, resolutio mentis, pusillanimitas exercitii spiritualis, odium perfectionis, beatificatrix hominum secularium, detractrix Dei, quasi sit crudelis et sine beniguitate et pietate. In dicendo psalmos est attonita, infirma in oratione, fortis sicut ferrum in superfluo opere manuum et ad obedientiam improba et

great Apostle would lift us from the low estate of this earth, and raise us to the height of goodness. When he calls us to give, this is not enough; he bids us give in all largeness and with all munificence. To those who rule, he says, be not content to rule, but do so *with diligence*. If he exhorts any one to show mercy, he deems not this enough unless the mercy itself is gilded *with cheerfulness*. He is not content to bid us *honour one another*, but he calls upon us to prefer others to ourselves, and to anticipate their claim to honour. He summons Christians to love one another, but not without adding that this love is to be *without dissimulation*. He would not have us merely refrain from evil, but he would that we should utterly *abhor* it. We are not told to hold to that which is good, but, as though this were not enough, we are bidden to *cleave* to it, never to be separated either in thought or in deed from it. We are not to be devout only, but we are to be forward in our zeal. We are not to do the works of our calling merely, we are to do them without sloth or languor of spirit. It suffices not that we have the Spirit, we are to have it with all fervour, and with our whole body, soul, and spirit to serve in all things *the Lord* of earth and heaven.¹

Chrysostom.

(12) *Rejoicing in hope; patient in tribulation; continuing instant in prayer;*

Luke x. 20;
xviii. 1;
xxi. 19.
Acts ii. 42;
xii. 5.
Rom. v. 2;
xv. 13.
Eph. vi. 18.
Phil. iii. 1;
iv. 4.
Col. iv. 2.
1 Thes. v. 16,
17.
Heb. iii. 6;
x. 36;
xii. 1.
James i. 4;
v. 7.
1 Pet. ii. 19,
20; iv. 13.

Luke xviii. 1.
Gorranus.

Rejoicing in the hope (τῇ ἐλπίδι); that is, in the *hope* of eternal life assured to us by the death of Christ, and declared in the Gospel. This hope is at once a cause of rejoicing, and the motive for our patience amidst the tribulations of this life; and this patience in the endurance of suffering and the power of not fainting under the weight of sorrow which falls at times on the child of God are gifts given to those who ask them of God in prayer. For this end we are taught by our Divine Master that *men ought always to pray, and not to faint* under tribulation.²

It is strange, at first sight, to find St. Paul enumerating amongst the gifts of God assigned by His grace to mankind this of *tribulation*. It is only strange when we forget the

infirmia."—*Joannes Climacus apud Ang. Pac. Politian.*

¹ "Caro instar asini semper torpet, ideoque stimulis opus habet; solus autem est spiritus fervor qui pigritiam nostram corrigit: ergo benefaciendi sedulitas zelum requirit, quem Spiritus

Dei in cordibus nostris accenderit."—*Calvin.* See the three Sermons of Dr. Barrow on this text, "Not slothful in business," Sermons 52, 53, and 54.

² See Hammond in *Practical Catechism*, book i. sect. 3 (pp. 15-18, *Works*, edit. 1684).

effect of tribulation, that it works patience in the heart of man, that it exercises and therefore strengthens our faith, and makes us—who use aright this gift—submissive to the will of God. We know, indeed, from experience that *in the world we have tribulation*; we too often forget that *we must through much tribulation enter into the kingdom of God*, that it is the gate to glory, the door to celestial rest. That is a direct gift from His hand.¹

Cajetan.

John xvi. 22.

Acts xiv. 22.

Continuing instant in prayer. In these words we are taught what is necessary to make every prayer acceptable:—

(1) It must be devout, it must be real prayer.

(2) It must be in the name of Christ, and pertain to our eternal good. It may indeed be for the removal of earthly trouble, for the lightening of earthly distress, but even in such prayers our eternal good must be that which we regard.

(3) It must be constant; we must *pray without ceasing*, or, as the Apostle here says, we must be *instant in prayer*.

1 Thes. v. 17.
Fromond.

By prayer, anxiety and care are lifted off the mind; fervour is kindled in our hearts, and we are incited to greater diligence in the service of our Lord and Master; our faith is strengthened and increased; the hope of future reward and glory grows more assured, and we are enabled to endure the bitterness of the most grievous temptations with patience. Hope aids us by the memory of the promises of future blessedness, and prayer is needful to the perfecting of that patience without which tribulations vex and harass the soul. If we would, then, hope unto the end, if we would let patience have her perfect work in our soul, we have need to be *instant in prayer*.

Th. Aquinas.

Ambrose.

But we must not only nourish this gift of hope, we must rejoice by reason of that gift of hope which God in His graciousness has given us. How, indeed, can we do else than rejoice, if we have Christ in our hearts, and the grace of the sanctifying Spirit? How can we, who possess the promise and the assured hope of eternal glory, do else than rejoice? Hence the Psalmist says, *O how amiable are Thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God*. When David burst forth with these words, he was in the midst of tribulation, surrounded by *cruel enemies*, and entangled in perplexing wars. Yet could he thus rejoice at the thought of the earthly temple of God, and the rest and delight of His house. This rest and

Ps. lxxiv.
1, 2.

Politian.

¹ "In tribulatione patientes. Sæpius hoc repetit, ut sciamus, etiam nos benefacere, si patienter feramus crucem.

Non docet quomodo effugiamus crucem sed quomodo feramus et vincamus."—*Ferus*.

delight, however, were but faint foreshadowings and images of that rest which remaineth to the people of God.

1 Cor. xvi. 1.
2 Cor. ix. 12.
1 Tim. iii. 2.
Tit. i. 8.
Heb. vi. 10;
xiii. 2, 16.
1 Pet. iv. 9.
1 John iii. 17.

(13) *Distributing to the necessity of saints; given to hospitality.*¹

Pleonio.

Saints, that is all Christians—all, whatever their lives may be, who have been dedicated to God in baptism, and who bear the name of Christ. This is the force and meaning of this word throughout the Epistles.

Distributing to the necessity of saints. Here are three things named which should move us to the exercise of charity by almsdeeds:—

(1) We are but distributing that which is not our own, but that which has been placed in our hands for this one purpose. Whatever we dispense to others we dispense as the stewards of God, and not as the rightful possessors of aught on earth.

(2) We are called to the exercise of this mercy by compassion for the needs of those who require our assistance: they are those who are in *necessity*.

Gorranus.

(3) We are moved to this duty by the condition of those who thus need our aid; they are *saints* consecrated to God and made members of Christ—our brethren, therefore, and the fellow-heirs with us of all the promises in Christ Jesus.²

Alex. Nat.

Given to hospitality. Given (διώκειν) to follow or pursue, to overtake and bring as it were by compulsion to our hospitality, those who need. The word used is a very forcible one. St. Paul says not being hospitable, but rather waiting for it, ready and longing for opportunities and seeking those towards whom to exercise this Christian duty, and not waiting until they disclose their needs and make known their wants to us. Again, he does not say exercising hospitality, for it is not enough to perform this duty with cheerfulness and alacrity when we are sought and our bounty is supplicated, but *given* implies a mind bent upon and delighting in this work.³

Chrysostom.

Fromond.

Salmeron.

¹ "The date of the Epistle was after the completion of the collection for the poor Hebrews, not only in Macedonia, but also in Achaia, and indeed when Paul was on the eve of starting with the collection for Jerusalem, Rom. xv. 25."—*Lewin's Fasti Sacri*.

² "Omnia debent allidere ad dandum. Et compassio necessitatis, ideo dicit necessitatibus: et delectio sanctitatis, ideo addit sanctorum: et liberalitas

communitatis, ideo subdit communiter. Necessitas facit debitum. Sanctitas auget meritum. Communicatio reddit donum inclytum."—*Gorranus*.

³ "Οὐκ εἶπεν ἰργαζόμενοι, ἀλλὰ διώκοντες, παιδεύων ἡμᾶς μὴ ἀναμύνειν τοὺς δεομένους πότε πρὸς ἡμᾶς ἔλθωσιν, ἀλλὰ αὐτοὺς ἐπιτρέχειν καὶ καταδιώκειν."—*Jo. Damascene*.

(14) *Bless them which persecute you: bless, and curse not.*

Matt. v. 44.
Luke vi. 28;
xxiii. 34.
Acta vii. 60.
1 Cor. iv. 12.
1 Pet. ii. 23;
iii. 9.

The Apostle has told us how we are to act towards the saints and true servants of God, the whole body of the faithful, whether good or evil. Here he speaks specifically of our behaviour to the unthankful and to those who evil entreat us. We are to *bless them*,¹—not merely to speak well to, but to wish well to, and to pray for their good. We may, indeed, well do this, since they who persecute us minister to us the occasion of patience, and patience under tribulation perfects the Christian life within us, so that persecution becomes a means of procuring for us the crown of happiness in immortal life.

Gorranus.
Th. Aquinas.

Chrysostom.

(15) *Rejoice with them that do rejoice, and weep with them that weep.*

1 Cor. xii. 26.

There is a significance in the order of these words; we are bidden to *rejoice with them that do rejoice, and to weep with them that weep*, even though these have been our persecutors and have despitely used us. It is no easy matter to fulfil the injunctions of the Spirit in these particulars. It is, however, comparatively an easy matter to mingle our regrets and our tears with the sorrowful and afflicted, even though they have done us an injury; but it is a hard thing, very difficult without the grace of God specially given to us, to rejoice in the prosperity and the success of others, to lay aside all envy and insincerity, to joy with them in that which is a cause of joy to them.²

Cajetan.

Chrysostom.

We have Christ as our example in both these particulars. He joyed in the joy of bride and bridegroom in Cana of Galilee, when He wrought His first miracle. He wept with Martha and Mary at the grave of Lazarus, so that even the Jews who came as spectators were forced to exclaim, *Behold how He loved him!*

Picconio.
John xi. 36.

(16) *Be of the same mind one toward another:*¹

¹ "*Benedicite persequentibus vos benedicite.* Dicit bis *Benedicite*, quia optanda sunt eis bona viæ et patriæ, sive bona corporis et animæ. Vel debemus eis orare bona corde et ore."—*Gorranus*.

² "For compassion a human heart suffices; but for full and adequate sympathy with joy an angel's only."—

Coleridge in Table-talk.

³ τὸ αὐτὸ εἰς ἀλλήλους φρονεῖν.—"Idipsum invicem sentientes."—*Vulg.* "What you think of yourselves that also think of your brethren."—*Syriac.* "Thata samô in izvis missô frathjandana."—*Gothic.* "Eodem animo inter vos mutuo affecti."—*Beza.* "Id quod cogitatis vos de vobis ipsis

Ps. cxxxi. 1, 2.
Jer. xlv. 5.
Rom. xv. 5.
1 Cor. i. 10.
Phil. ii. 2;
Hl. 16.
1 Pet. iii. 8.

*mind not high things, but condescend to men of low estate.*¹

St. Paul is here referring to that which was the cause of strife and contention and division amongst the Christians, not only those who dwelt at Rome but also those living in other parts of the Church, at the first moment of the planting of the faith. The Jew was railing against the Gentile, and the Gentile against the Jew, to the destruction of Christian charity and of the unity of the Church. Therefore he says—

(1) Be in accord one with another, and agree in all things: let there be no contention and strife amongst you, since you are all members of one Body, and have received whatever you possess not because of your own merits and deservings but from the grace of God alone.

(2) *Be of the same mind one toward another.* Let not the rich despise the poor. Let not the poor envy the rich. Let not the servant despise the master, nor the master contemn the servant, since all have one Lord, all have been made members of the *one Body*, redeemed from sin, and all made free men in Christ. Let not him who has any office or administration think that this has been given to him because of any merits which he has, but of the bounty and mercy of God only.

Here, then, are two duties set before us—

(1) That of charity and mutual affection. *Be of the same mind one toward another.*

(2) Humility, the companion and foundation of all real charity towards the brethren. And in order that we may cherish this virtue, the Apostle bids us not to *mind high things*, whether of the heart or tongue; and exhorts us to avoid pride, and all that can minister to division and disunion in the one Body of Christ, and to *condescend to men of low estat.*²

etiam de fratribus vestris cogitate.”—*Trom.* “Supra docuit, ne quis propter majus donum se aliis præferat: hic docet, ne propter externa aliis nos præferamus: ne vir mulieri, dominus servo, nobilis ignobili, ordo ordini, artifex artificii se præferat. Sed idem sapiant omnes nempe quod eundem Christum habemus.”—*Ferus.*

¹ See Bishop Butler's Sermon on this text: Rolle Sermons.

² “Alta sapere superbe sapere est ut elatio sit in animo, ut præsumens forte de incolumitate actus sui, non condoleat fratri, sed exprobret peccatum; quod

denotat Dominus dicens, *Ejice trabem de oculo tuo, et tunc videbis ejicere festucam de oculo fratris tui* [Matt. vii. 5]; ipsa enim elatio peccatum est. Sed *humilibus consentientes*, id est, ut depositâ superbiâ alienam causam suam faciat et suam alienam.”—*Sedulius.*

“* * * Augestur in nobis, quæsumus, Domine, tuæ virtutis operatio; ut in Eum quem misisti Filium Tuum toto corde credentes, ad ejus promissa capienda tuo munere præparemur; per eundem Dominum nostrum Jesum Christum. Amen.”—*Missale Parisiense.*

Eph. iv. 4.

Ferus.

Lienard.

Corn. & Lap.

Gorranus.

THIRD SUNDAY AFTER THE EPIPHANY.

ROMANS XII. 16—21.

IN selecting this chapter to furnish the Epistles for the first three Sundays after the Epiphany, the Church seems to have had in view the manifestation of the power and example of Christ, made evident in the lives of those Christians who fashion themselves after the exhortation contained therein. It is a call to show forth the excellency of the Gospel in the face of the world, as Christ Himself was manifested to both Jew and Gentile in His incarnation. As, then, Christ by His wisdom and might evidenced Himself to be *the only begotten of the Father, full of grace and truth*, so will His true members manifest themselves to be the sons of God, who have been adopted into His family, by living after the pattern which is given them in this chapter. And the lessons given in these Epistles for the first three Sundays after the Epiphany are not identical, but progressive. On the first Sunday after the Epiphany we were admonished of the fact, that *we being many are yet but one Body in Christ*, and that all we have, all gifts and graces, are the effect of God's love and mercies. On the second Sunday after the Epiphany we were instructed as to our behaviour to the members of Christ's Body, our duty to the Church at large. The teaching of this third Sunday is as to our conduct towards those that are without, and to those who have injured us, our enemies.¹

John i. 14.

¹ Not only are these three Epistles progressive in their lessons of Christian duty, there is also a striking and obvious agreement in the teaching of the Gospels and Epistles for these three Sundays. In the three Gospels we have (1) the manifestation of Christ in His Father's house; (2) the manifestation of Christ to those who invite Him to their abode, and who are His friends; (3) the manifestation of Christ to sin-

ners, those who are at enmity with Him, as typified by the leper, leprosy being the Scripture emblem of sin in all its aspects. So in the Epistle for the first three Sundays after the Epiphany we have (1) the way in which the manifestation of Christ's power within the Christian is to be exercised, by the presentation of his body as a *living sacrifice* to God; (2) the temper and disposition which we are to mani-

Prov. iii. 7 ;
xxvi. 12.
Is. v. 21.
Rom. xi. 25.

(16) *Be not wise in your own conceits.*

Boys. Wisdom is not given to the member of Christ's Church for himself alone, it is a gift to be made use of for the benefit of the whole Body and of every individual member of the Body, even for its enemies. The Christian is reminded of this in order that he may ascribe all to God, and that he may not be puffed up by reason of any wisdom or knowledge which he may possess. The Apostle in this enforces that duty which is the object of the whole chapter, and seeks to remove all occasions of controversy and strife, the belief of superiority with its attendant pride, and envy growing out of the consciousness of inferiority. Without the remembrance that all we possess is of God, the possession of superior wisdom leads to presumption, which is a great hindrance to that perfect concord and unanimity which ought to mark the actions of those who are members of the one Body. Humility and lowliness of self-estimation, on the other hand, are aids in the production of that concord and agreement which the Apostle is so earnest in insisting upon.

Picois.

Piscator.

Be not wise in your own conceits. This injunction has respect—

(1) To the object about which the Christian is concerned. Pry not nicely into things not revealed, things which are above the grasp of man on earth.

Leigh.

Polygranus.

(2) To the subject himself: and to him this injunction is, Be not conceited with that wisdom which has been, by God's mercy, given to you. Attribute it not to yourself, nor think that it is the result of your own merits.

Chrysostom.

Oshausen.

There is nothing which is so fruitful a cause of schism and contention amongst Christians as vanity. It is against this that the Apostle is here warning the members of the Church at Rome, and through them is warning us. In the Christian Church the various members are bidden to care one for another, and it is because self-conceit destroys this mutual love that the Apostle cautions them against this common temptation. To think highly of himself, to be puffed up by his own wisdom, causes a man to limit his view to himself, and hinders him from that loving care for others which should distinguish the member of Christ.

We are then bidden not to let our wisdom centre in ourselves; not to be wise only for ourselves, to the disregard of

fest towards the members of the household of Christ, our friends, the members of His mystical Body; (3) the way in which we are to behave to our own

foes who are the enemies of God, those who have been given over to work wickedness.

those who, equally with ourselves, are members of the Body of Christ, nor to think that we need not the gifts nor the graces which have been bestowed by the Lord of the household upon our fellow-servants. Especially are we to avoid the temptation of regarding ourselves as more enlightened and wiser in heavenly wisdom than those who, equally with us, have received their special gifts from God.¹ For the light we have comes from God, who *lighteth every man*, and by enlightening him deprives all others of any ground for self-conceit in their wisdom. If He has given us our peculiar gifts, and portion of wisdom, He has also given to others, and to them for the same purpose as He has given anything to us, that is, for the edifying and benefit of the whole Body.

Abelard.

Chrysostom.

Knight.

John i. 9.

Nicole.

(17) *Recompense to no man evil for evil. Provide things honest in the sight of all men.*²

Prov. xx. 22.

Matt. v. 39.

Rom. xiv. 16.

2 Cor. viii. 21.

1 Thes. v. 15.

1 Pet. iii. 9.

The Apostle had before forbidden the use of railing words, and had called upon Christians to bless even those that persecuted them; here he forbids us to return evil deeds by similar deeds of evil. This injunction has a close connexion with the words which immediately precede it. It is through conceit and an overweening sense of our knowledge and importance that we are so easily stirred by feelings of indignation and anger against those who have in any way wronged us.

Abelard.

Bp. Cotton.

Let the Christian remember, if he has received an injury, and if another has wronged him, that he who is wronged sins when he imitates the wrong-doer. The anger of our brother towards us should make us shun anger, not be an excuse for our giving way to it. Revenge, indeed, is both useless and unjust. It is useless, since no injury done to another can recover for us what we have lost by another's wrong. It is also unjust, since it is not permitted to a private person to usurp the functions of the judge, and to perform the duties allotted to a public prosecutor.

Chrysostom.

Nicole.

¹ "Nolite esse quales eruditi apud Judæos perique à Levitis, qui cæteros per contemptum vocabant *populum terre*."—*Grotius*.

² A few Versions insert *οὐ μόνον ἑαυτοῦ ἀλλὰ καὶ πάντων ἀνθρώπων*. This insertion, however, is destitute of authority, though the Goth. Arm. and Vulg. Versions, and some of the Latin ecclesiastical writers, as Lucif. Facund. August.

Ruf. ed. Ambrosiast. Pel. Sedul. Beda, according to Griesbach, receive it. *Estius* says of the received reading: "Certè nec plus legitur apud commentatores Græcos, Origenem, Chrysostomum, Theodoretum, et cæteros. Quæ si vera est lectio, fatendum erit (quod mihi satis est verisimile) reliquum à quopiam additum fuisse ex simili sed pleniori sententia quæ habetur in Corinthios viii. 21."

The injunction not to recompense evil has no reference to a judge, whose duty it may be to sentence an offender to punishment. Justice is not evil, but good; what is here forbidden is not justice, but revenge.

Th. Aquinas.

But our duty is not fulfilled by our abstaining from revenge. We are bidden to *provide things honest in the sight of all men*: to take care, that is, and to use circumspection beforehand, that whatever we do may be honest and of good repute in the sight of all,¹ and that we may not by our actions bring a scandal upon the religion of Christ which we profess. This is more than to abstain from positive evil; we are to avoid all things which may be an offence to others, and which may lead men to doubt of the reality of our religion. We are, then, to let our uprightness and our truthfulness in all our worldly dealings and in our whole external life be seen, and are to present a character irreproachable before men. We have to maintain purity of conscience in the sight of God, the discerners of the heart, and to be careful that our whole conversation before men be marked by honesty and sincerity: to *let our light so shine before men that they may see our good works*, and own the power of Christ's teaching and of Christ's Spirit, and so glorify God for the great things which He has wrought in us. Above all, we are to avoid everything which can bring a scandal upon the Church of which we are members, and hinder the reception of the Gospel by sinners.

Hammond.

Limboreh.

Guilliaud.

Matt. v. 16.

Dion. Carth.

We are to be *honest in the sight of all men*. The fruits which God demands from us, the good works which become a child of God, are such as *all men*, whatever their profession and religion, may unite in acknowledging to be good and *honest*.²

Cajetan.

Matt. ix. 50.
Rom. xiv. 19.
Heb. xii. 14.

(18) *If it be possible, as much as lieth in you, live peaceably with all men.*

The Apostle in the early verses of this chapter had already

¹ "Provide does not in its present acceptation exactly express the meaning of *προνοομαι*, which here refers more to a deliberative than an executive act, whereas *provide* is more nearly allied to the word 'procure' or 'prepare.' In the present case *προνοοῦμενοι* seems to indicate a looking forward to probable injuries or other occasions when it would be in their power, and therefore their duty, so to act as to commend their faith to others."—*Knight*.

² "Tribus modis providemus bona

coram hominibus: id est habitu, actione, sermone. Habitu ne sit notabilis, actione ne sit reprehensibilis, sermone ne sit contemptibilis. Tribus etiam modis coram Deo; cogitatione, affectione, et intentione. Nam et cogitatio debet esse sancta (unde scriptum est, *Cogitatio sancta servabit te*), et affectio pura, et intentio recta. Sunt autem tria ista, id est cogitatio, affectio, et intentio in anima."—*S. Bernard, Serm. de Triplici Judicio (xxxii. de divers. § 2).*

bidden the Christians to whom he was writing, and through them bids us, to bless them which persecute us, and to do good and abstain from evil to our enemies. From this point he advances, and lays down these rules :—

(1) That we are to strive by all lawful means to preserve peace with them.

(2) That we are not to revenge ourselves, and return evil to our fellow-men for any wrong done by them to us.

(3) That we are to seek to draw them to unity and concord by the benefits which we bestow even upon those who have injured us.

(4) The Apostle then reminds us that if all these fail, yet one sure means remains to us, and we are exhorted to conquer evil by our patience in enduring it. Gorranus.

Peace and unity are to be sought by all Christians, for concord and external agreement are a witness to the heathen, and to those outside the fold, of the power of Christ and of the truth of His words. Where these are not, and where in the place of unity is division, and instead of concord strife or contention, there instead of the heathen being attracted they are repelled from the fold of Christ, and are confirmed in their misbelief.¹ Polygranus.

There are two limitations here :—

(1) *If it be possible* : some natures are so quarrelsome and so froward that it is not possible for the most peaceable to live at unity with them.

(2) *As much as lieth in you* : so far, that is, as is consistent with faith and truth and a good conscience. Our duty to others, our duty to God Himself, and the necessity of speaking the truth, even though it be *in love*, may hinder our living peaceably with those around us. For the child of God can have no concord with the unfruitful works of darkness. Peace, indeed, depends not on one, but on two ; it is a mutual and reciprocal duty. But though the Christian cannot ensure peace, and cannot always live in harmony with those around him, he can fulfil that which is here demanded of him, and may do all that is possible to him. Estius.
Leigh.
Isidore.
Ephes. v. 11.
Limborch.

That this is a difficult duty to do St. Paul indicates when he says *if it be possible* : that it can be done, however hard it may be to accomplish, he asserts when he bids us do all

¹ "Ubi pax in externis non servatur, constat jam mentium turbatam unitatem ; ideo utriusque pagine testimonio nihil pulchrius, nihil jucundius in humanis esse probatur, quam est pax et fraterna concordia. Adeoque ut Deus ibi sit ubi pax est : ubi verò turbatio

pacis Deus esse nequit. Deus enim noster Deus pacis est, cujus locus in pace factus est. Psalmo lxxv. 2. Et si pacem dilexerimus, erit Deus pacis nobiscum. Hinc alibi monet, *Pacem sequimini cum omnibus et sanctimonium, sine qua nemo videbit Deum.*"—Polygranus.

Gorranus.

that *lieth* in us to bring this to pass. We are not bidden to strive for that which is impossible.

Lev. xix. 18.
Deut. xxxii.
35.
Prov. xxiv.
29.
Rom. xii. 17.

(19) *Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord.*

Fromond.

Few things are more repugnant to the natural man, and few things for which we have greater need to ask God's special grace, than this, to turn away from the very desire after revenge. The difficulty of avoiding this temptation, especially for those brought up in heathenism, and encouraged to seek revenge as a sacred duty, is indicated in this word *dearly beloved*. St. Paul grows, as it were, more affectionate towards those to whom he was writing, in his desire to save them from this great temptation.

Toletus.

Koppe.

Guilland.

Avenge not yourselves, for he who wreaks revenge upon another usurps the office of God, and thus commits grievous sin. We are not to punish another for the wrong which he has done us, but to leave all punishment to God *the righteous judge*, who will avenge us for any causeless wrong which we have suffered. And this we are to do because it is God's place to punish His servants, and not the right of one servant to avenge himself upon his fellow-servant.

Piconio.

Origen.

Abelard.

Matt. xxvii.
14.
Hugo Victorinus.

Olshausen.

We are to *give place unto wrath*,¹ to bear patiently another's wrath, so that his anger may the more quickly subside; to fly from the presence of a wrathful man, and by no means to provoke him afresh, and so lead him into further, into deeper sin. He who bears all injuries done to himself patiently, and who when provoked remembers the example of his Divine Master, and answers *to never a word*, complies with this injunction, and does *give place unto wrath*.² Let us not, then, attempt to anticipate the dealings of God towards the sinner. If He bears with those who, when they sin against others, sin at the same time against Him, we may well endure all things, since we are but sinners like those who do wrong to us.

¹ "Aut fugiendo aut permittendo nocere."—*Pseudo-Jerome*.

² "In Ephes. iv. 27 there is an injunction not to give place to the devil, *ἵδωρε τόπον*—a phrase evidently of similar import with James iv. 7, *resist the devil*. *Give place* is therefore used in the sense of not resisting wrath.

By resistance it would be inflamed; whereas, by yielding or giving way to it, it exhausts itself for want of fresh fuel."—*Knight*.

"*Date locum iræ* : id est cedito irato, ne repugnetis iræ illius contrā jurgando vel reperiendo. Sic Livius monet, *Date spatium iræ*."—*Tirinus*.

(20) *Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head.* Ex. xxiii. 4, 5. Prov. xxv. 21, 22. Matt. v. 44.

To feed and to give water to those who need it includes, according to the meaning of these words in Holy Scripture, all that our enemies require. We are not to neglect any office of mercy which their needs may demand. And here let us note that it is not barely food, but pleasant food ($\psiωμ(ω)$), every bounty which we can give them for nourishment or support, which is here enjoined upon us.¹ It is not sufficient for us to pass over in silence the injury done by our brother. Beyond this, we must meet his injuries by acts of kindness. The motive for this benevolence and brotherly kindness has been sometimes strangely misinterpreted. By some this verse has been taken to mean, By your kindness and his hard-heartedness his punishment at the hand of God will be augmented. This interpretation, however, is alien to the whole tenor of these injunctions of St. Paul, and can only be made use of by those who forget the call which the Apostle has just made, that everything be interpreted *according to the analogy or proportion of faith*. The image by which St. Paul adds force to his words is that of an artificer, who seeks to melt metals not merely by placing fire under them, but by heaping up coals of fire on all sides, and so causing the mass of stubborn metal to liquefy. By coals of fire, then, are meant those benefits of which the Apostle has been just speaking; such acts of love and kindness heaped upon our enemy, as will in the end cause him to lay aside his enmity, and kindle his heart and inflame him with love towards us because of the benefits conferred on him. Thus shall all rancour and malice be extinguished, and the heart of our enemies glow with love and peace, and unity and agreement take the place of strife and contention.²

Tolotus.

Hammond.

Guillaud.

Dion. Carth.

¹ "Attende verbum *ciba* Græcè significationem habere efficaciam: nam $\psiωμ(ω)$ non est simpliciter cibo aut nutrio; sed indulgenter pascio, veluti minutatim instipato pane et *frustulatum* conciso cibo: id quod fit apud nonnullos erga eos quibus favent in conviviis. Quo significat Paulus benevolentiam qua tractare debemus inimicos; nempe ut contrario modo erga eos geramus, nempe tanquam amicos et benevolos."—Tolotus.

² "Caput quidem, principalis pars

in corpore, tanquam in omnibus sensibus corporis ornatum, mentem sive animam nostram significat. Carbores ignis incendia sunt caritatis, vel lamenta pœnitentiæ quibus anima penitus excrucietur, et contra semetipsam indignationis flammis accenditur. Hos itaque carbones super mentem inimici nostri congeramus ei beneficiando; dum per hoc eum ad amorem erga nos vel ad pœnitentiam malorum, quæ nobis intulit, accendimus."—Abelard.

Remember that there is no greater provocation to love, than the manifestation of love towards those who in time past have done us any wrong. Let us not, then, revenge ourselves on him who is our brother, and who equally with ourselves has been created in the image of God. Whatever wrong our brother may have done us, he is not our enemy, but the malice and the hardheartedness within him. Let us destroy these by burning them up with the coals of love, the acts of love and brotherly kindness which we heap upon him.¹

Holy Scripture calls us to cultivate the spirit of benevolence towards our enemies, and to do acts of love and mercy to them, from these considerations:—

(1) The obligation of charity which we are to show even towards our enemies. *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,* is the command of our Lord; and we have not merely the command, we are strengthened also by the example of Christ, who *died for the ungodly.*²

(2) The duty of aiding by all means in our power the work of the conversion of our enemies from evil; for *lying lips are abomination to the Lord: but they that deal truly are His delight.*

(3) The duty of praying for our enemies and doing them good. Thus are we bidden to *pray for them which despitefully use us.* And so, following the example of his Master and ours, the proto-martyr of the Church, St. Stephen, *kneeled down and prayed for his murderers, saying, Lord, lay not this sin to their charge.*

(4) We are to remove all grounds of offence, and to avoid all causes of anger, which is promoted by revenge; we are not to put *a stumblingblock in a brother's way.*

(5) We are to endure with patience all injury and wrong done by others, according to the example of the Apostles, who, when they suffered persecution at the hands of the Jews, kept before their eyes the example of their Lord, and rejoiced *that they were counted worthy to suffer shame for Christ's name.*

(6) We are to maintain kindness of speech and a loving demeanour to all, for *sweet language will multiply friends: and a fair speaking tongue will increase kind greetings.*

¹ "Beneficiis cor ejus ad reamandum incitabitis."—*Ferus.*

² "Tripliciter ostendit nobis Scriptura modum quo proximum nostrum diligere debemus. Primo ad similitudinem amoris qui est inter membra

unius corporis, de quo dictum est supra [vv. 4, 5]. Secundo ad similitudinem amoris quem habet homo ad seipsum, de quo hic. Tertio per similitudinem amoris quem habuit Christus ad nos, de quo Joan. xv. 12."—*Peraidus.*

(7) We are to minister to the necessities of our enemy, remembering who has said, *If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; and the still older injunction, If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him.* Prov. xxv. 21. Exod. xxiii. 4, 5.

(8) We are to condole with them in their sorrows and adversities, and are commanded to aid them when they are suffering. We may not rejoice when our enemy falleth, but are expressly told, *Let not thine heart be glad when he stumbleth.* Prov. xxiv. 17.

(9) We are to be ready in the forgiveness of all offences committed against us, even as we hope for forgiveness; wherefore we pray, *Forgive us our trespasses, as we forgive them that trespass against us*, and are warned that *he that revengeth shall find vengeance from the Lord, and He will surely keep his sins in remembrance. Forgive thy neighbour the hurt that he hath done unto thee: so shall thy sins also be forgiven when thou prayest.* Eccles. xxviii. 1, 2. Gortranus.

(21) *Be not overcome of evil, but overcome evil with good.*

Be not overcome: in this way does the Apostle assert the freedom of the human will. If we are overcome, it is by our consenting to our own defeat and subjection.¹ Gortranus.

He is overcome by evil who returns evil for evil, and so does that which is evil. Let not, then, another's sins and injustice towards thee lead thee to so great a depth of sin as to do to them that which thou knowest by experience to be evil, and so thou fall under the dominion of evil passions. See that thou art not overcome by an evil man. If such an one injures us, he does not conquer us. None, indeed, can overcome us unless we ourselves consent to our overthrow and are parties to it.² If we give way to an ungodly temper and yield to the thirst for revenge, and return him evil for the evil which he has done to us, then only do we fall, then are we overcome by evil. A man is overcome of evil when his mind is possessed with the sense of evil done towards Novarinus. Hammond. Royard.

¹ "Vinci à malo victoriam amittere est; vince ergo per beneficentiam malum. Hoc autem caput Christianam omnem perfectionem amplectitur."—Isidorus Clarus. "Vincitur à malo qui à malis provocatus reddit malum.

Bono autem vincit malum, qui acceptis malis restituit bona."—Sedulius.

² "Mundana victoria eo clarior est, quo plura mala hostibus illatum est. Christiana victoria beneficiis constat."—Ferus.

him, and instead of striving against the sense of wrong, and remitting it to the sole and only just Judge, is full of the thoughts of revenge.¹

Leigh.

Be not overcome by the evil, that is, by the evil one (τοῦ κακοῦ), who cannot conquer us by the evil which sinners inflict upon us unless we make use of his weapons, and do evil. Then, and then only, are we *overcome*.

¹ "Illud ab aliquo vincitur quod ad illud trahitur, sicut aqua vincitur ab igne, quando trahitur ad calorem ignis. . . . Vincitur à malo qui vult peccare in alium quia ille peccavit in ipsum." —*Th. Aquinas*. "Nobile vincendi genus est se vincere posse."

. "Deus à quo omnia impetrat humilis et firma supplicantium fides: da nobis ut indignitatis nostræ conscii et in magna misericordia Tuâ veraciter confidentes, semper adorandum accedamus. Per Jesum Christum Dominum nostrum. Amen." —*Missale Parisiense*.

FOURTH SUNDAY AFTER THE EPIPHANY.

ROMANS XIII. 1—7.

(1) *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.*¹

Prov. viii.
13, 16.
Dan. ii. 21;
iv. 32.
John xix. 11.
Tit. iii. 1.
1 Pet. ii. 13.

IN these words the Apostle corrected a popular misapprehension which subjected the early converts to the suspicion of disloyalty, and had its share in bringing down upon the heads of the early Christians in Rome the vengeance of the Imperial power. The Jews, proud of their descent from Abraham, and jealous of what they considered the privileges which belonged to the chosen seed, denied that it was lawful to pay tribute, or in any other way to own their subjection to heathen authority. Judas of Galilee not long before had headed an insurrection of the Jews on this very subject, asserting that the Jewish people were forbidden to yield obedience to any earthly lord, or to own any ruler save God Himself. Some also among the Gentile converts seem to have thought that incorporation into *the kingdom of heaven*, and subjection to Christ, freed them from the need of submission to any earthly authority. They had been told that *if the Son shall make you free, ye shall be free indeed*, and this seemed to afford some plausible ground to the accusation, that they held that they were free from the necessity of obeying civil rulers; whereas *the law of the Spirit of life in Christ Jesus*, which had made them free, was a law setting them free, not from earthly rulers, but from subjection to the yoke of sin.² It is to these errors that these words of

Estius.
John viii. 36.

Rom. viii. 2.
Th. Aquinas.
Clem. Alex.
Strom., lib.
iv.

¹ "Τῶν βελτίστων σοὶ φαινόμενων οὕτως ἔχου, ὡς ὑπὸ τοῦ Θεοῦ τεταγμένος εἰς ταῦτην τὴν τάξιν."—*Epictetus*, *Ench.* cap. xxix.

² "This may have been the reason why Paul in this long Epistle uses only

once, and that too not until after this apology, the phrase *the kingdom of God*, on other occasions so customary with him (xiv. 17); for, instead of *the kingdom*, he calls it *the glory*."—*Ben-gel.*

Aug. in
Ps. cxviii.
conclio 31.

St. Paul are addressed. There is, moreover, a force and significance given to this exhortation from the relation in which it stands to what has gone before. The Apostle had just bidden the Christians—whether of Jewish or of Gentile origin—to abstain from avenging themselves; he had told them to bless them that persecuted them; and because the Church of Rome had just suffered through the expulsion of many of its members by Claudius, as well as by the arrogant intolerance of the people of that city, he, after this exhortation to love their very enemies, adds this, that they are not only to manifest a temper of forgiveness to this their corporate *enemy*, but that they should live, as good citizens, in subjection to all earthly rulers. Christian privileges do not free the member of Christ from the obligations of duty, but they enable him to fulfil them, not only in the letter, but also in the spirit.

Independent, however, of any temporary allusion, and in addition to the primary reference of these words to the circumstances of the Church at Rome in the time of the Apostles, the Epistle for this Sunday, in connection with those for the preceding three Sundays, has a moral lesson which we may well bear in mind at all times. Christians have been exhorted, in the first place, to restrain the appetites of the flesh, and to present their bodies a pure and living sacrifice to God: thus they have been called upon to root up and destroy pride, the great source of strife and contention, and to strengthen the grace of humility by lowliness of action; to esteem others better than themselves, and in honour to prefer others to themselves; lastly, they have been bidden to lay aside all thoughts of vengeance, and to return the ill deeds of their enemies by more abundant love and deeds of charity. Now, since all these virtues are hard to attain, the Apostle calls upon Christians to submit themselves to earthly rulers. All subjection to law and to an authority external to ourselves strengthens the power of self-control, and enables us to restrain the fleshly inclinations, the turbulence of the will, and the promptings of the passionate heart.¹ For this reason it is that submission yields such blessedness, and that in Christian ethics it holds so prominent a position.

Let every soul—every man, without exception, whatever his gifts and graces may be—*let every soul be subject unto the*

¹ Times of anarchy are usually noted as times of great profligacy; not, it may be, wholly on account of the weakness of external authority, but rather from the absence of internal

submission. The ceasing to obey earthly powers gives strength to the appetites of man's nature, and weakens the power of control over his own lower nature.

higher powers. The subjection enjoined is to be not only to the body, but of the will. The *soul*, from which all corruption, all uncleanness, and all sin proceed, and which therefore requires to be always under the yoke of obedience. In saying *Be subject*, the Apostle makes use of a more emphatic word than if he had merely said *Be obedient*. This word comprehends and commands us to render all duty and service to those set over us. And this subjection we are to render, not to the supreme power only, but to all power which is *higher* than ourselves, which is above us, though subordinate to the chief power and authority.

Gorranus.
Cajetan.
Hugo de S.
Charo.

Chrysostom.

Boys.

Though the Apostle had reminded those to whom he was writing that all Christians are members of but one Body, and are thus, in one sense, equal, yet he here places before them the other side of this same truth: that this equality of all in the Church, the equality of all men in the sight of God, does not destroy that order and subordination which are necessary for the well-being of the Body; but that, as the natural body of which he had just been speaking has many members, and yet some are in subordination, and others bear rule and direct the rest, so also is it in the body social and in the mystical Body of Christ, which is His Church—some are in subjection, and others are appointed by God to rule and to direct for the good of the whole.

Hugo de S.
Charo.

Chrysostom.

There is no power but of God; the powers that be are ordained of God. It is not only from Him, but power and authority are ordained (*τεταγμέναι*¹) by Him: either—

Cajetan.

(1) Immediately and directly, as in the appointment of Saul and David; or,

(2) When by natural instinct, or by the necessities of nature, which are from Him, order and authority are instituted by men, such order and authority, though mediately, are yet really the ordinance of God Himself. For if reason, which is God's gift, shows us the necessity of subordination, that subordination is from God. And life itself, throughout all organization, manifests this truth, that the power and control of one agent over another, and especially the subordination of man to man, are uniform, and are therefore the appointment of the Author of all life, who is the Author of order, and not of confusion. For without this subordination would be anarchy and disorder, instead of harmony and order. Let us, however, note that St. Paul does not say that all men, that all who exercise authority, lawfully or unlawfully, are ordained and set in their station by God, but

Fromond.

Limborch.

Sadolet.

¹ "τεταγμέναι probably includes in a certain order one under another."
the notion of being set, as in an army, —Sanderson on Conscience, Lect. vii. § 5.

only that the power itself, which they exercise, is by the authority and appointment of the Creator. And this is true of all power to which these words apply, and not to the supreme earthly power only. The power and authority of the father over the family, of the husband over the wife, of masters over servants, of subordinate magistrates over a portion of the community, the control of Church officers over the members of the Church—in short, all power of one over another is by the ordinance of our Father in heaven, and is derived from Him.¹

Chrysostom.

Whatever attribute is predicated of God, and also of the creatures whom He has made, is derived from Him, and flows from Him to the creature. *All wisdom cometh from the Lord, and is with Him for ever.* He is Wisdom, and the source of all wisdom possessed by man. Man has light, because *God is light*, and the origin of all light of nature or of grace to man. He is the source and fountain of all power. *He is mighty in strength*, as well as in wisdom; and from Him all strength, and power, and authority are derived, *for there is no power but of God.*

Eccles. i. 1.

1 John i. 5.

Job xxxvi. 5.

Th. Aquinas.

Tertullian.

Beausobre.

Corn. à Lap.

It follows, then, from this that God is the source and origin of power and authority, and that kings and other rulers are subordinate in this to Him. So that, if in these words we have a reason given to us why the people should obey those who bear rule over them, there is also an equal reason why rulers should rule with justice and moderation, since they are God's vicegerents, and have to answer to Him for the way in which they exercise this stewardship. The Apostle is speaking of secular princes and rulers, those who have the right to levy tribute and to impose custom duties upon the people; but the grounds on which he asserts the duty of submission extend to and comprehend all power, secular and ecclesiastical, since both are of God: secular power, because the result of reason, and arising from the instincts and necessities of nature; ecclesiastical, because originating directly in Christ Himself.

Obedience to authority is enforced by St. Paul from various considerations:—

¹ On this subject the first book of Hooker on the Laws of Ecclesiastical Polity should be carefully read. Speaking of this verse he says: "The public power of all societies is above every soul contained in the same societies. And the principal use of that power is to give laws unto all that are under it; which laws in such case we must

obey, unless there be reason showed which may necessarily express that the law of Reason or of God doth enjoin the contrary. Because, except our own private and profitable resolutions be by the law of public determinations overruled, we take away all possibility of sociable life in the world."—*Hooker*. (Keble's Edition), Book i. cap. xvi. § 5.

(1) All power is by the ordination and appointment of God—it is from Him.

(2) From a consideration of the injury resulting to those who resist power: they receive to themselves damnation.

(3) The rulers themselves, who claim our submission, are the ministers of God.

(4) They are the executors of wrath to those who are evil-doers.

(5) They possess the right to exact tribute, and the payment made by those in subjection to them is a confession of their authority.

(6) They are the guardians of good to the people of God. Tirinus.

(2) *Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.* Tit. III. 1.

Lest Christians should imagine that their reception into the family of God and their membership in Christ could free them from the necessity of subjection to the authority of earthly rulers, and that they were not required to yield obedience even to those who persecuted the Church and were enemies of the one living and true God, the Apostle shows them that in resisting lawful authority they were in fact resisting God Himself.¹ The obedience required of Christians by the Gospel is obedience in lawful things; for if the earthly ruler order the doing of that which is unlawful and is contrary to the law of God, this the Christian may in no wise do. The resistance, then, here spoken of is limited to the resistance to lawful commands, and to such as are not opposed to our duty to God. With this proviso, he that refuses compliance with the law of an earthly ruler, refuses compliance with the law and the ordinance of God Himself. Theophylact.

They that resist shall receive to themselves damnation—that is, the condemnation or punishment from the earthly ruler, for this is the meaning of *damnation* in this place. Punishment from him who *beareth the sword*, and has the power of life and death, the earthly ruler: but yet condemnation from him who is the *minister of God*, and therefore from God, whose minister it is who is resisted by the disobedient.² Bosanquet.

¹ This Epistle is generally supposed to have been written in the year A. D. 58, the fourth or fifth of the reign of the Emperor Nero, six years after the banishment of the Jews from Rome (a banishment which probably included

the Gentile members of the Christian Church), and the same period of time before the persecution of the Christians under Nero.

² "Κρίμα λαμβάνειν is according to the analogy of the Hebrew עָנָשׁ לִבְנֵי אָדָם:

(3) *For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.*¹

1 Pet. ii. 14;
iii. 13.

Rulers are not a terror to good works—that is, not to the doers of good works, but to those only who do evil. If, then, we do good, we shall have praise—that is, a reward or premium—of the same power or ruler who is feared by evil-doers.

Dion. Carth.

Fromond.
Estius.

In all this we must remember what the Apostle has said in the first words of this chapter. The institution of ruler and of ruled, of prince and of subject, of father and of child, of husband and of wife, is the ordinance of God, and intended by Him for the good of mankind. St. Paul does not say that the specific individuals who are in authority are put in power by the ordinance of God, but only that the power they wield is of His appointment. We are required by God to obey earthly rulers, therefore, so long as they command nothing contrary to the will and the commands of God, whose vicegerents they are; yet when they require us in obedience to them to disobey God, we are then to obey God rather than man.

Theodoret.

Acts v. 29.

(4) *For he is the minister of God to thee² for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*

The reason, then, why princes and those in authority are not a terror to those who do good works is this, that they have no authority from themselves, but are the ministers of God, drawing men from civil anarchy and from obeying the promptings of an unbridled will, and leading them therefore to that which is good. So that if such a minister, delegated by God and commissioned to do that which is right, commands those who are in subjection to do that which is

Chrysostom.

Dion. Carth.

comp. James iii. 1. Under *κρίμα* it is best to include outward and inward, temporal and eternal detriments, inasmuch as these are all regarded as the punishment of disobedience which God lays on us.—*Olshausen*.

1 “*Ἐξαινον ἐξ αὐτῆς*—*præmium inde reportabis*. Sæpius *ἐπαινος*

et *τιμή* pro præmio dicuntur. Confer 1 Cor. iv. 5.”—*Loeener*. “*Probabit te palam*, tanquam civem bonum.”—*Ch. Fred. Schmidt*.

2 “*Σοί*. This *to thee* is used with great elegance respecting him that doeth well, but *τῷ* is used indefinitely respecting the evil-doer.”—*Bengel*.

evil in the sight of God and forbidden by Him, such a power is acting in defiance or in forgetfulness of the commission given to him, and for this reason must not be obeyed.

Pseudo-
Jerome.

He is the minister of God to thee for good: for civil and social advantage, for the blessings resulting from good government, and the minister of moral good as the result of your obedience to the ordinances of God. Such an one is to be feared by those who resist, because *he beareth not the sword in vain*—that is, he has entrusted to him the power of punishing those who disobey.

Limborch.

He who bears the sword, the civil ruler, is able to kill the body; he cannot, however, kill the soul. He who can do this, who can kill both body and soul, and who is the source of all power, is the more to be feared.

Remigius.

(5) *Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.*

Eccles. viii. 2.
1 Pet. ii. 19.

The laws of God, and the laws of man which are in accordance with or are not contrary to the laws of God, are not then merely penal, and to be obeyed from dread of the punishment which would otherwise fall upon the transgressor; they bind the conscience also. For all just laws are derived from the law eternal of immutable justice, and it is this fact which gives to them the force of obligation, and imposes them upon the consciences of men.¹

Fromond.

Th. Aquinas.

Wherefore, by the needs or necessity of that Divine institution under which you live, you must be subject, not only in order to avoid punishment, but also that your conscience may not be wounded by your doing that which is contrary to God's law, the resistance to lawfully constituted authority.

Gorranus.

Corn. & Lap.

He, therefore, who is a good Christian, and careful to obey the commands of his Father in heaven, will be anxious to fulfil his duty as a citizen and subject of an earthly ruler with a sincere and ready mind and for God's sake, not through dread of suffering from the hand of him who bears the sword, but out of love of the command of God, and from a desire to conform himself to His rule and authority, lest by resisting even an earthly ruler he should act contrary to the dictates of conscience and do evil.

Na'. Alex.

(6) *For for this cause pay ye tribute also: for*

¹ "*Propter conscientiam.* Apostolus hic indicat legem humanam sub reatu eternæ pœnæ non obligaturam, nisi

aliquo modo esset etiam divina, et per eam homo præciperet ut Dei minister." —*Fromond.*

they are God's ministers, attending continually upon this very thing.

We pay tribute, the Apostle says, for their care over us. Tribute is the acknowledgment which we make of the benefits of order and of earthly rule, and is in itself a reason why we should be subject in all lawful things to the powers of earth. It is the outward sign and symbol of the obedience which is due from our heart, and that for this reason—that earthly rulers are the ministers of God for the preservation of peace and for the maintenance of public order; and to this end they are called upon to labour with all care and assiduity for us. Such rulers are deserving both of obedience and of all honour.

Chrysostom.

Corn. & Lap.

Estius.

Matt. xxii.

21.

Mark xii. 17.

Luke xx. 25.

(7) *Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*

By *tribute* are meant land or other taxes, personal taxes; by *custom*, the dues on merchandise: both these are due of right to the earthly prince under whom we live.¹ And these we are not told to give but to *render*; they belong of right to the prince or government to which we are subjects, and we are therefore bidden to *render* these dues to them as their own. *Fear* we are also to render—that is, a reverential fear, not such as comes either from the dread of punishment or from the consciousness of wrong; and the Apostle mentions this, because such a *fear* is the safeguard of that which is good and the hindrance to many sins. By *honour* is meant all the external signs and marks of respect due from subjects and inferiors to their rulers and superiors. Such *honour*, such outward tokens of respect, are therefore due and are of Divine and perpetual obligation.²

Gorranus.

Chrysostom.

Ambrose.

Frounond.

¹ "There is some difficulty about the distinctive signification of *φόρος* and *τίλος*. By some the former is regarded as a tax upon land; by others, as upon property generally, whether moveable or immoveable. Those critics who give to *φόρος* the wider signification, limit *τίλος* to a capitation tax; and those who confine *φόρος* to a tax upon land give to *τίλος* a larger meaning, as signifying a tax upon merchandise as well as upon persons. Judging from the Apostle's use of the

word, *φόρος* was the general term for all contributions, and was used in the same way that the word *taxes* is sometimes largely used; and in its limited sense, it applies to all burdens upon landed or personal property, while *τίλος* was the capitation tax which our Lord told Peter to pay for himself and for his Lord."—*Knight*.

² "Φόβος et τιμή gradu differunt. Φόβος *reverentia*, pietas erga superiores; τιμή officia erga æquales: cf. 1 Pet. iii. 2."—*Koppé*.

We are thus to render these three things to those who are placed in authority over us, and that because they are God's ministers :—

(1) Respect and reverence of the heart, or what the Apostle here calls *fear*.

(2) *Honour*, proceeding from this reverence, and manifesting itself in external acts of respect.

(3) All *dues of tribute* and of *custom*, which belong of right to those who have been placed over us by the ordinance of God. Nat. Alex.

* * * “Da nobis, Deus, omni custodiâ servare cor nostrum ; et ne prævaleat humanæ salutis inimicus, præsta, ut fortes in fide ipsi continuo resistamus ;

per Dominum nostrum Jesum Christum Filium Tuum. Amen.”—*Brev. Bituricens.*

FIFTH SUNDAY AFTER THE EPIPHANY.

COL. III. 12—17.

Gal. v. 12.
Eph. iv. 2,
34, 32.
Phil. ii. 1.
1 Thes. i. 4.
1 Pet. i. 2.
2 Pet. i. 10.

(12) *Put on therefore, as the elect of God, holy and beloved, bowels of mercies,¹ kindness, humbleness of mind, meekness, long-suffering ;*

Col. iii. 9.
Davenant.

Pe'. Lom-
bard.

Bp. Cotton.

Davenant.

Cajetan.

Therefore : because, that is, *ye have put off the old man with his deeds, and because ye have put on the new man*—because ye have changed the old life, and the actions of the old life, for the new life of holiness which is in Christ Jesus—*put on therefore bowels of mercies*. He calls upon them by the remembrance of these mercies to themselves to let their newness of life be seen by their actions of holiness ; for as the fashion of a man's dress shows the country of which he is a native, so should the outward deportment of the Christian manifest the reality of his membership in Christ and the sincerity of his profession. Hence, too, the appropriateness of the Apostle's exhortation, *put on* ; for just as clothing is not a part of the body by nature, and is not produced by the body, but is put on from without, so are the virtues to which he exhorts us not the natural growth of a man's own heart, but gifts and graces from God ; and yet—so is the truth of man's free will ever illustrated and insisted upon—they are in man's power to reject or to *put on*. God gives : man, however, must take if he would possess the gift which God offers.

As, then, in baptism we have put off the old man and have put on the new man, so here the Apostle calls upon us

¹ “*Σπλάγχνα οικτιρμού*. The word *σπλάγχνα* in its literal sense hardly means *bowels*. It was used to describe such inward parts as the heart, the lungs, and the liver. These parts in sacrificial victims were distinguished from the bowels, the *viscera thoracis*

from the *viscera abdominis*. See Liddell and Scott's Lexicon. The word ‘heart,’ therefore, more nearly corresponds to *σπλάγχνα* than ‘bowels.’ It denotes the seat of tender natural feeling.”—*Rev. J. Ll. Davies on the Colossians*.

to put on all the characteristics and qualities of the new man.¹ We are to put on all Christian graces—

(1) That they may be our defence against temptation.

(2) That they may be as an ornament to us, the light by which we may know the reality of our sonship in God.

Put on, therefore, as becometh those who are the elect of God, and who therefore are holy and beloved, and as such are called to be free from sin and to fly from all that can defile in soul or body, put on bowels of mercies. Put on these, for as the *beloved of God* we are bidden to love the things which He loves and to shun that which is hateful in His sight, and to be merciful as He is merciful, and to be compassionate as He is compassionate, since mercy is one of the chief attributes of God. He exhorts us not to *mercy* only, but to *bowels of mercies*, a kindness and mercy towards others which shall not be superficial, shall not only clothe us as with a garment, but shall dwell within our hearts.

As Israel of old was the chosen of God, and is declared by God to be *the one elect in whom my soul delighteth*, here Christians are spoken of in the same way, as chosen into the Church of God, as *the Israel of God*, elected by means of the removal of evil and adopted into the family of God, and made *holy* by means of the gift of grace conferred on them. We are elected whilst yet sinners; then comes holiness and our acceptance with God. For whom He chooses, He chooses to a holy calling. In other words, those who are *elect* by vocation are called upon to be *holy* by sanctification, and are *beloved* by reason of the holiness abiding in them. They are *holy* by grace given, and *beloved* because of grace preserved.

And in bidding Christians put on these graces, the Apostle shows them—

(1) The power which they have in the possession of these graces or virtues, as they might have in the possession of a garment.

(2) He shows them that these graces are to be the ornament of their lives, so that others may see them as they can see the garment which they wear.

By these means is the unity of the Body to be preserved; in this way are Christians to manifest the reality of their indwelling in Christ. They are to be kind one towards another, are not only to cultivate the feeling of mercy, but to show forth by their outward conduct the mercy which dwells in their heart. We are all of us to possess this grace and to show the virtue of kindness to others, not to be morose nor

Estius.

Hugo de S.
Charo.

Corn. à Lap.

Cajetan.

Cartwright.

Nicole.
Novarinus.

Is. xlii. 1.

Oischausen.

Th. Aquinas.

Bengel.

Gorranus.
Hugo de S.
Charo.

Chrysostom.

Estius.

¹ "Nota quodd prius docuit scelera. Actus veteris hominis recensuit, nunc deponi, nunc docet acquiri merita. opera novi hominis."—*Picconio*.

- Corn. & Lap. austere in our intercourse with our brethen ; we are to avoid all roughness and uncourteousness of manners, at the same time that we recognize the fellowship of all by our desire to make others participate in the blessings and privileges which we possess, and by our readiness to assist all those who suffer in mind, body, or estate. St. Paul bids us, moreover, be humble in mind, lowly in walk and conversation, copying His example and obeying His words who has said, *Learn of Me, for I am meek and lowly in heart ; and ye shall find rest unto your souls* : to be meek in the hour of prosperity and to be *long-suffering* or patient in the day of adversity and of sorrow, looking forward to that eternity of happiness and to that crown of rejoicing, the contemplation of which will make all suffering light, and all persecution and temptation of but little moment.
- Nicole.
- Salmeron.
- Matt. xi. 29.
- Hugo de S. Charo.
- Cajetan.

What the Christian, then, is called upon to aim at and to manifest is *kindness* and courtesy in his daily conversation in the world ; *humbleness of mind* in his estimate of himself, which is the distinguishing mark of the saints and servants of God ; ¹ *meekness*, or modesty, in his dealings with others, leading him to restrain all pride under prosperous circumstances ; and also *long-suffering* under those things which naturally provoke the undisciplined spirit to wrath and strife. In this way does St. Paul press upon the Colossians, as he had pressed upon the Romans, in those portions selected by the Church as the Epistles for this same Epiphany season, their obligation to strive in all ways to preserve the unity of the Body by the removal from their hearts and conduct of all that can alienate, exasperate, and separate.

Lienard.

(18) *Forbearing one another, and forgiving one another,² if any man have a quarrel against any : even as Christ forgave you, so also do ye.*

Mark xi. 25.
Eph. iv. 2,
32.

We are to be *forbearing* in regard to present offences, to be patient under those circumstances which provoke to anger and awaken indignation ; we are to be *forgiving* in respect of offences which are past. And this grace of forbearance differs from that of long-suffering, of which the Apostle has just spoken. Long-suffering prescribes to us the way in which we are to act towards those who wrong or injure us ;

Bengel.

¹ "Vir humilis Deo est similis ; superbus autem cum sit Deo exosus, diabolo similis est. Humilis licet in habitu videatur vilissimus, gloriosus est in virtutibus. Superbus autem etsi decorus videatur affectu, tamen inutilem manifestant opera ejus."—*Crocus*.

² "Supportantes invicem et condonantes vobis."—*Scaynus*.

forbearance is that temper of mind with which we endure the evils or offences which have happened to us. Long-suffering is the outward manifestation of a forbearing heart and temper.

Hugo de S.
Charo.

But that forbearance which we are called upon to show to others is not merely to be manifested to those who despitefully use and persecute us. We are to be forbearing towards the infirmities of *the weak in the faith*, and at all times to *bear one another's burdens*, as those who are members of the same body and household of Christ.¹ And lest this forbearance and forgiveness should be difficult to the newly-converted Christian, and lest he should want an example in this respect, the Apostle places before him the all-perfect Example, and bids him forgive *even as Christ forgave* him. Forgive, that is, wholly, and not in part; forgive perfectly and with the whole mind; forgive not only small offences, but the most grievous wrongs, even as Christ died not for small sinners, but for all, the great as well as the small; forgive, not when entreated, but as Christ did when men cared not for His atoning love, and sought no forgiveness at His hand; forgive as Christ forgave *you*—you who were rebels from God. As He did, *so also do ye*, to the giving up of all things, even of life itself, for those who are your enemies.

Rom. xiv. 1.

Gal. vi. 2.

Restius.

Cajetan.

Theophylact.

Fromond.

Nor is obedience to Christ our Divine Master and our imitation of our Exemplar in this without a tenfold reward unto our own bosoms. He who forbears and forgives—

(1) Conquers himself by learning forbearance, and is the better able to rein in and control his own inclination to anger, and with it to restrain the other appetites of his fallen nature.

(2) He conquers his enemy, heaping coals of fire upon his head, melting the obduracy of his heart, and thus compelling his enemy to be at peace with and to love him.

Davenaut.

(14) *And above all these things put on charity, which is ² the bond of perfectness.*

John xlii. 34.

Rom. xiii. 8.

1 Cor. xiii.

Eph. iv. 3;

v. 2.

Col. ii. 2.

1 Thess. iv. 9.

1 Tim. i. 5.

1 Pet. iv. 8.

1 John iii.

23; iv. 21.

Hammond.

Gortanus.

Above all things, he says, that is, as a garment over all; as that, moreover, which is necessary for the preservation of all grace and virtue in the heart. *Put on charity*: here by this figure the Apostle teaches us—

(1) That we have the gift from another; it is something

¹ “*Supportantes invicem. Exemplo Christi qui infirmitates nostras portavit, tam spirituales quam etiam corporales. Et donantes vobis ipsis. Indulgentes*

alterutrum sicut omnibus Christus indulsit, etiam persecutoribus suis.”—*Primasius.*

² “*Hic, “for this is.”—Webster.*

which by nature, or at least by the corruption of man's heart, is alien to himself, something which he must exert his power and free will in order to reach forward to and to possess.

(2) That we have the power by God's grace to do that, and to *put on* this charity.

The Apostle is here calling us not to be content with deeds of kindness and with acts of humility and forbearance: all these, he says, are imperfect without a heart inflamed by love, and are made perfect by being done from motives of true charity, which is at once the queen of all virtues and the knot by which all are bound together; for all these virtues which he has enumerated will fall to pieces and perish without that love which is the only enduring and true animating principle of spiritual and moral life.

Charity, then, is the *bond of perfectness*, the all-perfect bond in these respects:—

(1) It makes all the moral virtues perfect, and exalts them above the rank of natural virtues and instincts, giving life and reality to them, as the soul gives life and animation to all the members of the body, and makes of the separate limbs and members one body, without which they would perish and become corrupt. We may indeed act with kindness, we may be patient, we may exercise these and other virtues from secondary motives, and from a desire for applause. But this at the best is an imperfection. Nothing is perfect, nothing durable, except it is founded on a sincere motive of charity and love.

(2) Love gives *perfectness* to the mystical Body of Christ, binding together man and man, and uniting all the separate members to the Head, which is Christ.¹

Though the Apostle is here speaking of love, or *charity*, as that principle which should pervade all our actions, and animate us in all our intercourse with men, our brethren and neighbours, and as the bond which renders strong and perfect all the moral virtues of our nature, yet in our love to the brethren is included love to God, as the source of all true love towards men. It is for His sake, who has made and who loves us, that we love all those whom He has made. Above all other things, then, let the members of Christ's Body strive to attain to and to perfect this foundation of all virtue, love one towards another and towards God: which love includes all things; for he who loves God truly loves all that He has

¹ "Hoc est quod Illustrissimus Cardinalis Bellarminus sapienter dixit, sapientius præstitit. *Unica charitatis ac pacis melior est librâ victoriæ.* Digna Cardinali vox, dignior actio. Imò S.

August., Serm. 12, De Verbis Apostoli: '*Nolo*,' ait, '*habere cum quo litigem.* *Muldo est mihi optabilius inimicum non habere quàm vincere.*'"—Corn. à Lapide.

made, and desires to do all that He has commanded. With this love in his heart he will omit to do nothing which God bids; so that if a man loves not his neighbour, he loves not God, who has commanded us to love one another. This yoke or bond of charity is not grievous, but easy to endure, for Christ's yoke of love is *easy* and His *burden is light*. It is strong and enduring, capable of resisting the force of temptation and the assaults of Satan, for *love is strong as death*, and unites us closely to Him who *is love*; and hence the same Apostle could say, *I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*¹

Polygranus.

Matt. xi. 30.

Cant. viii. 6.

1 John iv. 8.

Rom. viii. 38,
39.
Gorranus.

(15) *And let the peace of God rule² in your hearts, to the which also ye are called in one body; and be ye thankful.*

Rom. xiv. 17.
1 Cor. vii. 15.
Eph. ii. 16,
17; iv. 4.
Phil. iv. 7.
Col. ii. 7.

He has just spoken of love; now he bids them nourish and maintain that peace without which there is endless division, but with which there is unity and concord. The one—*peace*—is that which nourishes the oneness of the Body; the other—*love*—is the animating principle which vivifies, which gives life to all our actions.³ It is not the peace of the world, which is vain in itself and transitory, but that of God, which is real and enduring. It is His peace which is to rule in our hearts; the *peace* from Him who, standing in the midst of His Apostles, comforted them by means of that peace which He bestowed upon them when He said, *Peace be unto you*. It is His peace who came to bring peace, who is the *Prince of Peace*, and at whose birth angels declared that there was *peace on earth*.

Peter Lombard.

Royard.

John xx. 19.

Is. ix. 6.
Luke ii. 14.
Th. Aquinas.

Let, then, the peace which God has ordained and established amongst you, that peaceable disposition which God requires from all Christians, and which is given to them by the indwelling of the Spirit, let that *rule* (ἡ βασιλεύσα) or be the umpire to decide and to end all disputes which arise amongst you. If contentions arise, let not anger, let not self-seeking nor pride decide the strife, but let love and the desire for peace rule and direct your decisions and actions, and *rule in*

Calvin.

Chrysostom.

Estius.

¹ "Cum tot et tanta dixisset, unum, scilicet propriam voluntatem reticnit, quæ salvationis et damnationis est causa."—*St. Bernard de Consolatione*, cap. i. § 2.

² "Antithetical to βασιλεύσα here

is καρὰβασιλεύσα, ch. ii. 18, having in it the notion of excess."—*Bengel*.

³ "Pax ecclesiæ membra unita facit et coherentia sibi. Caritas verò totum corpus et singula membra vivificat."—*Royard*.

Piconio.

Gorranus.
Davenant.

your hearts ; not, that is, be on your lips only, but be manifested in all you do ; for to this you *are called* by the obligation of maintaining the unity of the *one Body*.

The Apostle magnifies this *peace*, which is to be sought for and maintained amongst Christians, by these considerations:—

(1) From its source. It is from *God*, and comes from the indwelling of the Holy Spirit in our hearts.

(2) From its effects. It *rules* in the hearts where it finds a fitting dwelling-place.

(3) From a consideration of the dignity of those to whom it is given. It is a gift bestowed on the hearts of those who are *the elect* of God.

(4) From its fruits. It binds closely together and maintains the unity of those who have been made members of *one Body*.

Gorranus.

And this *peace* is twofold. It consists of the tranquillity within, when there is no longer strife between an unruly will and an accusing spirit, but when peace and concord instead of war dwell in our members, because God, who is love and peace, is with us, and anger, and malice, and strife have given place to love, and mercy, and patience. Flowing from this also tranquillity without, amongst our brethren and ourselves, by means of that teaching and that peace which God has imparted to us. For if the God of Peace be with us, He gives us peace, not only with Himself, but *always and by all means* ; for of the peacemakers it is said, that they shall be called—shall be, that is—*the children of God*.

Rom. vii. 16
—24.

Fromond.

Hugo de S.
Charo.
2 Thes. iii. 16.
Matt. v. 9.
Cocceius.

This *peace of God* is spoken of as ruling or acting as the umpire and judge within our hearts. St. Paul here used, as in so many other places, a word and image taken from the heathen games of Greece. It is this peace which, like such an umpire,¹ is—

(1) To assign the reward of victory over our tumultuous passions.

(2) It is to moderate or direct us in the practice of those virtues which are enjoined upon the members of Christ ; it is to end the strife and contest which arise, not only in our hearts, but between members of the *one Body* of Christ. It is this peace within which prepares us for the strife of passion without, and which gives us the victory over the temptations of our sinful nature.

Corn. & Lap.

¹ “Βραβεύειν is, first of all, ‘to dispense the prize of combat,’ then generally, ‘to decide something, to determine, regulate, rule.’ Philo often uses it as entirely equivalent to βασιλεύειν.”—*Olshausen*.

“Verbum βραβεύειν notat quoque dispensare, distribuere, largiri, metaphora à ludorum moderatoribus petita, qui brabeas distribuebant victoribus.”—*Kypke*.

Be ye thankful (εὐχάριστοι γίνεσθε); that is, be thankful to God for the inestimable gift of Christ Jesus, *the Prince of Peace*. There is, indeed, another interpretation of these words which has received the sanction of some great names—that is, be ye amiable, courteous, and benign towards others; show forth that peace of God, given to you and abiding in your hearts, by your love towards others: but this, though an apostolic injunction more than once repeated in other parts of his Epistles, is hardly so agreeable to the context as that meaning which is usually affixed to these words, *be ye thankful* to God. Our thankfulness to God is indeed to be manifested by our courteous and grateful behaviour to men; for if we are thankful to Him for His great gift of Christ and for our membership in Christ, then shall we strive by our conduct towards all men to maintain that peace which He requires, and to act in the spirit of that love which He looks for from each one of us.¹

Theophylact.
Is. ix. 6.

Jerome.
Eratius.
Erasmus.

Davenant.

(16) *Let the word of Christ dwell in you richly*² *in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

1 Cor. xiv.
28.
Eph. v. 19.
Col. iv. 6.

Let the word of Christ dwell in you—that is, receive and maintain the faith or doctrine revealed by Christ in Holy Scripture, which both before and after the incarnation of Christ is His word, because given by the Holy Spirit proceeding and sent from Him; *for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* *Let the word of Christ dwell*, be, in you, not as a passing guest, but as an abiding inhabitant; let it remain in you as in a temple for ever. Let it dwell in your hearts, so that you may praise Him, not with your mouth and lips only, but in your heart and by your life, so that it be not said of you as was said of God's people of old, *This people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me.*

Menochius.

Davenant.

2 Pet. i. 21.

Cajetan.
Bengel.

Menochius.

Is. xxxix. 13.

By saying, *Let the word of God dwell in you* is signified—

(1) The permanence of the gift, which is to have its fixed abode in the human heart.

¹ "*Grati estote.* Id est, comes invicem et in convictu quotidiano amabiles mores præstate. Ità explicavit Erasmus. Sed scholia Græca admonent hic et in Epistola ad Ephesios habere εὐχάριστοι, id est, Grati estote Deo de omnibus, nimirum de virtutibus

acceptis, usu et exercitio earum, quia dona Dei sunt."—*Salmeron.*

² "Πλουσίως notes two things: (1) the measure, and so it is well rendered *plenteously*; (2) the worth of the knowledge of the word; and so it is rendered *richly*."—*Leigh.*

(2) The greatness of the gift: man's heart is but its abiding-place; and as he who inhabits a house is superior to the house which he inhabits, so greatly does the Word of God which dwells in us, which rules and directs our hearts by His continued presence, and which prescribes the laws by which we live, and move, and have our being, excel that heart into which it has come.

Clem. Alex.
Salmeron.

Let, then, the words which Christ has spoken or which He has given to us by the Holy Spirit dwell for ever in our memory; let them sink deep, and be rooted firmly in the ground of our hearts. Let the Evangelical law be written, not as of old on tables of stone, but on the *fleshy tables of the heart*. Let it be there *richly*, copiously, so as to embue our whole soul and mind;¹ let it dwell there, not as a strange guest, but fully and in all its strength and practical power, and manifest its presence in *all wisdom* both in Divine and in human affairs; with such a *wisdom* as comes from the study and knowledge of Holy Scripture, so that you become learned and wise in the things pertaining to Christ.

2 Cor. iii. 2.

Fromond.
Piconio.
Th. Aquinas.

Teaching and admonishing one another in psalms and hymns, for the meditation and use of the *psalms* which David has left to us, and of the other *hymns* of the Church, are not only the expression of our devotion, but the instruction of our intellect and the utterance of our affection. With these we are to use *spiritual songs*:—

Cajetan.

(1) Praises instinct with the spirit, and uttered because of the gifts bestowed on us, and by means of those gifts; or, as the Apostle elsewhere says, *I will sing with the spirit*.

Theodoret.
Eucumenius.
1 Cor. xiv. 15.

(2) Songs addressed to the Holy Spirit and having respect to His glory.²

Davenant.

In gratitude for the benefits conferred on them by God, Christians are called upon to sing, not only outwardly before men, but in their *hearts* to Him; for the gratitude of the child of God will be expressed by all the faculties and members of his being—not only by the submission of the intellect, but by the outpouring of the affection and by the consecration of the imagination to the service of God.³

Royard.

Cajetan.

¹ “Non raro sed abundanter, sæpe ac multum; ita ut mentem imbuat, repleatque verâ sapientiâ perfectâque divinarum notitiâ, quam in alios possumus eructare, *psalmis et hymnis*.”—Piconio.

² “In *psalmis* in reddendo, et *hymnis* confitendo, et *canticis* beneficia se à Deo habuisse ostendendo. In

gratia cantantes: hoc est beneficia ad memoriam revocando.”—Hugo de S. Choro.

³ “In *gratia*, inquit, hoc est in agnitione beneficiorum Dei, *cantantes in cordibus vestris Domino*—id est, semper reddite Deo gratias. Ita ut quod ore canitis, corde intelligatis, ut mens voce concordet.”—Royard.

These songs of praise and thanksgiving are to be the effect of grace in the heart of man ; that is—

(1) We are to be so mindful of the grace of Christ, His love for us as shown by our redemption, that we are to show forth this gracious gift by songs and hymns. Anselm.

(2) We are to do so reverently, with spiritual and not with carnal delight, with our heart, our soul, and our spiritualized affections. Theophylact.

(3) We are to sing His praises, moved by His *grace*, which we receive as the gift of His holy and gracious Spirit. Chrysostom.
Corn. & Lap.

(17) *And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.* Rom. i. 8.
1 Cor. x. 31.
Eph. v. 20.
Col. i. 12;
ii. 7.
1 Thess. v.
18.
Heb. xiii. 15.

Whatsoever ye do in word—in preaching, in teaching, in singing, in praying ; or in deed—the manual labours even of life—do all in the name of the Lord Jesus, calling upon Him by prayer and seeking His aid in everything, in work, in business, and in our worldly pursuits¹ as well as in religion. *All things by Him* who giveth all things to man and worketh all things acceptable in us ; *by Him* as the Mediator and great High Priest ; with Him who is the Head of the Body of which we are but members ; in Him, in His Spirit, actuated by the Spirit which He gives to us, and in all our motives and intentions led by Him. Fromond.

Picconio.

Do all in the name of the Lord Jesus, that is :—

(1) By the warrant or commission which Christ has given to each one.

(2) For His sake whom we serve and whose name we bear.

(3) By His assistance who worketh in us when we do aught to His glory. Leigh.

We are then warned by these words—

(1) That neither in word nor in deed should we make mere worldly objects our aim : we are not to please men, but Christ. Theodoret.
Theophylact.

(2) We are to see that all words and deeds of ours minister to the glory of Christ and to the extension of His kingdom of grace. Ambrose.

¹ “ *Gratias agentes Deo et Patri per Ipsum*. Qua in re multi simplices opifices, agricolæ, alique permulti deficiunt, faciuntque ingentes labores, sed sine merito quia laborant tantum ex motivo et fine naturali, ut scilicet sibi et suis de necessariis vitæ pro-

videant ; qui si docerentur eadem insuper referre ad Dei laudem et obsequium, nullo lucro terreno fraudarentur ; sed præter illud, ingens meritum et benedictionis divinæ lucrum apud Deum acquirerent.”—*Corn. à Lapide*.

(3) All we do is to be in accordance with the mind and will of Christ.

To do all things in the name of Christ is not meant that we should invoke and make use of His name at all times in our speech and action. Rather, when we do aught or speak anything, with full faith in Christ, then do we do and speak in His name; *giving thanks* to Him who is *God and the Father, by Him* who through His merits has procured all grace to us from the Father. Let, then, the intents of all our actions be directed to Christ; whatever we do, let it have reference to Him alone, who has given us life from the dead, and has created for us light out of darkness.

At the time when the worship of angels began to be introduced into the Church, these words were generally referred to as rebuking this heresy.¹ They were quoted as showing that no one should place hope or trust in any one save in Christ. This error early showed itself in the Church of Colosse, where some were to be found who thought that the access to God was to be by means of His angels. The Apostle rebukes this error, and points to Christ as the one Mediator through whom all approach to God was to be made.

To God who is the Father was all prayer and praise to be referred, since He is the fountain of all riches, the unbegotten source of all life. He who invokes the Father rightly, invokes Him by the Son. He who offers thanksgivings to the Father, offers them by Him who is the express image of the Father. Only through and by Him, by living to Him, by obeying Him, by praying to Him, by offering up ourselves as living sacrifices to God the Father through the one Sacrifice for sin, do we approach the Father.²

¹ "Ἀξίον δὲ καὶ τὴν ὑπόθεσιν εἰπεῖν, ἦν ἐκ τῆς ἐπιστολῆς εὑρομεν. Τίς οὖν ἴστιν αὐτῇ; Δι' ἀγγέλων προσήγοντο τῷ Θεῷ, παρατηρήσεις εἶχον πολλὰς Ἰουδαϊκάς καὶ Ἑλληνικάς. Ταῦτ' οὖν διορθοῦται. Διὰ τοῦτο καὶ ἀρχόμενος φησι, διὰ θελήματος Θεοῦ."—*S. Joh. Chrysostom*, Hom. in Coloss. i. 1.

² "Per ipsum. Scilicet Christum et non per alium. Ut enim Deus est, conditor est universæ creaturæ, etiam ipsius humanitatis Christi: et ut est Pater, principium est Filii sui Christi,

quatenus Deus est."—*Salmcron*.

* * "Deus, Lux vera credentium, Deus, gloria sempiterna justorum, cujus lumen non occidit, cujus claritas terminum nescit, da nobis in Tua gloria videre et ad lumen Tuæ æternitatis intrare: ut quos, post hanc noctem, lucem fecisti cernere, ad beatum illum et sempiternum diem jubeas pervenire. Per Dominum nostrum Jesum Christum Filium Tuum. Amen."—*Brev. Ambrosianum, In dominicis ad laudes*.

SIXTH SUNDAY AFTER THE EPIPHANY.

1 ST. JOHN III. 1-8.

(1) *Behold, what manner of love the Father hath bestowed upon us, that we should be called¹ the sons of God: therefore the world knoweth us not, because it knew Him not.*

John i. 12;
xv. 18, 19;
xvi. 8;
xvii. 25.

Behold, consider, meditate attentively, and marvel, how great a gift of love, how excellent in kind, how unbounded in degree, the Father hath freely bestowed upon us in receiving us into the Christian fold, although unworthy, enemies of God, and sinners, so that we should be called by no untrue name, but should be made, as well as called Christians. Because, however, of the reality of this gift and its accord with that privilege which He has given to us of being the sons of God by adoption, therefore the world, worldly men, the great mass of mankind, knoweth us not. Since we are fashioned after the similitude of God, it despiseth the regeneration of the Christian, because it knew not God, whose children we are.

Dion. Carth.

Corn. & Lap.

Fromond.

Nat. Alex.

Lienard.
Salmeron.

Behold. Though these words which follow depend upon and are the continuation of what went before at the conclusion of the preceding chapter, the Apostle, as though overwhelmed with the magnitude of the gift, and in order to arouse the Christian to the acknowledgment of the great mercy of God, interposes with this interjection, this word of admiration.² *Behold*, not indeed in itself, for we cannot see the infinite love of God, but note it, he says, in its effects.

Cajetan.

Grotius.

¹ "Hic adscriptum habet manuscriptus, quod et Latinus legit et Syrus, *kai loúen*, id est, *ne revera tales sumus*, imitatione Divinæ bonitatis. Vide Joh. i. 12."—Grotius. "*Kai loúen* A. B. C. 13, 25, 27, 29, 36, 66*, 68, 69, al. 8, et Barb. 1, Syr. utr. Erp. Copt. Sahid. Æth. Arm.

Slav. ed. Vulg. Theoph. Œc. in comm. Aug."—Griesbach.

² See Cajetan in loco, who, speaking of the last verse of the preceding chapter, says: "Hic debet incipere tertium capitulum: quoniam hinc incipit Joannes materiam tertii capituli." See also Griesbach, &c.

Salmeron.
Menochius.
Hugo de S.
Charo.

He, the Father of all, has loved us so greatly that He has raised us out of the corruptions of this earth and has taken us into His family. For this word, *what manner of love* (ποταπήν), is not merely how great (*quantum*), but also with what kind (*qualis*), great in extent, but still more wondrous in its kind.¹ Behold how He loves us. For though our Father loves all things that He has made, yet He loves not all things as He loves us, to whom He has given this inestimable gift of eternal love. He has given us love, not merely that, loving Him in return, we may preserve unsullied that sonship which He has imparted to us, but Love itself, He who is Love, the *altogether Lovely One*, the *beloved Son*, who has redeemed us from Satan and made us the sons of God, the heirs of eternal life. It is not, then, merely the grace or spirit of love imparted to us which is here spoken of, but it is a special, an eternal gift—that of sonship—conferred upon us from His love who is Love.

1 John iv. 8.
Cant. v. 16.
Matt. iii. 17.
Salmeron.

Fromond.

God would have us see and consider His goodness. Behold implies presence, evidentness, and eminency. It is present, for we cannot behold what is absent. It is evident, for we cannot see what is invisible. It is an eminent, a great gift.

Cotton.

Ferus.
Corn. à Lap.
Gal. iii. 26.
John i. 12.

Salmeron.

And this gift of sonship is *bestowed* on us; it comes, that is, from the Father as a free gift, imparted not by creation and by nature, neither conferred on us because of our deserts, but imparted freely from the love of our Father—not limited, as of old, to the Jewish nation, but given to us Gentiles, who are thereby made *the children of God by faith in Christ Jesus*. And this gift is from *the Father*, the whole three Persons in the ever-blessed Trinity, whom, when we pray, we address as *Our Father*, or specifically the first Person in the Triune Godhead, to whom in Holy Scripture is attributed the election and governance and glorification of the children of God. And this word *Father* has here its significance in reference to the gift; it comes from no common *love*, but from paternal affection for us. In the word *Father*, again, we have expressed the greatness of God's love to us. He has adopted us by grace into His family, not as those on earth adopt a son because they have no sons of their own,² but He has

¹ "Dico *quale* et *quantum*, nam Græca dictio ποταπήν utrolibet modo verti potest: *qualem* et *quantam* *charitatem*."—*Estius*. "Ποταπήν, *qualem* et *quantam*: sic Matt. viii. 28, ποταπός ἐστιν οὗτος; *qualis* et *quantus* est illi?"—*Piscator*.

² "Fili Dei nominemur et simus. Jure civili adoptantur et arrogant-

ur alienæ personæ in filios, ab iis potissimum qui filios non habent. Sola Deum charitas impulit ut adoptaret et optaret nos filios suos, ut arrogaret et rogaret, voluntatemque nostram interrogaret, vellemusne ipsum Patrem. Non erat sine filio et quidem tali at alieno solatio non egeret."—*Lorinus*.

given us this prerogative in and through His only-begotten Son, who came on earth to raise us from our thralldom to sin and to make us sharers in His inheritance. What, then, we are called upon to note with admiration is :—

(1) The author of the privilege—it comes from *the Father* : our Father and the Father of our Lord Jesus Christ.

(2) The source of the blessing—it is the effect of the infinite *love* which God has for us.

(3) Those on whom this great and inestimable gift is bestowed—*us* who were dead in trespasses and sins.

(4) The blessing considered in itself—adoption into the family of God, so *that we should be called the sons of God*.

Called, that is, that we should be the sons of God, for what God calls us that He makes us. For if, when a king calls any one a noble, a peer, or governor of a province, he makes him that which he calls him, much more does God make those His sons whom He declares so to be. He pours His grace into the hearts of those whom He calls sons, so that they may walk worthily of that sonship to which they have been called.¹ As He is holy in essence, so do those who are sons of God participate in His holiness and in other of the attributes of God. He makes them in some degree to partake of His omnipotence, for they in whom He dwells may say with truth, *I can do all things through Christ which strengtheneth me*. He makes them immoveable in the midst of perpetual change, so that those who abide in Him cannot be moved. He changes their desires, and whereas they have been filled with the pleasures of the world they long henceforth only for heavenly riches, and heap together no longer the riches of this world, but lay up treasures in heaven. He makes them sinless, so that they can resist all the assaults and enticements of the Evil One, for they who abide in Him, as the branch abideth in the vine, sin not. He takes from them self and self-seeking, and fills them with that charity which is the bond of peace and of all perfectness. He gives to them a right mind in all things; makes them patient in

Lorinus.

Sarkan.

Bengel.

Phil. iv. 13.

John xv. 5.
1 John iii. 9.Ephes. iv. 3.
Col. iii. 14.

¹ "*Nominemur*—vero non falso nomine. . . Apud Hebræos *nominari* vel *vocari* sæpe usurpatur pro esse seu existere, quia quando res aliqua incipit existere, simul etiam nomen suum accipit : unde quod dicitur Matt. xxi. 13, *Domus mea domus orationis vocabitur*, Luc. xix. 46 exponitur, *Domus mea domus orationis est*."—*Fromond*.

"Videtur Apostolus respicere ad vaticinium Osæ i. 10 : *Dicetur eis, Filii Dei viventis*. Hoc est, erunt filii

Dei viventis, ut eo tanquam insigni nomine appellari possint. Sic enim passim in Scripturis prophetarum accipitur *vocari nomine hoc aut illo* : ut Isaïæ i. 26, *Vocaberis civitas justis, urbs fidelis* ; et cap. vii. 14, *Vocabitur nomen ejus Emmanuel*. Similiter Angelus ad Virginem, Luc. i. 32, *Et vocabitur Altissimi Filius*, qui utique priiissimè et perfectissimè Dei Filius est. Illud ergo, *et simus*, veritatem ac rationem declarat nominationis."—*Estius*.

adversity; constant in prosperity; wise in the knowledge which is eternal; sincere in their Christian profession; strong to resist the temptations which are on the right hand and on the left; truthful in their dealings with their fellow-men; examples of holiness and of meekness to all men; so that others, taking note of them, are compelled to acknowledge that they are indeed *the sons of the living God*.

Corn. & Lap.
Hosea i. 10.

Therefore the world knoweth us not, because it knew Him not.

Grotius.

The argument is this. The world knows its own children, recognizes, honours, loves them, but it knows us not, nor indeed our Father; therefore may we who are walking as God's children, in all lowliness and purity of life, know that we are not the children of the world, and may therefore have our faith that we are the children of God strengthened. The world, worldly men, because they know nothing of God practically, despise the people of God; because they neither worship nor love God Himself. The world cries now as Pharaoh did of old, *Who is the Lord, that I should obey His voice? . . . I know not the Lord.*

Hugo de S.
Charo.

Menochius.

Exod. v. 2.

Wealey.

The world knows not what to make of the children of God: they are a mystery to it. They who now despise them know not that they are citizens of the new Jerusalem; the servants of a heavenly Master; the sons of God. They know not that these who are now of little repute, are the fellow-servants, and shall hereafter be the companions, of cherubim and seraphim and of the host of heaven, who now are around God's throne of glory. This they will know at the last day, when they shall be forced to own of the child of God, *We fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints. Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them.*¹

Chrysostom.

Wisdom v. 4
-8, 14, 16.

Bengel.

If those who know not God hold us in account, there is reason to fear. If, on the other hand, the world hates and despises us, let us be of good comfort, for thus does it always treat the children of God, even as it has ever treated Him. What marvel if it honours us not when it honours not Him

¹ "Non ex defectu filiationis divine in nobis provenit hæc mundi ignorantia: sed quia nunc non novit mun-

dus Deum et Christum dilectorem et electorem justorum, ideo non novit celsitudinem electorum."—*Cajetan*.

by whom it was created, and in whom all things *live, and move, and have their being.* Ferus.
Acts xvii. 28.

According to the custom of Holy Scripture, the gift which is given to us, and which is even said to be manifested, is one which oftentimes is not exhibited by any outward marks, nor is it so evidenced by tokens which lie on the surface that those who pass by, but who care not for it, are compelled to take note of it. Thus when Christ Himself said, *All power is given to Me in heaven and earth*, this, though a very real gift, was a power which the enemies of Christ and of His Church, nay, which even those who were not actually hostile to Him, failed to see. So here, the great gifts of sonship and of adoption into the family of God, and the possession of the inheritance with the saints in light, are not gifts which the world will recognize, and that because they are from Him whom the world knows not—its God. The world, indeed, might see it; it is from no defect in the gift nor from the provision of the giver that the world does not see it, but because it has deliberately blinded its eyes, so that it can neither know God nor the sons of God. Matt. xxviii.
18.

Dion. Carth.

Cotton.

(2) *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear,¹ we shall be like Him; for we shall see Him as He is.* Job xix. 26.
Ps. xvi. 11.
Is. lvi. 5.
Matt. v. 8.
Rom. viii. 15,
18, 29.
1 Cor. xiii.
12; xv. 49.
2 Cor. iv. 17;
v. 7.
Gal. iii. 26;
iv. 6.
Phil. iii. 21.
Col. iii. 4.
2 Pet. i. 4.
1 John v. 1.
Luke xv.
12-18.
Fromond.
Cotton.

Now, in our strongest corruption, when furthest away from our Father's house, when busied in the most unworthy tasks, and bondmen to a cruel master, the enemy of God and man—now, when tempted most and enduring great persecutions, are we the sons of God, for afflictions are no argument against the reality of our sonship; we are His children however greatly we suffer and however far from Him we have wandered.

The sons of God are not merely those who live worthy of this their sonship, nor are the elect called the sons of God only when they have received the faith of Christ and the grace of adoption; they are still sons of God when in their infidelity, and bound around with the chain of many sins. Our Saviour died for the people: not only for the Jews, the people of God, but for the sons of God dispersed throughout the whole world, that by His death He might gather together in one the children of God that were scattered abroad, that is, the Gentiles who should afterwards believe on His name, and be received into His Church. Here, then, the sons of John xi. 52.

¹ "Syriac: cum ipse revelatus fuerit." *tested.*"—*Etheridge's Translations of Apostolic Epistles from Syriac.*
—A Lapide. "When He is mani-
EPIST. VOL. I. P

God mean not merely those who are walking worthy of their heavenly calling, but those who have been received within the fold of Christ, and have been made His children by adoption, even though they are now walking as prodigal and rebellious children.

Fromond.

Salmeron.

Menochius.

Lienard.

Estius.

Lorinus.

It doth not yet appear what we shall be throughout all eternity, *but we know that, when He shall appear* at His second advent to judge the quick and the dead, *we shall be like Him*, for our souls shall partake of the bliss which is in His presence, our bodies shall be glorified as the body of our Lord: like to God the Father in the glory which we shall then share with God the Son; like Him who *shall appear*, in the glory of our changed, our glorified bodies. We shall be *like* God, not in nature, for that is unapproachable by man, but in the character which we shall then have, in the purity of which we shall then be partakers, in the happiness with which we shall be endowed, in the eternal glory which shall be our great reward.¹ The image of God in His regenerate and glorified children is threefold:—

(1) In that intellect and reason which all mankind possess.

(2) In that grace which He gives to those who are adopted into His family, by which they are able, even in this life, to approach towards that perfection which they shall attain in the world to come.

(3) The highest and most perfect similitude will be the enjoyment of the beatific vision, when we shall be one with Him, not through our desire to attain to His perfectness, but because we have attained to the height of perfection to which the glorified nature of man can reach.

Corn. & Lap.

Fromond.

Sarkan.
Hugo de S.
Ch. co.

We shall see Him as He is. No longer by His works merely, no longer by the miracles of His perfect wisdom, the tokens of His inexhaustible love, but *as He is* in Himself; not, as once, in signs and images, not in the column of fire nor of the cloud, not in the ceremonies of the tabernacle and the types of the Mosaic law, not in the worship of the Temple and in the ritual of His elder Church, but *as He is*, the fulness of Him that filleth all in all, the only perfect One.²

¹ "Qui Deum videt speciem Dei expressam in mente sibi efformat, putat verbum mentis, quod Deo simile est, et ipsum representat ad vivum. Sed erimus insuper ei similes in animæ et corporis puritate, in impeccabilitate, immortalitate, impassibilitate, possessione et fruitione ejusdem infiniti boni."—*Tirinus*.

"L'âme est comme une glace destinée à recevoir l'image du soleil de justice; mais si elle est ternie et obscurcie par la fumée des passions, ou par l'haleine infecte des créatures, comment celle de Dieu s'y imprimera-t-elle!"—*Queconel*.

² "*Similes ei erimus*. Id est cum ipsa gratia quæ nunc latet ut semen.

Though in heaven it may be that the vision which shall be granted to us shall be the clear and perfect vision of God—not merely the glorified humanity of the Eternal Son, but the very Divinity of Godhead—yet the promise that we shall see Him who shall *appear*—that is, the Son manifested in His second advent—seems to limit these words to the vision of our glorified Saviour; we shall see Christ *as He is*, God in the glory which He had from the beginning with the Father, and man in the body which for us He has united to the Divine nature, and in which He has ascended to the right hand of power. Justinian.

We shall see His face, and, therefore, we know that we shall be like Him, for only they who are like Him shall see the beatific vision of God. *The pure in heart shall see God.* Of those who have risen with Christ, the promise is, *when Christ, who is our life, shall appear, then shall ye also appear with Him in glory*; then shall we all with open face beholding as in a glass the glory of the Lord, be changed into the same image from glory to glory. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Rev. xii. 4.

Then shall we see Him as He is. No longer in the form of a servant, no longer with the tokens of man's weakness, but as He is in glory. The wicked shall then look on Him whom they pierced, and see Him as He ascended. The faithful, whose eyes shall be purified to penetrate within the veil, shall see Him as He is, the Word from the beginning with the Father. We shall see Him free from suffering and the tokens of death, having laid aside the weakness of the natural body, and its subjection to death and mutation. And in thus seeing Him, we who are the members of His mystical body shall be freed from all pain and suffering. In beholding Him, the unchanging One, we shall be delivered from all fear of change. In seeing Him who is incorrupt our corruptible bodies shall put on incorruption, and we shall enter into His glory. What that glory is no tongue of mortal man can express, no imagination of man can figure. We shall be like Him, therefore we shall be as gods. We shall see Him not merely as angels can see, but as God. Hence we gather the deep meaning of the promises of Holy Scripture. *Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear,* Wordsworth. Matt. v. 8.

Cum ergo apparuerit arbor, quod non erit donec appareat Christus speciei, seu phantasmatis ut arbori similis. Tunc similes ei erimus. Ut enim quia intellectus est semen specierum, eo apparente, fit ei et objecto similis, et si semen intelligeret, apparente ei nata

arbore, fieret ei similis: ita quia nos sumus filii, hoc est semen, à semine verbi Dei in se per gratiam transformati (*bonum semen*, inquit Evangelium, *sunt filii regni*, Matt. xiii. 38) flemus similes Christo apparenti." — *Salmeron.*

- Col. iii. 3, 4. *then shall ye also appear with Him in glory. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereof He is able even to subdue all things unto Himself.*¹
- 1 Cor. xv. 47—49.
- Phil. iii. 21.

(3) *And every man that hath this hope in Him purifieth himself,*² *even as He is pure.*

- Cajetan. He that hath this hope of attaining to the likeness of God, and of seeing Him as He is—the hope of eternal felicity and of the vision of God—is stimulated thereby to attain to holiness of life, to overcome every temptation, and to root out all impurity from the soul. Let us note that the Apostle does not say that every one who has this hope in his heart is therefore pure, but that he *purifieth himself*. Sanctity is a progressive work, which is ever advancing in this life, for the Christian's call on earth is to go on day by day unto perfection. In these words St. John points out what the effect of this Christian virtue is—it excites the sons of God to purity and to sanctity of life.³
- Menochius.
- Ferus.
- Heb. vi. 1.
- Justiniani.
- Fromond.
- Wordsworth.
- Heb. vi. 18.
- He that hath this hope in Him—by Him, by His grace, and before Him (ἐν αὐτῷ) as the only foundation—the hope set before us—*purifieth himself*, sanctifies himself. And this sanctity, what is it but humility, chastity, patience, tem-

¹ "Et nondum, ait, apparuit: quasi dicat citò apparebit. Apparuit etiam nobis, qui habemus qualecunque testimonium Spiritus quòd sumus filii Dei: quanto ergo magis non apparebit aliis, etiam si boni sint; ac sine comparatione multo magis non apparebit malis. Apparentia vero sunt exteriora signa interni seminis ac filiationis, quæ maximè in via per crucem et mundi contemptum existit."—*Salmcron.*

² "Ἀγνίζει ἑαυτόν.—Emphasis verbi ἀγνίζειν ex ipsius usu in LXX. virali Versione patescit. Significat quandoque *expiare*, et tum respondet Hebræo יָדַח, uti Num. xix. 12, et passim toto capite. Ita etiam Num. xxxi. 23 idem verbum adhibetur: aqua purgationis *expiabitur*, יָדַח בְּמֵי נִדָּח; LXX. vertunt, ὑδάτι τοῦ ἀγ-

νισμοῦ ἀγνισθήσεται. Quandoque יָדַח, sanctificare, vertitur ἀγνίζειν: vid. Exod. xix. 10; Num. xi. 18; 1 Par. xv. 12, 14; 2 Par. xxix. 6, 16; atque ita Num. vi. 8 קָדַשׁ sanctus, est ἀγνός. Sæpiissime etiam usurpatur de Naziræis, qui se Deo segregabant, a vino et aliis abstinentes; et tum respondet Hebræo נָזַר: atque hæc segregatio et abstinencia per ἀγνίζειν exprimitur; vid. Num. vi. 2, 3, imo vers. 21, ipsa lex נָזַר Naziræatus sui vocatur, νόμος ἀγνείας."—*Keuchner.*

³ "The Apostle, as Beza observes, doth not say, 'hath purified himself,' but *purifieth himself*; to show that it is a good man's constant study to purify himself, because in this life no one can attain to perfect purity."—*Macknight.*

perance, meekness, love, and all those virtues by which the soul is separated from common and unclean uses, and dedicated to the service of God? for he is sanctified who is set apart for God's service, who is offered up to Him, and consecrated to God.¹ Corn. & Lap.

Let us remember, that those only will be like Christ in heaven who have been like Him in purity of life upon earth. The life beyond the grave is but the continuance of that life which was begun upon earth. Tirinus.

And this hope in God He Himself planted in us. It is one fruit of our sonship. We have, then, here—

(1) The prevenient grace of God asserted—He made us His sons.

(2) We have the freewill of man declared—he *purifieth himself*. Gorranus.

Let us note here how clearly the freewill of man is asserted. Man is called upon to purify himself. For, though the strength and even the inclination to purify himself come from God, and both spring out of our hope in Him, and thus God is He who ultimately purifies the heart of man; yet He purifies none who are unwilling, nay, none who are not active in this work of purification, and are not fellow-labourers with Him in this work of sanctification. For, if God purifies us, He does not do this without our consent and co-operation. Augustine. Therefore, when we unite our strivings with God's grace, we do purify ourselves.²

Let us not then forget—

(1) That as God, who in His essence is pure, *the Holy One*, manifests His essential holiness by outward works, so must we show forth to others that purity to which we have attained. Is. xlii. 15.
Ps. xvi. 10.
Hab. i. 12.
1 John ii. 20.

(2) That as Christ took to Him our nature and preserved it free from sin, so must we sanctify our nature and preserve it from pollution, imitating Him not in the *degree* of His purity—for to this we cannot attain in this life—but in the likeness of His purity, to which we may attain. Salmeron.
Whitby.

¹ "Ex fide charitas, ex charitate spes, et rursus in se sancto quodam circuitu revolvuntur."—*Ambrose in Lucam.*

² "Nota quod homo castificat se, et Deus et gratia: homo disponendo, Deus efficiendo, gratia informando."—*Gorranus.*

"Gratia quidem Dei in omnibus justificationibus principaliter præeminet, suadendo exhortationibus, monendo exemplis, terrendo periculis, invi-

tando miracula, dando intellectum, inspirando consilium, corque ipsum illuminando et fidei affectionibus imbuendo. Sed etiam voluntas hominis subjungitur ei atque conjungitur, quæ ad hoc prædictis est excitata præsidii, ut divino in se cooperetur operi, et incipiat exercere ad meritum, quod superno semine concepit ad studium, de sua habens mutabilitate si deficit, de gratia opitulatione si proficit."—*Prosper, lib. ii. de Voc. Gen.*

Rom. iv. 15.
1 John v. 17. (4) *Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.*¹

Fromond. Whosoever, that is, does any sin violates thereby the law of God; for whether the man sins against God or against his neighbour, or even against himself, in all cases he equally transgresses the law which God has given. No sin, therefore, is of small account, since the least is a breach of God's law.¹

Salmeron. It may be that in these words there is a reference to the different degree of guilt in the child of God when he sins with the full knowledge of God's will, and the heathen, who have not the same knowledge of God. Sin is the breach of God's law, consciously or unconsciously committed, and those who have not the written law may yet sin, and violate the commands of the great Lawgiver. The conscious transgression of the written law is what those alone can do who have that law. Every Christian, then, who breaks God's law sins and transgresses the law consciously. The heathen sins, but without the conscious transgression of the law of God. So that in the Christian the sin is far greater than it is in the heathen.²

Ferus.

St. John in the previous verses had proved that the saints—the children of God—ought to be free from sin, because they should be like Christ, who is sinless. Now he argues the same necessity from another point of view. The son of God ought to be pure from sin, not only because sin is opposed to the sanctity to which he is called as a follower and imitator of Christ, but also because it is opposed to the Divine will,

¹ “*τὴν ἀνομίαν*.—Iniquity (*ἀνομία*) has a somewhat more dreadful sound, especially in the ears of those who greatly esteem the law and will of God, than *ἀναπρία*, sin.”—Bengel. “*Ἀνομον*, id est *illegitimum*, exlex, irregulare, devians à lege et regula.”—Corn. à Lapide.

² “*Omnis qui facit peccatum et iniquitatem facit*.—Je soupçonne que saint Jean veut dire ici la même chose que saint Jacques dans son Epître (ii. 10): *Celui qui aura observé toute la loi, s'il manque en un seul point, se rend coupable de tout le reste*. Le commun des Juifs croyait que tous ceux qui observaient la loi dans les principaux articles, ne seraient point damnés, et qu'il se ferait une espèce de compen-

sation du bien et du mal, qui garantirait des flammes éternelles ceux qui auraient fait de bonnes actions aussi bien que des mauvaises. Il y avait peut-être quelques chrétiens judaïsants qui avaient conservé ces sentiments dans le christianisme. Pour les désabuser, saint Jean leur dit que celui qui commet le péché, viole la loi; et que les violents de la loi, lorsqu'ils sont considérables et qu'ils ne sont point expiés par la pénitence, méritent les peines de l'enfer. Ainsi ni la foi, ni l'observation d'une partie des préceptes ne pourront vous garantir de la damnation. Pour avoir part au bonheur et à la gloire du Sauveur, il faut être saint comme il est saint lui-même.”—Sionnet.

and separates us wholly from Him to whom we ought to be in subjection—our Father in heaven. Corn. & Lap.

(5) *And ye know that He was manifested to take away our sins; and¹ in Him is no sin.*

Is. lili. 5, 6,
11.
2 Cor. v. 21.
1 Tim. i. 15.
Heb. i. 3;
iv. 15;
ix. 26, 28.
1 Pet. ii. 22,
24.
1 John i. 2.
Lorinus.
Mark ii. 7.

In these words St. John asserts the Divinity of the Word, for in that He took away our sins He must needs be God, *for who can forgive sins, but God only?* But not only did He expiate our sins by the merits of His precious death and by the outpouring of His blood upon the cross, He renews us also by the sanctifying influence of that Spirit which He has sent to us. Piscator.

He bore or took away² our sins by His incarnate life as well as by His death.

(1) He took away our sins by His death upon the cross, by which death He redeemed us from the power as well as from the curse of sin.

(2) He took away our sins by His incarnate life, and by giving us a perfect example of spotless holiness, and affording us at the same time that light by which we may see His purity and obtain strength to follow in His footsteps.

John i. 9.
Salmeron.

Christ bore the very nature of man, and was our brother by virtue of His birth into the world. His flesh was the flesh of man, endowed with all the incidents of man's flesh—its weakness, and liability to err from the commandments of God. The human nature of Christ—the God-man—was freed from the power of sin by its union with the Godhead. For the Person of the Eternal Word so imbued the whole humanity and strengthened it by its presence and union that it kept the flesh of Christ free from sin.³

Corn. & Lap.

Lest, then, man should think lightly of sin, and so fall easily under the dominion of sin, the Apostle reminds us that the very object of Christ's humiliation and death on the cross

¹ “Beda et Œcumenius non malè particulam, *et*, more Hebræorum, pro *quia* accipiunt, ut significetur causa quare Christus peccata nostra tollere fuerit idoneus, quia scilicet nulli peccato fuit obnoxius.”—*Fromond*.

² “Pro *tolleret* Græce est ἀίρειν, Syriace ܐܝܪܐ nassa, quorum utrumque tam *portare* quàm *auferre* significat: et utrumque huic loco convenit. Christus enim ita peccata nostra abstulit, ut ea in se luenda susceperit, itaque penam eis debitam portarit.”—

Corn. & Lapide.

³ “S. Cyrillus de recta fide ad Theodos. docet Verbum, animam Christi sua sanctitate et immutabilitate planè imbuisse, sicut vellus imbuitor colore quo tingitur. ‘Sicut ergo,’ inquit, ‘caro postquam Verbi omnia vivificantis caro effecta est, quod peccatum non novit, è vestigio statum firmum ac omnibus modis stabilem, peccatoque quod olim tyrannidem in nos exercebat, multis partibus potentiorē nacta est.’”—*Corn. & Lapide*.

was for this end—to take away our sins. Hence we see how grievous all transgression of the law of God is. Sin was atoned for by no lighter sacrifice than that of the only-begotten Son of God, God of God. And that we may know assuredly that He had power to take away our sins, the Apostle tells us that even in His humanity He had *no sin*. For had He sin, He must have required means to atone for His own sins, as the high priest amongst the Jews did, so that he could not have taken away the sins of the people also.

Heb. vii. 27.
Ferus.

Let us remember, when tempted to break the commandments of God, that the *first* characteristic of sin is that it opposes the will of God, it is a *transgression of the law* of our Maker, whether made known to us by the law of our nature or by express revelation; and that its *second* characteristic is that it frustrates the very purpose of the incarnation, the suffering, and the death of Christ. It makes void not only the law, but the Gospel also.

Quesnel.

(6) *Whosoever abideth in Him sinneth not: who-soever sinneth¹ hath not seen Him, neither known Him.*

1 John ii. 4;
iv. 8.
3 John 11.

Here St. John returns to what he had before said: he that hath this hope from God and in God really active within him, *purifieth himself*, as He is pure. For to remain in Christ is to remain with our hopes grounded on Him, and he who hath this hope *sinneth not* by wilful and habitual sin, since all sin, however slight, is so far forth a loosening of our hold of the one Foundation.

Ferus.

Whosoever abideth in Christ and in the grace which Christ has given to him, following His footsteps who had no sin, *sinneth not* whilst he remains in Christ and united to Christ. We are all of us, therefore, able to resist sin, not indeed in our own strength, but by the power of that gift of sonship, and by the might of the Spirit given to abide in us so long as we remain grafted into Christ and partake of the fulness of that grace which He gives us.

Menochius.
Estius.

Augustine
de Nat. et
Grat. c. 14.

But he that *sinneth hath not seen Him* by any real, practical belief in His humanity, in which He took away our sins, nor hath he *known Him* as He is in His Divinity, the God of gods. He hath not *known Him* practically—hath not considered the infinite love of Christ which He manifested in

Hugo de S.
Charo.

¹ Οὐχ ἀμαρτάνει. Id est, non dat operam peccato.—Piscator. "Apud Joannem Apostolum peccare, sive facere peccatum, idem est quod apud

Paulum, ambulare secundum carnem, esse sub peccato, servum esse peccati. Id autem est peccare mortaliter actu vel affectu."—Hesselius apud Estium.

coming into the world, nor the benefits of that redemption from the power of sin and servitude to Satan which Christ has purchased for all men by His death, nor the greatness of that eternal glory which He has promised to those who love God and in loving Him live holily, nor the punishment which He has threatened shall fall on those who persist in the transgression of the law. He who sins, indeed, *knoweth Him not* and loveth Him not; ¹ for he who *abideth*, who walketh daily by His side, believing in Him and in His promises and therefore loving Him, *sinneth not*, but is able by the grace which His Father gives him and by the light of His love to abstain from sin.

Corn. & Lap.

Gorranus.

He who sins loves not Christ, neither knows Him, for he who has indeed tasted of the preciousness of Christ's presence, and knows aught of the infinite love of the Saviour, will never separate himself by sin from His present love and from the future glory of Christ's presence. He who sins has in that act of sin lost sight of Christ.

Bede.
Hugo de S.
Charo.

(7) *Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.*

Ezek. xvi.
5—9.
Rom. ii. 13.
1 John ii. 26,
29.

Little children. Thus does the Apostle of love remind those to whom he was writing, and also us, of the nature of God's love to man; it is that of a father towards his children, his *little children*. He then goes on to show how that love may be preserved:—

(1) By doing the works which God loves, by doing *righteousness*.

(2) By shunning the works which God hates, and which are a transgression of the laws of nature and of grace. *He that committeth sin is of the devil.*

Gorranus.

Let no man² deceive you. It is not enough that we abstain from sin, we must attain to more than this, we must do *righteousness*, and such as is in accordance with the nature of God Himself, *as He is righteous*—not, that is, equal righteousness, for this the finite creature cannot do, but acts of righteousness after the similitude of God's righteousness.

Justiniani.

Corn. & Lap.

He that in this life *doeth righteousness*—not he that speaks or professes, or even believes rightly, but he who does right is righteous and accepted by God. God requires works from

¹ "Passim S. Johannes hac Epist. accipit rō *cognoscere* practicē, pro amare, aestimare, affici." — Corn. & Lapide.

² "Alii legunt, *Nihil* vos seducat.

Non enim homines tantum, verum etiam et dæmones et mundus et caro, nos seducere possunt. Vult igitur ut ex omni parte caute ambulemus." — Ferus.

us, not words; fruit, not leaves. And these works, good works, are necessary to a sinner's righteousness and sanctification, and have, moreover, this effect, that they not only create in man a habit of holiness, but are evidences of holiness to him who does them; they certify him that *he that doeth righteousness is himself righteous*.

He is righteous: he is not imputed righteous only, but he really is so, for the power of doing justly and holily is imparted to him who *doeth righteousness*.

Gen. iii. 15.
Matt. xiii. 38.
Luke x. 18.
John viii. 44;
xvi. 11.
Heb. ii. 14.

(8) *He that committeth sin is of the devil*; ¹ *for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil*.

Salmeron.

John viii. 44.

Sonship presupposes and requires similitude. If we do justly like the Just One, we are the children of the Just One; our deeds of holiness are to us the tokens, as they are the fruit, of our sonship: if we do evil,² like the Evil One, we are his children—with this difference, indeed, that our sonship in Christ comes from a very real engrafting into Christ, our sonship to Satan from a free and conscious yielding to the solicitations of our *father the devil*. It is this yielding rather than any imitation of the devil which makes sinners to be his children, for few or none imitate the devil in sin. So far forth, however, as any one does deeds of sin, in so doing he acts according to the suggestions, and yields himself consciously or unconsciously to the solicitations, of the devil. For even those who sin in accordance with the suggestions of sinful lusts and of their own evil hearts, sin from the devil, since he was the primary cause of the powerfulness of human lusts and of the temptation of evil men.

Estius.

Ps. cxxi. 4.

The devil sinneth (ἀμαρτάνει). The Apostle does not say that he sinned, because Satan has never ceased to sin; the act of sin is ever going on, it is ever present. For as He that *keepeth Israel doth neither slumber nor sleep*, so is Satan ceaseless in his temptations to sin, and therefore in sinning, for he who tempts the children of God neither slumbers nor sleeps in his work, but is *as a roaring lion*, always walking

¹ "Ἐκ τοῦ διαβόλου, of the devil, as a son. The word born is not however employed, nor *seed*, but *works*. For from the devil there is not generation, but corruption."—Bengel.

² "Ὁ ποιῶν τὴν ἀμαρτίαν: ποιῶν a strong word describing habitual design

and actual habits of life, not an occasional lapse on the road, but a wilful and presumptuous self-surrender to sin, as a trade or profession; like that of Ahab, who sold himself to work wickedness, 1 Kings xxi. 25."—Wordsworth. See also Hammond on this verse.

about seeking whom he may devour. He sinneth from the beginning, that is—

(1) From the creation of man. He it was who tempted our mother Eve. 1 Pet. v. 8.
Estius.
Cyril.

(2) From the very beginning of sin; for the first prompting to sin is his work, and is implanted in man by him. Augustine.
Didymus.

As Christ is the sinless one, for in Him is no sin—for however much His temptations were our temptations, He never yielded to their force—so is Satan the evil one, the source and doer of all sin. And like as the sinless God enables those who are rooted and grounded, who abide in Him, to live free from sin and to overcome all temptations, so does Satan make those who yield to his sollicitations and enticements to be full of sin like himself. Heb. iv. 15.
Ephes. iii. 17.
Lorinus.

But Christ came for this purpose, that He might destroy the works of the devil, might ransom us from slavery to the devil and from being subject to his will, and thus destroy his power over our spirits and bodies. He was manifested that He might destroy the works of the devil, that is, all sin. But for this He would not have come into the world.¹ If, then, thou seest in thee the marks of the devil, lying, anger, lust, or whatever other kind of sin thou yieldest to, fly to Christ, who is come that He may draw thee out of the net and save thee from the snare of the fowler, and destroy the works of the devil by destroying the power of the devil over thee.² Estius.
Ps. xci. 3.
Ferus.

Here, in conclusion, let us trace the tokens of sin which the Apostle has given us in this part of his Epistle.

(1) Sin, he tells us, is an opposition to the will of God, a transgression of the law.

1 "Audi Symbolum Nicænum: Qui propter nos homines et propter nostram salutem descendit de cælis. Hinc ex S. Gregorio canit Ecclesia in benedictione Cerei Paschalis: O vere necessarium Adæ peccatum, quod Christi morte deletum est! O felix culpa, quæ talem et tantum meruit habere Redemptorem! S. Ambros. lib. de Sacrament. Incarnat. cap. 61: Quæ, inquit, erat causa incarnationis, nisi ut caro quæ peccaverat per se redimeretur. S. August. Serm. 9 de Verb. Apost.: Nulla, ait, causa fuit veniendi Christo Domino nisi peccatores salvos facere. Tolle morbos, tolle vulnera, et nulla erit causa medicina. S. Leo, Serm. 3 de Pentecost.: Si homo non deviasset, inquit,

Creator creatura non fieret, neque aut sempiternus temporalitatem subiret, aut æqualis Deo Patri Filius formam servi et similitudinem carnis peccati assumeret."—Corn. à Lapide.

2 "Dissolvat, λύσῃ, solvat seu potius solveret."—Estius. "Dissolvat: peccata enim sunt vincula, juxta illud, Proverb. v. 22: Iniquitates sue capiunt impium, et funibus peccatorum suorum constringitur."—Menochius. "This use of the word λύειν, applied to the destruction of what is evil, is found in the Epistle of St. John's scholar, S. Ignatius, to St. John's Church of Ephesus: (Epist. ad Eph. i. 3) λύσαι ὁλεθρος, λύειτο πᾶσα μάγια (ibid. c. 19)."—Wordsworth.

(2) That it frustrates the purpose of the incarnate life and sacrificial death of Christ, who *came to take away sin*.

(3) That it severs the union which ought to exist between the Head and the members of Christ's Body, for *whosoever abideth in Him sinneth not*.

(4) That it shuts out from our souls the memory of the benefits which Christ has conferred on us, for those who sin *have not known Christ*.

(5) That he who resists sin, who by means of his union with Christ rises above the corruption of his own heart, is alone *righteous*, and that he is and is known to be righteous because *he doeth righteousness*.

(6) By sin we become the bond-servants and possessions of the devil, who *sinneth from the beginning*.

(7) By sin we hinder the progress of the Gospel of Christ and the extension of His kingdom, who came for this very purpose, that He might *destroy the works of the devil*.¹

Quesnel.

¹ "Solvisse ea dicitur, quia pretium dedit redemptionis, quo solverentur et abolerentur peccata, propter quæ eramus sub diaboli potestate captivi. Qui legunt *solvere* aut *dissolvere*, referunt hoc verbum ad effectus passionis, quos omni tempore Filius Dei in hominibus operatur: videlicet convertendo peccatores, et salutarem penitentiam iis inspirando; deinde peccata seu peccatorum maculas ex animis delendo, pœnasque simul pro iis debitas remittendo; denique peccatorum reliquias omnes penitus auferendo."—*Estius*.

. Dirigere, custodire, sanctificare, regere et gubernare digneris, omnipo-

tens æterne Deus, Rex et Creator cœli et terræ, hodie et semper corda et corpora nostra, sensus et sermones nostros, actus et cogitationes nostras, in via et in lege tua et in operibus mandatorum tuorum, ut possimus placere in conspectu tuo: et Angelus Tuus bonus semper comitetur nobiscum ad dirigendos pedes nostros in viam pacis et salutis, ut hîc et in æternum per Te, Domine, et per Tuam gratiam semper salvi et liberi esse mereamur, Jesu Christe, mundi Salvator, Qui vivis et regnas cum Patre et Spiritu Sancto Deus per sæcula sæculorum. Amen."—*Brev. Ambrosianum*.

THE SUNDAY CALLED SEPTUAGESIMA.

1 COR. IX. 24—27.

(24) *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.*

Gal. II. 2;
v. 7;
Phil. II. 16;
III. 14.
2 Tim. IV. 7.
Heb. XII. 1.

ST PAUL in these verses illustrates Christian life, its need of perseverance, and the necessity of living by rule whilst engaged in the work of our spiritual calling, from the games of antiquity, with which the members of the Corinthian Church were necessarily familiar. If, he says, I labour, if I am temperate, if I persevere in subjugating the flesh, and am earnest in the works of my ministry, I do it for the Gospel's sake, and that I may be a participator in the prize of eternal glory, just as the runner or the combatant labours and perseveres and disciplines his flesh in order to obtain the perishable prize awarded in the Isthmian games. The Apostle, indeed, took nothing from his converts. He laboured with his own hands that he might not be chargeable to any of them, and thus hinder the success of his preaching. He was not, however, for that reason indifferent to the reward due to a minister of the Gospel, but he passed by other things in his striving for the reward which is given to those who preach the Gospel, and the prize which he kept in view was not an earthly and perishable crown, but a heavenly and eternal one.

Peter Lombard.

1 Cor. IV. 12.

Tirinus.

Know ye not, who witness the Isthmian games—that is, ye know well—that though all run, yet of these only one can receive the prize awarded to the successful runner or wrestler. *Run*, then, with like care, with equal earnestness, to those who contend in these games;¹ *run* according to the rules prescribed to you by Christ, diligently and perse-

Dion. Carth.

Corn. & Lap.

1 " *Sic currite. Credendo, sperando, amando, perseveranter nec respicientes retrò sicut boni athletæ currite.*"—

Fromond.

" Rectè à quodam dictum est: Deum adverbis, non verba remunerare:

ingly, that ye may obtain the crown and the prize which shall be awarded to those who, having rightly entered upon their Christian course, have continued unto the end. There are two distinct games chosen by St. Paul as illustrations of the Christian life. Here he speaks of running, in the next verse he speaks to them of wrestling, of striving. These two are the emblems of the Christian contest. The life of the true and faithful Christian is a progress, a running towards a heavenly goal; it is at the same time a struggling or wrestling against the world, the flesh, and the devil.

The shortness of our struggle against the temptations which befall the Christian in this life is set forth in the image selected: life is but *a race*. And as in those games the runner and the wrestler stripped themselves of almost all their garments in order that they might contend the better with their opponents, so must the Christian lay aside all works of darkness, *every weight* and hindrance, in order that he may contend with success, and reach forward to the end of his career.

So run as if only one could obtain the prize of eternal life—with the same eagerness as those who contend for this perishable reward. *So run*, not that ye may seize, not that ye may earn or win the crown, but that ye may obtain it; the crown is, notwithstanding all our strivings, of grace, not of our merits or deservings. *So run*, not as many who enter on the race, and then grow slack and fall off, and never reach the termination of the race, and thus miss of the reward. They, and they alone, *run well*, who enter on the race, who observe the rules of the race, and who press forward until they win the prize. It is not enough for any one to have received the truth, to have been made a member of Christ, to have entered upon the race; he must press forward if he would *obtain*, and must contend earnestly if he would receive the crown.

The Apostle in this verse shows us—

(1) That the race, the Christian course and calling, is one and uniform; it is *a race*.

nempe eos qui fortiter et justè, non autem qui fortia et justa operantur.”
—*Salmeron*.

“Augustine repeats in his works often this one golden sentence, *Deus coronat dona sua, non merita nostra*; God crowneth His own gifts, not our merits: according to that of David, *He crowneth us with compassion and loving-kindness*. Eternal life should be

rendered as due unto thee, if of thyself thou hadst the righteousness to which it is due. But of His fulness we receive not only grace now to live justly in our labours unto the end, but also grace for this grace, that afterwards we may live in rest without end. *Hæc est gratia gratis data, non meritis operantis, sed miseratione donantis*. [Aug. Ep. xx. cap. 19.]—*Dean Boys*.

(2) He shows the multitude of those who are called to run in this race—*all*, the many run.

(3) The virtue which is crowned, the character of those who receive the prize—those who persevere, who *so run* that they *may obtain*. Th. Aquinas.

(4) The oneness of the reward: *one receiveth the prize*, as one is the faith which they hold, and one the manner of their life, and one those who receive; for the whole company of the faithful are but one, members of *one* body, sheep of *one* fold, children of *one* father. Pseudo-Jerome.
Origen.

The Apostle, then, compares the Christian life, not to a station, not to a standing still in the market-place of this world, but to a course of activity. It is not enough that we are in the very place of conflict and are surrounded by combatants in the spiritual warfare, and that we have been anointed for the strife with the enemies of God and man; we are called upon to press continually forward, for ever to struggle against sin. He who stands still cannot gain the prize. This, then, is our calling, never to stand still in this world; never to rest from our contest with sin: if we have fallen from grace, then are we encouraged to struggle back from unholiness; if we have advanced to any measure of grace, then are we bidden not to be content with this, but to make each step in the spiritual life a fresh motive for further advance in holiness. Musculus.

Chrysostom.
Hugo de S.
Charo.

All who run the course appointed them by God, and continue to the end of their lives resisting evil, shall receive the crown of eternal glory. They, however, who arrive first at the goal, and put off the burden of this life, must abide with patience until the course of this world is ended, so that they may be crowned with those who arrive last at the end of their race. As the penny a day allotted to the labourers in the vineyard was paid to them at the end of the day, and as the prize in the games was not given at the end of each running or wrestling, but at the close of the whole of the games, so will it be with the Christian who shall enter into life and receive the reward of perseverance unto the end, when the Judge of all comes to reckon with all. Hence, in the book of the Revelation, we read of the saints who had died in the Lord demanding how long they were to wait for the glorification of soul and body, and of their being told that they were to remain without the fulness of the reward until the number of the elect had been fulfilled. Greg. Nazianzen.

Augustine
on Ps.
xxxix.

Rev. vi. 11.

1 "Sic currite, si ad fidem, fides cum operibus sit: si ad doctrinam, doctrina firmetur exemplo."—*Primasius*.

2 "Currere nos omnes jubet, licet unus accipiat bravium; quia (ut ait ad hæc verba Origines Homil. in Lib.

For in this is the oneness of the Body manifested, that all must wait for all. It is not as in the public games, where the success of one was the defeat of all others, for in the Christian race and contest the success of one member of the Body assists all the rest of the members. It is love, not rivalry, which is to be the Christian's motive, and those who run according to the rules which Christ has given us love one another; for the whole course of the children of God is one of faith and confidence in God, and of love to the children of God.

Boys.

Dionysius.

Royard.

Let the Christian remember one warning which these words supply. It is said, *So run that ye may obtain*, not *So run that ye may seem to obtain*. The Christian does all things that he may win the approval of God, not that he may be seen of men.

Musculus.

Eph. vi. 12.
1 Tim. vi. 12.
2 Tim. ii. 5;
iv. 7, 8.
James i. 12.
1 Pet. i. 4;
v. 4.
Rev. ii. 10
iii. 11.

(25) *And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.*

Corn. & Lap.

All who sought admission to the race-course, or came forward to contend in wrestling, disciplined their body by abstaining from everything which tended to weaken their powers or to rob the muscles of their strength. They were *temperate in all things* which could affect their success, keeping from everything which hindered, and doing everything which aided them, in their endeavours.¹ This they did to obtain a crown of laurel, of olive, of pine, or of parsley, which withered almost as soon as received, and which could not be long preserved; whereas the victor in the Christian course—he who ran well unto the end of his life, and who wrestled successfully against his spiritual foes—obtained, not a corruptible, not a withered crown of leaves, but one adorned with imperishable gems, a celestial and eternal diadem.

Ambrose.

In exhorting the Christian to temperance in all things, St. Paul seems specially to have reference to that luxury and fleshly indulgence of all kinds which reigned almost without

Reg.) *omnes justi unum sunt*: sicque omnes accipere possunt, licet dicatur accipere unus; et accipit unus, licet accipiant omnes; quia omnes unum sunt atque unus.—*Novarinus*.

¹ “Μίλει σοι Ὀλύμπια νικῆσαι; . . σκόπει γὰρ καθηγούμενα, καὶ τὰ ἀκόλουθα· καὶ οὕτως ἔπρου τοῦ ἔργου.

Δεῖ ὁ εὐτάκτειν ἀναγκοφαγεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένῃ, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὥς ἐτυχεν. ἀπλῶς, ὡς ἱατρῷ παραδιδωκέναι σεαυτὸν τῷ ἐπιστάτῃ εἰτα εἰς τὸν ἀγῶνα παρέχεσθαι.”—*Epictetus, Enchirid. cap. xxxv.*

restraint at Corinth. And he calls them and us—for whom also these words were written and have been preserved—to abstain, not merely from excess in wine and from gluttony, and from yielding to other fleshly lusts, but also from listlessness in doing the works of our calling, from idleness, and from all other provocatives to sin. He arouses us by these words from indulgence in anything calculated to enfeeble our powers of resistance to sin, he calls us from all undue anxiety about the affairs of this world, and from all those cares which tend to choke and destroy the seeds of grace sown in our hearts by the great Husbandman, Christ Jesus. In the same spirit St. Peter exhorts us: *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*

Fromond.

Rabanus.

Maurus.
1 Pet. ii. 11.

The Apostle, let us note, in these words does not call upon Christians to reject the gifts of God, nor to abstain from their use, but he bids them be temperate, and use with moderation and restraint those gifts with which God has endowed them.

And this *incorruptible crown*, of which the Apostle speaks, is not like that *corruptible crown*¹ for which men strove, and which they obtained as the reward of their merits in the games. God who gives the crown, gives also the strength and means of overcoming in the contest; so that it is of His mercy that we have strength to obtain: and that which we obtain is not the wages given because of our strivings, it is the free gift of God, given to those who do strive. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

Augustine.
Rom. ix. 16.

(26) *I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:*²

I am not exercising myself in the presence of an imaginary opponent and striking the air only, I have my adversary near me, and the blows which I deal strike the object for which they are intended. Here the reference is to boxing in the arena. I run, not as one who doubts about the course marked out for him, not as one who does not see the goal, and who doubts about his power to reach it. I run with no

Menochius.

¹ The crowns in the Isthmian games, to which the Apostle seems more immediately to refer, were of pine, as those in the other public games of ancient Greece were of oak, palm, or parsley. On the preparation for those games, and the laws which regulated the performers

and combatants, see the articles *Athleta*, *Corona*, *Isthmian Games*, *Pancratium*, &c. in *Smith's Classical Dictionary*.

² "Bos shows that the boxer was said to strike the air when he wasted his blow."—*Newcome*.

uncertainty, I *fight* against a very real adversary, and in a very real conflict.

Pseudo-Jerome.

He had before spoken of running, here he speaks of boxing. If St. Paul varies in some degree the imagery which he uses, it is because each single image of earth is inadequate to represent the complex nature of the spiritual combat—the warfare of the Christian against the Prince of the power of the air, the world with its many allurements, and the importunate solicitations of the flesh. Our warfare is no empty struggle. It is not the air which we strike, but the Prince of the power of the air whom we resist, when we trample down and vanquish the temptations which beset us. It is not an imaginary, but a real conflict to which we are called.¹

Cassian. Novatianus.

But St. Paul is not content with fervid exhortations to watchfulness and to Christian courage. He shows us by his own example how we are to struggle, and how we may overcome. *I therefore so run ; so fight I.* I who am an Apostle of Christ, who have seen Christ, and have been chosen by Him, *I so run* in order to obtain the crown. *I fight* strenuously against my spiritual foes in order that I may not be overcome in the contest. And if the great Apostle of the Gentiles needed thus to watch, to discipline himself, and to strive for the mastery, how greatly do we need self-discipline and temperance, and the exercise of the same earnestness and perseverance. He ceased not to struggle against sin ; he shrank not from running in the race, because of God's promises and of the mighty gifts of grace which he had received ; rather he makes these the encouragement and the motive for greater labour and for ceaseless perseverance.

Isidore Clarius.

Gorranus.

Calvin.

Two things St. Paul sets before us in these words :—

Rabanus Maurus.

(1) The encouragement to perseverance by the remembrance of the certainty of God's promises. He ran, always keeping in sight the New Jerusalem and the life of eternal glory to which he aspired, seeing in this the end and the fruit of all his labours for others, and all his resistance to temptation within himself.

Fromond.

Rabanus Maurus.

(2) With this prize full in view he ran not half-heartedly but earnestly,² and with a fervent spirit.

So fight I. Here St. Paul seems to confine himself to the Christian's warfare against the flesh, his own body, which is ever striving for mastery over the soul. Of this conflict he speaks more at large in his Epistle to the Romans : *I delight*

¹ “ *I so fight*, as a boxer, not as one who beats the air in a *σκιμαχία*, as one who fences with a shadow, or imaginary adversary.—*Eustath.* (ad *Iliad.*

ή, p. 530) : *ἐν σκιμαχίᾳ μαχόμενος, ὃ φασὶν ἀέρα διέρων.*—*Wordsworth.*

² “ *Illi in incertum currunt quia vincere omnes non possunt.*”—*Primasius.*

in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin. This is our closest, our domestic enemy ; when this is subdued, our other opponents and tempters, the world and the devil, have no power over us. They can obtain admission to our hearts and make us captive only by the consent of our will and through the medium of the flesh and of the mind.

Rom. vii. 22, 23.

Tirinus.

Let us remember, in all our conflicts against sin, in all our fighting against the temptations of the world, the flesh, and the devil, that though we do fight, yet it is not we only who fight, but Christ is fighting in us, and giving us strength to overcome, in giving us Himself, who is *stronger* than the *strong one*.¹

Quenel.
Luke xi. 21, 22.

(27) *But I keep under my body,² and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway.³*

Jer. vi. 30.
Rom. vi. 18, 19; viii. 13.
2 Cor. xiii. 5, 6.
Col. iii. 5.

I, who proclaim the reward after victory to the members of Christ's Body, the combatants for Christ, as the herald (κέρυξ) proclaims the names of those who have won the prize at the public games—I am not free from the same law of obedience and discipline myself, but I restrain the appetites of the flesh, lest I should fall away from grace and lose that crown which others obtain. There is no perfect victory to the soldier, no rest, except in the final and complete subjugation of his enemy.

Webster.

Nat. Al x.
Cajetan.

I keep under my body, and bring it into subjection, both to my own renewed nature and to the will of God working in me.⁴ He says, *I keep under and bring into subjection ; that*

Chrysostom.

¹ "Ces combats sont rudes, cette course est fatigante, ces coups sont douloureux. Mais c'est vous, Seigneur, qui combattez, qui courez, et qui souffrez en nous."—Quenel.

² "ὑποκρίλλω.—Suggillare, ut sub oculis existant vibices et macula luride, per synecdochen, generatim, aliquem vel vulnerare vel lividum reddere notat."—Schleusner.

"ὑποκρίλλω is an agonistic term, properly signifying to strike under the eye, as *Aristoph. Pac.* 539; and as that is specially severe to an adversary, it thus came to denote 'to treat harshly,' so as to subdue any one's spirit."—

Blomfield.

³ "Ἀδόκιμος, one rejected, cast away, unworthy of a prize, of a crown. It is a word which was used in the public games."—Bengel.

⁴ "Pro castigo alii vertunt subigo, subiecto, quidam obculco. Irenæi interpres, lib. iv. 72, vertit lividum facio corpus meum : quemadmodum et legit Paulinus in Epist. quæ est apud August. 58. Quæ versio proprietatem Græci verbi ὑποκρίλλω, quo Paulus usus est, expressit. Nam ὑποκρίλλω (quod annotat Erasmus) est livore seu sanguinis nota suggillare propriè oculos, quos Græci ὤφθαλμοι vocat,

is, I rule and restrain the inclinations of the flesh: the Apostle neither calls upon us to injure nor to destroy the body, which is God's gracious gift, but he exhorts us to control it. Not, indeed, as though we had no other enemies against whom to struggle, but because the body is nearer to us than all other tempters, and therefore the closer to be watched, and the more strenuously to be resisted, and because success in this contest will the better enable us to resist all other enemies. The more the spirit of man is freed from the influence of sensual things, the more will it be able to give itself up unreservedly to the service of God, the more will it move in accord with its own higher nature. Temperance in all things, the chastening the inclinations of the body, increases the powers of the spirit.

Theophylact.

Eetius.

Ambrose on
Pa. cxix.

Jerome.

He who has subdued self within has little need of fear from enemies without. We cannot be separated from God by any power external to ourselves, for, as this same Apostle elsewhere says, *I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Only our own free will can make us again slaves to Satan and aliens from God.¹

Rom. viii.
38, 39.
Launoy.

1 John iv. 18.

Gorranus.

If it should seem to any that the Apostle is here moving us by fear, whilst, as St. John tells us, *perfect love casteth out fear*, let him note that the love of God casteth out the fear of punishment, the dread of God's anger because of our past sins, but not the fear of separation from Him, the dread of offending Him who is love. Rather, the more we see and know of His love to man, shall we fear to lose possession of it. If the great Apostle of the Gentiles, who came *not a whit*

et ὑπὸ πᾶσι notas ejusmodi. Id vero contingit ubi pugnis certatur. Adhuc enim perstat Apostolus in metaphora pugilum; ac dicit se more boni pugilis adversarium, id est corpus suum, non leviter ferre, sed usque ad deformitationem et vulnera."—*Eetius.*

¹ "If St. Paul had believed He taught, that faith without works was sufficient to save a disciple of Christ, to what purpose did he 'keep under his body,' since his salvation was not to depend upon that, being subject to the power of his reason, but merely upon the faith he professed? His faith was firm and so strongly founded upon the most certain conviction, that he had

no reason to doubt its continuance; how could he then think it possible, that while he retained that saving faith he might nevertheless be cast away? Or if he had supposed that his election and calling was of such a nature, as that it irresistibly impelled him to good and restrained him from evil, how could he express any fear lest the lust of his body might prevent his salvation? . . . This single passage is a full answer out of the mouth of St. Paul himself to all the mistakes that have been made of his meaning in some obscure expressions concerning grace, election, and justification."—*Lord Lyttleton on the Conversion of St. Paul.*

behind the very chiefest Apostles, had cause so greatly to fear the unrestrained dominion of his body, who through any cause shall dare to think himself free from the fear of subjection to the flesh ?¹ 2 Cor. xi. 5.
Novarinus.

By the image which St. Paul here makes use of, the striking the body in order to subject it, he shows how great the contest is between the body and the spirit, and how difficult it is to overcome the body. It is a contest against nature, our own corrupt nature. The means by which, through God's grace, he overcame, the Church sets before us in that part of his Second Epistle to these same Corinthians which has been selected as the Epistle for Sexagesima Sunday—Theophylact.
Estius.
in weariness and painfulness ; in watchings often ; in hunger and thirst ; in fastings often. 2 Cor. xi. 27.

¹ “*Subjicio autem corpus meum et in servitutem redigo, ne aliis prædicans ipse reprobus inveniar. Angelos quoque esse mutabiles, qui non servaverint principitatum suum, sed relinquentes proprium domicilium, in judicio magni diei vinculis æternis sub caligine reservantur. Dei solius naturam esse immutabilem, de quo scribitur: Tu vero ipse es. (Ps. ci. 28.) Et ipse de se: Ego Deus vester et non mutor. (Mal. iii. 6.) Cecidisse Luciferum qui mane*

oriebatur, et eum qui mittebat quondam ad omnes gentes in terra est contritum.”—*Jerome on Gal. i. 9.*

“*Deus qui per gratiam Tuam cœlestis vocationis participes nos effecisti, da, ut per bona opera certam nostram electionem facientes, inter paucos electos à Te recipi mereamur; Per Dominum nostrum Jesum Christum filium Tuum qui tecum vivit et regnat Deus per omnia sæcula sæculorum. Amen.*”—*Brev. Bituricensæ.*

THE SUNDAY CALLED SEXAGESIMA ;

OR, THE SECOND SUNDAY BEFORE LENT.

2 COR. XI. 19—31.¹

1 Cor. iv. 10. (19) *Ye suffer fools gladly, seeing ye yourselves are wise.*

Ye suffer fools : those who are so because they make their boast of carnal and accidental privileges, such as their descent from Abraham and from Israel. And these you do not only willingly, but also *gladly suffer*, sympathizing therefore in their folly and sharing with them in the blame which this word *fools* implies. Therefore he reasons, If I am a fool, or if I act like *fools* in boasting of what I am and of the marks of my Apostleship, yet bear with me in the same way that you bear with them. And much more should you listen to me than *suffer* them, for they are, as he goes on to say, spoilers and oppressors of those whom they teach.

Theophylact
Chrysostom.
Menochius.
Mariana.

Having spoken in irony of those who *suffer fools gladly*, and called them *wise*, St. Paul proceeds to humble himself to the level of those who were fools in their boasting, by bringing forward the grounds of his claim to be heard by the Corinthian converts. In this he becomes all things to all men, in order that he *might gain the more*. This it is which here leads him to speak of his mission and of the proofs by which his

1 Cor. ix. 19.

¹ “*Exiit qui seminat seminare semen suum* [vide Evang. in hanc diem]. Salvatore, sicut et experientia, teste granum frumenti nisi cadens in terram mortuum fuerit, ipsum solum manet ; si autem mortuum fuerit, multum fructum affert. Joha. xii. 24. Sic et semen divini verbi non nisi in mortificato a mundo et carne homine fructificat.

Nisi enim quis tam ad prospera quam adversa ob pietatem quasi insensibilis sit per patientiam, fructum ferre non potest. Unde Apostolus qui plurimum in Ecclesia attulit fructum, non nisi in passionum tolerantia ob verbum fidei seminandum, non sicut qui in his quæ mundi erant, gloriabitur.” — *Konigstejn in Postil.*

right to appeal to them as the Apostle and minister of Christ was attested.¹ Nicole.

(20) *For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.* Gal. ii. 4;
iv. 9.

The Church at Corinth was at this moment divided, as St. Paul elsewhere shows, by teachers who promoted strife, and by partisans who made the names of St. Paul, of St. Peter, and of Apollos the symbols of division. These teachers had succeeded in drawing away many after them, and in doing so had brought their followers *into bondage*. *For ye suffer*, the Apostle says, not merely *fools*, but oppressors also to bring you into bondage. It may be— 2 Cor. i. 12;
iii. 4.

(1) By bringing them back, as they did elsewhere, to the empty ceremonial and temporal observances of the Mosaic law, which *gendereth to bondage*. Bengel.

(2) As the words more strictly imply, by bringing them to a slavish fear and observance of their teachers, who on their part, it would seem, treated them with tyranny, as slaves are treated by a harsh master.² These disturbers of the peace of the Church robbed their followers of that freedom which they possessed through their union with Christ, and of that unity which had been given to them as the inheritance of the members of Christ; whilst, in stead thereof, they divided the Church, and implanted in the hearts of those who obeyed them the principle of slavish fear of the Law and of its threatenings. Jaapla.
Gal. ii. 4;
iv. 24.

Ye suffer, if a man devour you. By this word the Apostle points out the greediness of spirit, the avidity of the false teachers for worldly wealth, and also the greatness of their rapine—they *devour you*. They not merely took what belonged to their followers, but they took to excess, eagerly seized the opportunities for getting, as though gain were *godliness*, and Alford.

¹ "Tout est permis à la charité excepté ce qui est essentiellement mauvais. Elle peut faire un bon usage de tous les moyens dont la malice des hommes abuse ordinairement. Il est odieux de se louer soi-même, et il semble qu'il n'y a rien de plus contraire à l'humilité. Cependant Saint-Paul, pour détruire dans l'esprit des Corinthiens la créance pernicieuse que les faux apôtres y avaient acquise, entreprend ici de se relever lui-même. La charité nous éloigne naturellement de

la moquerie, et néanmoins Saint-Paul ne fait pas difficulté de l'employer pour faire honte aux Corinthiens de leur crédulité imprudente. On peut donc apprendre de ce procédé de Saint-Paul à ne pas condamner les gens de bien, lorsque la nécessité les oblige d'user de certains moyens dont ils ont par eux-mêmes de l'avarice."—*Nicole, Sur les Ep. et Evan.*

² "*In servitutem redigit.*—In servituti legis vel sacerdotum qui dominatum in populo exercebant."—*Primasius.*

Manochius.
Peter Lombard.
Cajetan.
Chrysostom.
1 Tim. vi. 5.

1 Pet. v. 2.

the oversight of the flock had been assumed for filthy lucre only. These men are represented as not content to receive support, the food and raiment of which the Apostle elsewhere speaks, but as taking all from their disciples, and as noted for their gluttony and insatiable appetite after worldly things.

Amyot.
Hugo de S.
Charo.

Sa.

Fromond.

If a man take of you : receive, that is, gifts of you, money and wealth rather than necessary food and shelter,¹—deceiving, it may be, and robbing those who put their trust in him, by enticing and flattering words.

Th. Aquinas.

Whitby.
Pseudo-
Jerome.

If a man exalt himself—on account of his descent from Abraham and of his Jewish privileges, or of his acquaintance with those things which the Gentiles esteemed wisdom. Not that having either of these things is made matter of reproach by the Apostle, but only when because of these a man is puffed up in his own conceit and exalts himself above his brethren.

Th. Aquinas.
Chrysostom.

Fromond.

If a man smite you on the face : that is, if a man treat you with contempt, as it were spit upon and dishonour you, reproaching you because you have been Gentiles and are destitute of the privileges which they have by nature ; the metaphor being taken from that act which was regarded as the height of indignity.²

Men escape not slavery when they cease to be the servants of Christ ; they do but change masters, and that servitude which is “perfect freedom” for the galling yoke of Satan and subjection to the fetters of sensual or mental lusts. They who refuse to listen to the ministers of Christ escape not from bondage when they throw off their influence, but rather fall into a more grievous bondage, and are devoured by the importunate ministers of Satan : they who will not endure the ministers of the truth are spoiled by the ministers of error, and bow down before those who exalt themselves and are abased in their contempt for that humility which is a man’s truest exaltation.

Musculus.

But this picture of the ministers of Satan and of the teachers who exalt themselves for their own ends stands before those who, by reason of their call into Christ’s fold, are truly ministers of His, as a solemn warning lest they turn

¹ “Εἰ τις λαμβάνει. Non recte Beza, si quis stipendium accipit, nec Castalio, si quis dona accipit, nec Vulgatus denique, si quis accipit. Sed verte : quæstum facit, ut vidit post Dunæum Gatakerus, *Miscell. posth.* cap. 27, p. 721.”—*Eloner*. “In ver. 20, according to xii. 16, ὑμᾶς is to be supplied to λαμβάνει : if any one take

entire possession of you.”—*Olahausen*.

² “Εἰ τις ὑμᾶς εἰς πρόσωπον δίρει. —Ignominiosissimum id erat : vide de Christo Isa. l. 6, Matt. xxvi. 67. Philostratus, lib. vii. *Vit. Apollon.* cap. xxiii. p. 303, μόνον οὐκ ἐπὶ κόρης παλεῖ : tantum non os contendunt. Erat abjectissimorum hominum os præbere.”—*Eloner*.

from the self-denial and single-mindedness of St. Paul, and follow the selfishness and vain boasting of these false teachers. Woe, woe to those ministers and pastors who enter into the ministry of the sanctuary not for their Master but for themselves—who *take* from the members of the flock their worldly riches, and leave them to the burden of their sins—who rob, but who do not bind up, the broken-hearted. Quessnel.

(21) *I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.* 2 Cor. x. 10.
Phil. iii. 4.

By some interpreters these words are taken with the last clause of the preceding verse, as though the Apostle would say, I speak not of a blow upon the face, but concerning the reproach which these men to whom you have submitted bring upon you. The words seem, however, to mean, I speak this to your shame, to your reproach, that you suffer these things willingly and gladly from your false teachers, and that we, though the true ministers of Christ,¹ have been set at naught by you, and regarded as inferior to them. No shame, indeed, so great as that which is done to your face; and yet, seeing this, and the conduct of these men, you endure all this. Chrysostom.
Piconio.
Whitby.
Hammond.

Is *any bold* or confident in that ministry which he exercises? Though it be foolishness to boast, yet for your sake, and that you may not think I speak and labour among you without authority, *I am bold* in my confidence in the truth, and declare the grounds and set forth the proofs of my apostleship in order that I may set you free from subjection to those who beguile you and cause you reproach. Jo. Damas-
cens.
Cajetan.
Chrysostom.

(22) *Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.* Acts xxii. 3.
Rom. xi. 1.
Phil. iii. 5.

Note how the Apostle advances from general to particular.

¹ "Obscuritatem hujus loci probat explicationum varietas; omnes legi, omnes expendi, nullam penitus satisfaciendam inveni. Hinc textum attentius legi; omnes versiones contuli; et lux major affulsit. *Gr.* Secundum contumeliam dico. *Syr.* Quasi cum contumelia dico. *Arab.* Per modum contumeliæ et exprobrationis hoc dico, ac si nos infirmati essemus."—*Piconio.*

The *Æthiopic* Version reads thus: "I speak this as one who thinks lightly (of the fact) that we are weak." The usual *Coptic* Version reads: "By way of a reproach I speak because we are weak." Wilkins wrongly translates "*ye* are weak." Boetticher's Coptic text has a slightly different rendering: "By way of reproach I speak as if that we were weak."

Are they Hebrews? so am I. But, since this includes other descendants of Abraham, as the Ishmaelites, he adds, *Are they Israelites? so am I.* Since this, however, might seem to include the descendants of Israel after the flesh, he limits the words still more, *Are they that seed of Abraham* to whom the promise was given of blessing through that one *Seed* who should come from Abraham, the father of the faithful?

Hardouin.

Gal. iii. 16.
Th. Aquinas.

By the boast of being *Hebrews* they speak of their origin; by the claim of being *Israelites* they declare themselves members of that holy nation or theocracy to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. By the assertion that they were of the *seed of Abraham* they denied that they were merely proselytes from the heathen nations.

Meyer.

Rom. ix. 4.

Pleonio.

Rom. ix. 6.

Hugo de S.
Charo.

But all who are Israelites by descent are not for that reason members of the true Israel; therefore St. Paul goes on to say that he is one of the *ministers of Christ*, and as such a member of the spiritual Israel.

Acts ix. 16;

xx. 23;

xxi. 11.

1 Cor. xv. 10,

30—32.

2 Cor. i. 9,

10; iv. 11;

vi. 9.

(23) *Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent,¹ in deaths oft.*

Dion. Carth.

Menochius.

1 Cor. ii. 4.

Chrysostom.

Calvin.

If, the Apostle says, I must, for your sakes, follow the example of those who have boasted of their claims upon your attention: if I must act as those fools, as a *fool*, then listen to my claims upon you. I am at least what these assert that they are, one of the *ministers of Christ*, and the proofs of my ministry and apostleship are not *enticing words of man's wisdom*, but the things which I have suffered and yet do suffer. The boast which others had made was of natural, and, so far as they were concerned, of involuntary gifts, such as were their descent from Abraham and their possession of the share in the promises made by God to Israel. These things, however, cannot rightly be considered the glory of a man, nor entitle him to claim attention from those whom he is addressing.

He passes by, then, the accidental gifts of nature and of fortune, as men say; he passes by the gift of miracles which he had exercised in many instances; he passes by the intellectual gifts which he certainly possessed; he makes no account of what others would regard as his strength, but dwells

¹ St. Clemens Rom. in his first Epistle to the Corinthians, chap. v. speaks of St. Paul having been "seven times thrown into captivity."

only on his sufferings, his weakness, and his infirmities. Nicole.
Though he speaks of his labours as *more abundant*, yet of these he makes far less account than he does of what he has Piconio.
been called to endure for the sake of Christ.

In labours more abundant; that is :—

(1) Greater than human strength alone can endure.

(2) More than those who claim without authority to be P. Lombard.
ministers of Christ have been called upon to suffer.¹

In deaths oft—in dangers in which he braved death; in Chrysostom.
frequent peril of instant death by land or by sea, by the violence of the storms on the waters or by the fury of man. Arius Mont.
Thus, of those dangers which he encountered from man, we read that he was *stoned* at Lystra, and that he was borne away by the disciples from the city, they *supposing* he had been dead. And through the perils to which he was exposed, Acts xiv. 19.
and which he willingly endured for the cause of Christ, St. Paul elsewhere says, *I die daily*—am daily, that is, in the 1 Cor. xv. 31.
presence of death, am daily threatened with death.²

In all pain and danger endured for Christ let us remember that the more a man suffers patiently for Christ, the more he Bengel.
ministers to Christ.

(24) *Of the Jews five times received I forty stripes save one.* Deut. xxv. 3.

This enumeration of the kinds of suffering and of the various perils which threatened St. Paul's life shows us how few are the incidents of his ministry which we have recorded in the book of the Acts of the Apostles, and how little save the bare outline of his life and sufferings have been handed down to us.

The law respecting stripes as a punishment was: *If the wicked man be worthy to be beaten, . . . the judge . . . may give him forty stripes, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.* Lest, then, by accident the executioner should go beyond the number, it became a maxim of the Law that the executioner should stay at the thirty-ninth blow. Some have supposed that the instrument of punish- Deut. xxv. 2, 3.
Chrysostom.

¹ Syriac: "In labore plus quàm illi, in vulneribus plus quàm illi, in vinculis plus quàm illi, in mortibus pluries."

² "Ἐν θανάτοις πολλάκις. Σαῖπε mortis periculum adii, quo sensu θάνατοι apud Josephum dicuntur aliquo-

ties. Huc etiam pertinet quod Flaccus ait apud Philonem in libro sibi cognomine, p. 990. Α, προαποθνήσκω, πολλούς θανάτους ὑπομένων ἀνθ' ἑνὸς τοῦ τελευταίου—præmorior, multas mortes sustinens ante illam ultimam."—Loesner.

ment was a whip with three thongs, and that it would not be possible to use this more than thirteen times without the number forty being exceeded.¹

Acts xiv. 19;
xvi. 23;
xxvii. 41.

(25) *Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;*

Capellus.

Acts xvi. 23;
comp. xxiii.
25.

Acts xiv. 19.

Piconio.

P. Lombard.
Olshausen.

Chrysostom.

In the previous verse St. Paul speaks of the punishment which he suffered from the Jews in the *stripes* which he had received; now he speaks of the suffering from the hands of the Romans, who scourged offenders *with rods*.² Of one of these scourgings we have an account preserved by St. Luke, when at Philippi, contrary to the law, the magistrates commanded Paul and Silas to be beaten.

Once was I stoned—namely, at Lystra. *Thrice I suffered shipwreck*. Of these perils we have no record: the one narrated by St. Luke happened after the date of this Epistle. *A night and a day I have been in the deep*, that is, not merely tossed up and down on the sea, but in the water after the sinking of the vessel, swimming on the surface of the sea, or borne up on some piece of the wreck. St. Paul speaks of this as distinct from shipwreck merely, and as though this peril was a greater one than that of shipwreck.³

Acts ix. 23;
xiii. 50;
xiv. 5;
xvii. 5;
xix. 23; xx.
3; xxi. 31;
xxiii. 10,
11.

(26) *In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*

In perils of waters, that is, of rivers. St. Paul here seems to be referring to dangers such as confront the traveller who has to journey in Asia when the rivers are swollen in winter, and

¹ "Secundum legem Mosaicam, Deut. xxv. 3, quadraginta plagis hæc castigatio constare debuit. Sed Judæi eam xxxix. tantum plagis cohibuerunt; quem numerum et hodie in hoc pœnæ genere observant, ne, si forte minister falso numerasset, ei, qui pulsaretur, injuria fieret. Targum *Jonathan* in Deut. xxv. 3: 'Quadraginta plagas intentabit, sed una minus percutiat eum, non implebit numerum, ne ultra xxxix. istas verberet ipsum percussione redundant.' — *Rosenmüller in Scholiâ.*

Godwyn says: "The scourge consisted of three thongs, so that at each blow the malefactor received three stripes; and in their greatest correction were given thirteen blows, that is *forty stripes save one*."—*Moses and Aaron*, lib. v. cap. 8.

² "Εἰς δὲ αἱ πλῆγαι τοῖς μὴ δουλοπρίπσειν οὐκ ἑλάττωσιν δι᾽ ἑκὸς θανάτου."—*Philo, De Legib. Special.*

³ *Syriacæ*: "Ter in naufragio fui, die et nocte in medio mari, sine navigio fui."

when men are often carried away by the torrent and lost. *In perils by the heathen*, who persecuted him chiefly at the instigation and importunity of his *own countrymen*;—both these openly opposed him and his work : and also by *false brethren*, who were more insidious in their opposition, and by those who for gain divided the infant Church ; for, from the first, with the wheat did Satan sow tares of hypocrisies, of false doctrine, of unbelief, of schism. Chrysostom.
Theodoret.

In perils in the city, such as we read of at Damascus, at Jerusalem, at Ephesus, at Thessalonica, and elsewhere. Menochius.

(27) *In weariness¹ and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.* Acts xx. 31.
1 Cor. iv. 11.
2 Cor. vi. 5.

In hunger and thirst, by compulsion, as well as by that which comes from voluntary *fastings*. *In cold and nakedness*, from scanty and insufficient clothing. The travels of St. Paul often took place in the depth of winter : hence it is that he has just before spoken of *the perils of waters*, of the swollen river-torrents of winter. Rosenmüller.

These trials which St. Paul has here enumerated, all trials, are sent :—

(1) To purify God's saints ; for the sifting of His people, in order that no chaff or refuse be found in them. Amos ix. 9.

(2) That their souls might be withdrawn from earth. Of this use of trial David speaks, when he says, *My soul cleaveth unto the dust : quicken Thou me according to Thy word.* Ps. cxix. 25.

(3) In order that they should not grow indifferent, and at length corrupt, through ease and quiet.

(4) To augment the grace which is within them, and to add to their reward at the last. For as fire is fanned and blazes upwards by means of the breeze which would extinguish it, so is grace kept alive by the sorrow and tribulation which make our soul look upwards to the source of grace and life.² Hugo de S.
Charo.

If sufferings and labours, such as these which St. Paul mentions, be the marks of an Apostle of Christ, of whose service, or rather of slavery to whom, are idleness, ease,

¹ “ *In labore*, id est, sive manuum sive prædicationis. Nam à prima horâ diei usque ad quintam operando victum sibi acquirebat : à quinta usque ad undecimam prædicabat. Et quia potest esse labor absque ærumnâ, id est, sine indigentia et penuria, ut ostende-

ret exitiosum laborem, subjunct ærumnâ. *In vigiliis*, sive prædicationis, sive operationis, ut victum acquireret.” —*Atto Vercellen.*

² “ *Ignis flatu premitur ut crescat.*” —*Gregorius Mag.*

Hæf.

sensual indulgence, and sloth the marks, in those who have been called to the ministry of the Gospel?

Ps. xxiii. 4.

Sufferings are the marks of victory, and the trophies of the Church. When we suffer joyfully, then is Satan overthrown; he is taken captive by those injuries which he inflicts on us. Thus was it with St. Paul: the more he seemed to be overwhelmed by the perils with which Satan surrounded him, the surer was Satan himself defeated. The Apostle endured shipwreck, but in those sufferings he stayed the shipwreck of the world. *A night and a day* he was in the depth of the sea that he might draw mankind from the depth of that error in which they lay. He suffered *weariness* that he might refresh the weary. He gave his back to the smiters that he might bind up the wounds of those who had been wounded by the devil. He went down into prison that he might lead forth the captives of sin lying bound in their prison-house, and restore those to light who lay in darkness. He was *in deaths oft* that he might deliver his brethren from more grievous death. *Five times he received forty stripes save one* that he might free those who persecuted him from the scourge of the devil. He was *beaten with rods* that he might make them know the blessing of that *rod and that staff* by which man is comforted. He was stoned that he might lead them to prefer *the bread of life* to senseless stones—the idols to which they had been long time in subjection. He was in the wilderness that he might lead them out of their wanderings in the ways of error and in the wilderness of sin, and might lead them to heaven. He was *in perils in the city* that he might show them that city which is above, and make them citizens of the New Jerusalem. He suffered *in hunger and thirst* to deliver them from the hunger of the soul and to satisfy their thirst for the waters which fail not. He endured *nakedness* in order that they might be clothed with the robe of righteousness. He burned that he might quench for them the fiery darts of the devil. The martyr dies but once, but this blessed saint, this chosen vessel of the Lord, endured countless troubles, both in body and soul, that he might win souls to Christ.

Chrysostom.

Acts xx. 18.
Rom. i. 14.

(28) *Beside those things that are without, that which cometh upon me daily, the care of all the churches.*

Beside those things which he has just enumerated,¹ his own

¹ "Χωρὶς τῶν παρεκτός.—Chrysostomus τὰ παρεκτός interpretatur τὰ

παρεληφθέντα, prætermissa, ea quæ hic non sunt enumerata. Possis for-

personal sufferings, which weighed down and enfeebled the body, he speaks now of those which were still harder to bear, the keener sufferings of the mind ; so that, if for a moment there were any cessation of bodily suffering, still even then he was burdened, more than by any mere outward sufferings, by the wearisomeness which comes from mental toil ; by *the care of all the churches*. sa.
P. Lombard.
Theodoret.

Which cometh, or crowdeth (ἐπισύστασις) upon me. The Apostle speaks of *the care* or solicitude, the anxiety caused by that fervent charity (ἡ μέριμνα), which he felt for the spiritual welfare of the members of Christ's Church throughout the world. The cares of the apostolate, the sorrows caused by the dissensions which had sprung up in the bosom of the Corinthian Church by the falling away of some, and by the sins of which they had been guilty, were harder than all pains and sufferings of body for the loving spirit of St. Paul to endure. Here his anxieties were not bounded by the churches which he had established and by those which he had visited. Rome and Colosse, and other places into which the Gospel of Christ had penetrated and where churches were formed, these all were a portion of the care which fell on the great Apostle of the Gentiles, since of him alone amongst the Apostles could it be said that he was burdened by no local cares, but by wider solitudes, the *care of all the churches*.¹ Chrysostom.
Robertson.
Cajetan.

(29) *Who is weak, and I am not weak? who is offended, and I burn not?* 1 Cor. viii. 13;
ix. 22.

So thoroughly are the cares of the whole Church the *care* of the Apostle, that he speaks of himself as suffering in all the sufferings of the members of the Church. He does not say that he sympathizes with them all, but more than this : that he is *weak*, as labouring under the selfsame cares and anxieties as they.² For he does not merely *care* for the churches collectively, but for each individual in these churches. He particularizes each one in saying, *Who is weak, and I am not weak?* Chrysostom.
Bengel.

tasse etiam exponere : Præter hæc externa incommoda, quæ modo recensui, alia etiam onera Ecclesiæ me premunt. Particula *καὶ* utrique sensui apta est. Modo enim additur iis, quæ præteruntur, modo iis, quæ antecedentibus subnectuntur."—*Geo. Raphael*.

¹ "Solicitude omnium ecclesiarum.—

Solicitude ista erat charitatis et extraordinariæ jurisdictionis à Christo delegatæ in totum orbem terrarum. Cæteri tamen Apostoli subjecti erant Petro."—*Fromond*.

² "Quanto major caritas, tanto majores plagæ de peccatis alienis."—*St. Augustine* in Ps. xlviii.

He was thus *weak* or wearied in soul because of his abundant care for all who were *weak* in spirit, *offended* because of the outward scandals which hindered the work of Christ and the extension of the Gospel, by deeming that weakness and that offence his own, and turning with compassion for the sins of others and with zeal for the success of that Gospel which he preached.¹

Cajetan.
Hugo de S.
Charo.

2 Cor. ix. 10;
xii. 5.

(30) *If I must needs glory, I will glory of the things which concern mine infirmities.*

Chrysostom.

Mine infirmities. These are the persecutions and sufferings which he has just enumerated.²

The proofs of the apostolate which St. Paul adduces are not the miracles which he wrought, but his sufferings; and that for these reasons:—

(1) In this endurance of sufferings is more manifested the power of Divine grace.

(2) In these and in his labours was he more strikingly superior to the false apostles and teachers who were disturbing the faith of the Corinthian Church.

(3) In them do we see reflected the image of Him who was a Man of sorrows, and therefore of their membership who are to be made conformable to Him in His sufferings.

Lienard.

Nothing is more honourable to a minister of Christ than to resemble his Divine Master in his labours and sufferings for the sake of Christ and of the flock over which he has been constituted an overseer, and in his copying the example of the Saviour in his patient endurance of suffering.

Quemel.

Rom. i. 9;
ix. 1, 5.
2 Cor. i. 23.
Gal. i. 20.
1 Thess. ii. 5.

(31) *The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.*

Hugo de S.
Charo.
Cajetan.

The God—of all, that is—and the *Father of our Lord Jesus Christ* I appeal to, to bear witness to the truth of that which I here affirm.

¹ “*Quis scandalizatur malo pœnæ, id est, quis patitur tribulationes et ego non uror igne compassionis. Iste est ignis, quem Dominus venit mittere in terram. Et attende quam congruè utitur hoc verbo, uror: quia compassio procedit ex amore Dei et proximi, qui est ignis consumens, dum movet ad suble-*

vandas miseras proximorum et purgat ex affectu compassionis et per quem nobis peccata relaxantur: charitas aut illius compassionis operit multitudinem peccatorum.”—*Th. Aquinas.*

² “Our afflictions are called our infirmities: the best are apt to bewray weakness in them.”—*Hildersham.*

Some take this solemn appeal as a cry to God to attest the truth of what the Apostle has just declared, since many of the sufferings of which he speaks were unknown to the people of Corinth, having happened immediately after his conversion, and before the time of his public ministry; and that, therefore, he confirmed the truth of his assertion by this solemn invocation to God: others consider the appeal made with reference to the truth of those visions of which he afterwards speaks, and of the dangers and sufferings after enumerated: whereas other commentators, with more reason as it seems, take this oath—for such it is—to concern not only the things before set forth, but also those which follow.

Chrysostom.

Macknight.

Sedullius.

Dion. Carth.

“ Da nobis quæsumus, Domine, nosse mysteria regni Tui; sicque mentes nostras seminis Tui copia repleas, ut in nobis illud Tibi placitè fructificare con-

cedas; per Dominum nostrum Jesum Christum Filium Tuum, qui Tecum vivit et regnat in unitate Spiritus Sancti Deus. Amen.”—*Mis. Cathalaunense.*

THE SUNDAY CALLED QUINQUAGESIMA ;

OR, THE NEXT SUNDAY BEFORE LENT.¹

I COR. XIII. 1—13.

(1) *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

Meyer.

THIS whole chapter has been well called "a psalm of love."

1 Cor. I. 12.

The Church of Corinth was no sooner formed than it was rent by divisions. The gifts of the first teachers of the Church in that city were made a pretext for strife, and some called themselves by the name of and followed Paul, some preferred Apollos, others Peter, and some possibly others of the Apostles. Then, again, the miraculous gift of tongues, which were given for the sake of the unbeliever as a sign and in order to the edification of the whole Church, was turned into a cause of strife and an instrument of vainglory by those who had received this gift. Hence having spoken, in the words which immediately precede, of the gifts of healing, of tongues, and of prophecies, which had been bestowed by God for the edifying of the Church (*χαρτοματα*), St. Paul here speaks of *charity* or Divine love, which, in comparison with those other gifts, he had already declared to be the *more*

Mariana.

¹ "We see without difficulty three reasons which make this famous description of charity or love a most fitting introduction to the season of Lent, during which our thoughts are specially turned to the subjects of sin, repentance, and humiliation. *First*, the chapter will remind us that no outward religious observances, no feeling of contrition, no exercise of self-denial, no additional services or more frequent

prayers, either public or private, will be of any profit to us, unless our hearts are influenced by love. *Secondly*, it therefore affords a touchstone by which we may test the reality and depth of our religion. *Thirdly*, it sets before us the end and design of all Christian ordinances, seasons, and services, for they fail to accomplish their object unless they teach us to love one another."

—*Bishop Cotton on the Epistles.*

excellent way of eternal life.¹ For this reason some commence this chapter with the words of the preceding verse, *Covet earnestly the best gifts : and yet shew I unto you a more excellent way, that of charity.* This, he says, is that *more excellent way* to promote the peace of the Church, to unite all members in one, and to edify the Body of Christ. Thus does he urge the Corinthians to cease from the contentions which were disturbing the Church in their city. Thus does he point out to them the object which they should *covet earnestly* to attain—the acquisition and the manifestation of the Divine gift of charity.

Salmeron.

Piconio.

MacKnight.

In his exposition of charity in this chapter St. Paul tells us :

(1) That charity is no true virtue unless it be fruitful. It must not consist—

(a) Of mere words ; *though I speak with the tongues of men and of angels.*

(b) Nor of intellectual attainments only ; *though I have the gift of prophecy, and understand all mysteries.*

(c) It must pervade all our actions ; for in vain will be our bestowing all our goods *to feed the poor*, in vain will be the giving of our bodies in attestation of the sincerity of our faith, unless we possess this Divine gift of Christian charity.

(2) That true charity may be recognized by its fruits : in its longsuffering under trials, and in its kindness towards others ; in its freedom from conceit—*is not puffed up* ; in the absence of envy and of boasting.

(3) The Apostle points out the permanency and perfection of this gift ; its rejoicing *in the truth* ; that it is comforting ; that it will never cease and pass away in our more perfect state, like knowledge and the other theological virtues of faith and hope.²

Hugo de S
Charo.

¹ "It is a notable circumstance that the most elaborate description given in Scripture of the grace of charity is from the pen, not of St. John, who was pre-eminently the man of love, but of the Apostle Paul, whose great characteristic was his soaring faith.

"There are some very intelligible reasons for this arrangement in God's providential dealings. If the Apostle Paul had exalted the grace of faith only, and St. John that of love only, we might have conceived that each magnified especially his own gift, and that his judgment was guided by his peculiarities of temperament. But

when this gifted Apostle, at the same time that he acknowledges the worth of talents, counts them as nothing in comparison of love, no doubt remains. It is as if he would show that the graces of the Christian character may be mixed in different proportions, but must all be found in every one who lives the life of Christ. For no man can conquer the world except by faith, no man can resemble God except by love."—Robertson.

² "The Apostle in the first three verses reckons up the things which were of the highest value with the Jews, and which rendered their wise men the

- Fromond. *If I speak with the tongues of men* of all nations, and with the persuasive force of the masters of human eloquence; nay, even if I speak with more than human eloquence, with the tongues of angels; ¹ this without charity, St. Paul says, is useless to him, since it is of no esteem in the sight of God. The only language of man which reaches the ear of God is that of the heart. The only speech which is well-pleasing to Him and of use to ourselves is that which comes from the spirit of charity within us.²
- Piccolo. *The tongues of men* : as there was in the Church of Corinth great show of the miraculous gift of tongues, much contention and emulation had arisen amongst them with regard to this gift. It was desired, if not used, in many instances, less for the edification of others than from a spirit of vainglory and ostentation in the possession of the gift. The Apostle here, no doubt, refers in part to this miraculous gift of the *tongues of men* : his words, however, have a wider and more comprehensive meaning, and take in all powers and graces of human speech, which, as they first solicit the attention of and captivate the vulgar, he speaks of first—depreciating most that which the Corinthians held in honour. In using these words, *the tongues of angels*, he is speaking, probably, hyperbolically : as when we read of the ecstatic and supernatural glory which appeared in St. Stephen's countenance as making his face as *the face of an angel*; or, again, as when David speaks of manna, because of its excellency and of its coming from heaven, as *angels' food*. Some, however, take these words to mean, Though I had the power of communicating my thoughts as angels do to each other, without the use of human language, yet even then, if I am destitute of charity, *I am nothing*.³
- 1 Cor. xli. 10; xlv. 27—29.
- Grotius.
- Estius.
- Theophylact. Theodoret.
- Acts vi. 15.
- Ps. lxxviii. 36.
- Chrysostom.

most celebrated. Thus of R. Jochanan Ben Zachai (*Bava Bathra*, f. 134, 1) they say, that he understood the language of the angels; and of R. Azai (*Buxt. Lex.*), that there was not in his day a rooster-up of mountains like to him, or one that could do so great things as he did. The man on whom the spirit of prophecy did rest, or who was fit to receive it, must, say they, be a wise man, a religious man, a temperate man, and one that is endued with all probity of manner (Maim. *Præf. in Peder. Zeraim*. *Poc.* p. 18). Of alms they say, that whosoever diminisheth anything of his substance to bestow in alms, shall be delivered from hell. (*Buxt. Floril.* pp. 89, 90.) And as for

martyrdom for the Law, they thought it sufficient to expiate, not only for their own sins, but even for the sins of the whole nation (Joseph. in *Maccab. c. vi.*).—*Whitby*.

¹ “*Si lingua hominum loquar et angelorum : id est omni, seu humana seu angelica, eloquentia, id est, disertissime, elegantissime, excellentissime.*” *Tirinus*.

² “*La charité est la langue du cœur. C'est elle seule qui parle à Dieu, c'est elle seule que Dieu entend.*”—*Quésnel*.

³ “*Ὡς νόμος ἀγγέλους πρὸς ἀλλήλους διαλίγασθαι.*”—*Jo. Damascene* in loco.

“*La lingua per essere instrumento corporale, non può esser negli angeli,*

I am become as sounding brass, which has no life, and as a tinkling cymbal, which gives forth confused sounds merely : I multiply words without knowledge of what I say, if I am destitute of love to God and man. *As sounding brass, which receives an impulse from without, and delights men by the sound which it sends forth, but is itself moved by no corresponding feeling ;*¹ whereas charity thrills the heart of man within and bears fruit without. *As the cymbal, which has no part in the choice of the sounds which it utters, so is he who speaks with divers tongues—speaks, that is, not by his own power and will, but by the gift from on high, and has no more right to assume credit to himself on that account than the cymbal because of the loud sound it emits.*

Corn. & Lap.

Fromond.

Pseudo-Jerome.

P. Lombard.

There may here be a distinction implied between the brazen tube of the trumpet, the vehicle merely of sounds, and the flat surface of the cymbal, struck by the hand of the player. Others have imagined a comparison instituted between the confused *tongues of men* and the *sounding brass*, whilst the sweet harmony of *angels' voices* is likened to the silver *cymbal*. The meaning of the Apostle, however, is clear : unless a man be actuated by *charity*, by that love of God which includes, and indeed cannot be without, love to man, whatever gifts he may possess, though they are such as the most exalted saints, nay, such as angels, possess, still he is in reality as empty as *brass*, and as profitless as the noisy *cymbal*.³

Menochius.

Chrysostom.

Whitby.

Let us remember that as the sound of a brazen instrument of music is that of a dead thing, and not of a living soul, so are our utterances dead unless our heart be alive ; and our heart is not alive unless we have therein love to God and to our fellow-men. For then, and only then, *do we know that we have passed from death unto life, when we love the brethren*. If without this love we speak of holy things, we may indeed profit others who hear, but we shall be but as the *sounding brass* and the *tinkling cymbal*, feeling nothing and nothing benefited by the sounds we utter. However, then, any one

Arborea.

1 John iii. 14.

Greg. Mag.
Mor. Lib.
xxii. c. 14.

che sono incorporei, però s'intende che l'Apostolo parli, o veramente degli huomini, che fanno officio d'angelo, che è annuntiare ad altri le cose divine, o per le lingue degli angeli, intende quella virtù, e forza, che è in loro, con la quale manifestano ad altri le revelazioni divine, la qual forza e virtù per una certa similitudine si chiama lingua angelica."—*Remig. Fiorent. dell' Epist. e Evan.*

¹ "*Es sonans aut cymbalum tinens.*—Quod non ex se, sed ab alio

impulsu solum sonitum reddit, qui nec ipsi, nec alii prodest."—*Primasius.*

² "*Es sonans, sensu carens et vita, vocem impulsu alieno reddens, non solum ad nihil utile erat, sed etiam molestum, et inani strepitu obturbans aut tinnitu feriens aures : sic et predicatorum, cum sancta amplius buccis concrepent et alios moneant, seipsos nihilo meliores faciunt, ut asina Balaam testis est, quæ quod allocuta sit dominum sessorum suum, non est tamen melior ipsa facta.*"—*Salmeron.*

amongst us may be exalted by the marks of God's favour, yet if he be destitute of this sanctifying and vivifying grace, he is *nothing*. The Apostle gives significancy and force to these words, he is *nothing*, by speaking not of any man merely, but of himself, who was the Apostle of Christ, commissioned to declare His Gospel to the Gentiles, and accredited by the possession of extraordinary gifts. Yet he says, Though I speak with all the power of human and Divine eloquence, though I understand all mysteries, though I live a life of daily self-sacrifice; yet if I have not true love to God and man, notwithstanding all these gifts, *I am nothing*.¹

Cajetan.

Matt. vii. 22;
xvii. 20.
Mark xi. 23.
Luke xvii. 6.
1 Cor. xii. 8—
10, 28;
xiii. 1.

(2) *And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.*

Note how the Apostle ascends from the lesser gift to that which is higher. From tongues he advances to prophecy, and declares that that also is profitless without charity. From the gift of prophecy and from the understanding of all mysteries he goes on to faith, such as might do the mightiest deeds, and to that self-sacrifice which is the highest virtue, but which also, when destitute of charity, is rejected as nothing worth.

Chrysostom.

Though I have the gift of prophecy—

(1) So as to predict the future.

(2) So as to interpret and make clear to all the difficulties of Holy Scripture.

Piconio.

Though I . . . understand all mysteries, the great and deep truths of the Christian faith; though I possess Divine wisdom and all knowledge of human things, all worldly science; and though I have all faith, by which miracles are worked, the full measure of faith,² so that I could remove mountains, all the greatest hindrances from my path, and have not charity, I am nothing in the kingdom of grace, nothing in the sight of God, and therefore really nothing.³

Fromond.

Mariana.

Leigh.

Dion. Carth.
Th. Aquinas.
Tirinus.

¹ "If a man were so bewitching an orator, so subtle a disputer, that he could make everything of anything, yet without love were he nothing. Yea, though a man could speak with the tongues of angels, that is, of the learned priests and prophets who were God's angels and messengers (Mal. ii. 7); if a man had the silver trumpet of Hilary, or the golden mouth of Chrysostom, or the mellifluous speech of Origen, 'cujus ex ore non tam verba

quam mella fluere videntur.' If a man were so painful in preaching that, as St. Peter, he could add to the Church with one sermon about three thousand souls (Acts ii. 41)."—Dean Boys.

² "Beza translates here *πᾶσαν πίστιν* not *omnem fidem*, but *totam fidem*; implying not all kinds of faith, but all faith of the kind to work miracles."—Dean Boys.

³ "Ista magna sunt, sed ego nihil sum."—Augustinus.

The man destitute of charity is *nothing*—

(1) Because he who has not charity is consumed and wasted away with impatience.

(2) Because he is separated from God, who is Love and the life of the soul.

(3) Because all his works are unfruitful. He brings forth nothing because he has not patience. The good we have within us dwindles and dies unless we go on unto perfection; and this we cannot do without charity.

Hugo de S.
Charo.
Corn. & Lap.

Where charity is wanting, all things are not only defective, but without value in the sight of God: so where charity is, all our feeble things are perfected. He who has true charity—the love of God—has the Holy Spirit; and he who has it not, has not the Spirit: for as the body without the soul is dead, so the soul when destitute of charity is spiritually dead. This gift of charity is that wedding garment which if a man has he may enter in and sit down securely at the wedding feast to which God invites him. This is that mark on their foreheads which distinguishes between the children of Satan and the children of God. This grace, then, is more worthy of admiration than the power of working miracles, more to be sought after than great gifts of knowledge and of intellect. The possession of this gift makes us sharers in the Divine goodness, sharers in that blessedness which is from our Father. To have this Divine love, to show forth this grace of Christian charity, is to be and to manifest ourselves Christians indeed. Strange is it that we are so blind to our need, so indifferent to our proper good, that we seek the power to achieve the victories of faith with more earnestness than we strive after this grace of charity.

P. Lombardi.

Cajetan.

Queasel.

Charity, or love, is implanted in all: but in the corrupt and depraved love is depraved, and we love what we ought not; we do not love what our nature yearns to love, and without which the love within us is not satisfied. This perversion of the instinct of love is not corrected save by the Spirit of regeneration given to us, which enables us to overcome the allurements of a depraved and transitory love, and directs our will and guides us in the paths of His commandments, who is perfect Love.¹

Musculus.

I am nothing. What though the Apostle had the gift of *prophecy* and could foresee the future: this also had Balaam, who perished in his sins; this also had Saul, who for a while

Numb. xxxi.
8.

¹ "Bellarmine cites often in his works out of Augustine: 'Domus Dei credendo fundatur, sperando erigitur, diligendo perficitur'—The foundation

of God's house in our soul is faith, the walls hope, the roof charity."—*Dean Boys.*

- 1 Sam. x. 11. was numbered amongst the prophets; this also had the old
 1 Kings xiii. prophet who prophesied falsely in Bethel. Caiaphas, more-
 11 over, who condemned our Lord, prophesied as the high priest
 of God. What though he knew all the *mysteries* of the king-
 John xi. 51. dom of heaven, as Judas when he was numbered amongst
 the Apostles, and as Satan when he dwelt with the sons of
 God in the presence of God. This gift availed not, because
 those who received it had not charity; and where this was
 wanting all was barren and unfruitful. What though the
 Apostle had *all knowledge* of human and Divine things: yet
 this had the Pharisees and Scribes, of whom Christ tells us
 that they had indeed the key of knowledge, but that they
 neither entered in themselves, *and them that were entering in*
 they *hindered*. What though he had *all faith*, so that he
 could remove the highest mountains, the strongest barriers
 to his progress: yet if, having all this, he had *not charity*,
 he would have been no better than those who so lamentably
 failed—he would be *nothing*.¹ Nay, less than *nothing*, since
 knowing his Lord's will he would not have done it; and
 that servant who knoweth his lord's will, and prepareth not
 himself to do his will, *shall be beaten with many stripes*.
 Luke xi. 52.
 Anselm.
 Hugo de S.
 Charo.
 Luke xii. 47.

(3) *And though I bestow all my goods to feed the poor,² and though I give my body to be burned, and have not charity, it profiteth me nothing.*

Matt. vi. 1,
 2.

Though I bestow, now, in my lifetime, not leaving it to be distributed after my death, *it profiteth me nothing*. He does not say give, but *bestow*, or distribute in morsels (ἐν ψωμί(ζω)), as children are fed, by giving to them piece by piece, with all care and diligence. This word implies the gradually persevering in the work of alms-giving all our life through, until we have bestowed, not a portion only, but *all* our goods, not to one, but to all who needed. Note here how significant every word is, and how the Apostle seems to have chosen them to exemplify this virtue of alms-giving, and then to show its worthlessness, its nothingness, without charity. *Though I bestow all my goods*, those which I may fairly claim and use according to my own will, *to feed* with necessary things, to sustain and keep alive, those who really need, *the poor*, whom it is a virtue enjoined upon us by God

Fromond.
 Corn. & Lap.
 Chrysostom.
 Fromond.

¹ "Nihil sum quantum ad esse spirituale, deiforme ac meritum." — Dion. Carthusianus.

² "Græcum ψωμίζω significat frustulatim quasi concisum panem aut escam

ingerere ori puerorum vel ægrotorum. Hic significat omnem substantiam suam in talem usum expendere." — Corn. & Lapide.

to feed, yet all, he says, *profiteth me nothing*. Such deeds may benefit those who receive, but they avail nothing to the giver without charity. It is not mere outward actions, but our inward motives which God approves and rewards. P. Lombard

Note also that St. Paul does not say *it is nothing*. It is something that the poor are fed; something that acts of love and mercy are done. The act benefits, but it *profiteth* nothing to him who feeds and clothes without charity. It is not enough that we give unless we sympathize with those whom we relieve, unless we give in pity and condescension to those who need, and assist them for His sake whose children they are. Musculus.
Chrysostom.

If I give my body to be burned. Not merely if I submit to martyrdom and to the fire for the faith's sake, but if I am bold in my avowal of the truth and freely *give my body*; this alone is not praiseworthy and acceptable as a sacrifice to God. Even martyrdom is not perfect unless charity be there.¹ Men may give their *body to be burned*— Cajetan.

(1) From vainglory and not for the cause of Christ. This is worthless, it is no true sacrifice.²

(2) From pride, from shame of disavowing that which yet they know is not true: this, since it is repugnant to real love of the brethren, is nothing worth. Corn. & Lap

Works are good not in proportion to their quantity, their magnitude, but only because of the charity which prompts them and is manifested in them. A cup of cold water given in Christ's name and in His spirit is a gift well-pleasing to God and will hereafter be rewarded by Him; whilst abundant gifts without that charity which is inseparable from love to Him are of no account, even though, like the gifts made by Zacchæus, they reach to the half of our goods. In love which is from God, which is a spark of His own life, is the sonship of the child of God made evident: not in the gift of tongues; not in the power to prophesy; not in the possession of all knowledge; not in strength of faith, if it were possible that this should be divorced from charity; not in the most abundant alms-giving. It is charity which is the soul and the salt of all eloquence in the minister of God; of all real power in the interpretation of the dark things of God; P. Lombard.

¹ "*Si tradidero corpus meum ita ut ardeam. Non propter Deum sed propter gloriam humanam. Vel certè si quis in ipso martyrio adversum fratrem retineat iram, contemnens Eum qui jussit nos malitiam proximi oblivisci, et in ipsa etiam morte prævaricator existens.*"—*Pseudo-Jerome.*

² "Both the Vatican MS. and the Codex Sin. read *καυχῆσθαι* instead of *καυθῆσθαι* in the second clause of this verse; the sense will be then, Though I give my body (*i.e.* advance to meet death instead of flying from it), that I may have cause of boasting."—*Pridham.*

of all knowledge in the teaching of Christ's Church. This it is which perfects faith, which makes alms-giving a virtue, and is essential to the excellence of every act of self-sacrifice.¹

Salmeron.

The giving one's own flesh, the free surrender of our body as a sacrifice to God, is one of the highest offerings which man can make : self-will and a want of charity, however, may mar that gift. Let us in our sacrifices for God, be they small or great, watch lest the spirit of vainglory and the absence of *charity* should cause that they profit us *nothing*.

Novarinus.

(4) *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.*

Prov. x. 12.
1 Pet. iv. 8.

Having shown the nothingness of all acts of the Christian unless charity inspire and accompany them, St. Paul here enters upon the second portion of his argument, and describes charity, its marks and characteristics. These marks limit this description of charity to its manifestation to man. It is the love of the brethren which is referred to.

Corn. A. Lap.

Beausobre.
Ambrose.
Weeley.
Gorranus.

Th. Aquinas.

Charity suffereth long—is patient; that is, it produces a habit of patience, so that he who has it is able to bear patiently the faults of others²—*and is kind*, courteous in intercourse with others, not rough in behaviour, but mild and benign to all. The charitable man is patient in soul and courteous in outward behaviour. If a man has any good within him, charity causes it to flow forth to enrich others.

Hugo de S.
Charo.
Th. Aquinas.

Musculus.

Another interpretation of these words would make charity the motive cause by which in adversity a man is enabled to bear sufferings patiently, and by which in prosperity he is moved to be bountiful and kind : but this, however true in fact, seems alien from the meaning of the words. St. Paul places this characteristic first, because the want of this was at the root of the strife and contention then rife at Corinth, and because the not bearing one with another is the parent of almost all the schisms which have vexed the Christian Church. By placing this characteristic in the front, he would teach us that the work of charity will be first made evident to ourselves and to others by the virtue of long-

¹ "Adde caritatem, prosunt omnia : detrahe caritatem, nihil prosunt cætera."—*Augustine*.

² "Μαροθυμία is the deferring and putting off of anger. The charitable man is so far from rash anger or sudden

revenge—θυμὸς, revenge or the inflicting of punishment—that he can bear and forbear long. Παροξυσμός (in the next versé) is restrained to the passionate sharper part of anger which is called ὀργή."—*Hammond*.

suffering or patience, as the unfailing mark of perfect charity within will be courtesy and kindness to others. Cajetan.

Charity envieth not; ¹ is not emulous through envy, not ambitious and repining at the good of others.² By envy charity is driven from the soul. *Charity vaunteth not itself* Salmeron. (οὐ περπερεύεται). Various are the interpretations of these words.

(1) It is not rash and hasty in its actions and judgments: this seems, on the whole, the best rendering of the word.³ Chrysostom.
Theophylact.
Ecumenius.

(2) Is consistent in all its actions, is not hypocritical. St. Basil.
Reg. Brev.
49.

(3) Is not seditious and prone to schisms and tumults.

(4) Does not curiously pry into the things which do not concern the soul. Syriac Ver-
sion.
Theodoret.

Is not puffed up by the excellency of any gifts which it may possess, but recognizes them as the gracious bestowal of God, and as the deposit to be used for His glory. Human knowledge is that which, unless sanctified by a humble spirit, puffs up the possessor; whereas charity builds up the faith of the possessor and that of his brethren. The one is held with much noise, the other leavens the whole spirit, and does its work without sound and contention. Again, the temptation incident to those who possessed the gifts of working miracles in the early days of the Church was thus to be *puffed up*. This is opposed to the whole spirit and working of Christian charity, since he who really loves his brother cannot be *puffed up* and will not esteem himself above others. Dean Boys.
Chrysostom.

(5) *Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil*; 1 Cor. x. 24.
Phil. ii. 4.

Doth not behave itself unseemly—does not move a man to aspire to things above him, does not lead him to disdain any one, and to esteem any one base in comparison to himself. *Seeketh not her own profit and advantage*. Self-love is ever prompting a man to this; real charity teaches him to seek the good of others also. Where this true love is, it makes a man to be of one heart with his brethren; not to seek his Fromond.
Guilland.
Menochius.

¹ "*Charitas non æmulator.* Græcè οἱ ζηλοῖ, Cyprianus non zelat (*Libro de Zelo et Livore*). Hoc est, non invidet. Nam ζήλος, æmulatio, dum in vitio ponitur, invidia est: præsertim ubi quis dolet alteri obtigisse, quod ipse concupiebat et non obtinuit. Pugnat hoc vitium ferè ex diametro cum charitate: cujus est velle bonum proximo tanquam sibi, et, si habeat, gaudere."

—*Estius.*

² "Nemo illi quem verè amat invidet."—*Primasius.*

³ "Friathva ni flanteith."—*Ulfilas' Gothic.* "Die Liebe treibt nicht Muthwillen."—*Luther's Version.*

⁴ "The word *easily* in the Authorized Version comes I know not whence."—*Vaughan.*

Chrysostom. good apart from others, but to aim at the common good of all.¹ *Is not easily provoked* by contumelious words, by neglect, or injury. *Thinketh no evil.* So far from contriving evil, charity does not suspect it in others; not only does not do it, but does not even think it.² But the words go beyond and mean more than this—they mean rather that the man who has this gift of charity does not brood over his wrongs, does not cherish resentment, but forgives those who have wronged him, and imputes no evil to any one.

Ps. x. 3.
Rom. i. 31.
2 John 4.

(6) *Rejoiceth not in iniquity, but rejoiceth in the truth;*

Charity represses the feeling of satisfaction which rises up in a man's mind at the sight of another's fall into sin, and of the shame and reproach which he brings on himself on account of the sin. True charity prevents a man from rejoicing either in his own faults or in another's fall in the estimation of his fellows. This men are too ready to do, especially in the case of those with whom they are at enmity.

Boys.

Wesley.

Pseudo-Jerome.

Piccolo. Menochius.

Cajetan.

But rejoiceth in the truth—whenever his enemy does right, or truthfully, according to the law of his being; for this is the meaning of *truth* in this place—probity, integrity, uprightness; in one word, righteousness. Christian love is the love of that which is true and enduring, not of that which is transitory and in seeming only.

We see here how charity covers, how it abolishes, a multitude of sins :—

(1) It expels envy from the heart; and nothing more lays the heart open to the temptation of all sin than envy. *it envieth not.*

(2) It expels pride and self-confidence from the heart; it *is not puffed up.*

¹ "The spirit of Christ does *really* what high breeding only does outwardly. A high-bred man never forgets himself, controls his temper, does nothing in excess, is urbane, dignified, and that even to persons whom he is inwardly cursing in his heart or wishing far away. But a Christian is what he would *seem* to be. Love gives him a delicate tact which never offends, because it is full of sympathy. It discerns far off what would hurt fastidious feelings, feels with others, and is ever on the watch to anticipate their thoughts: and hence the only true, deep refine-

ment—that which lies not on the surface, but goes deep down into the character—comes from Christian love." —Robertson.

² "Ὁ λογίζεσθαι τὸ κακόν, ἰ. ε. οὐ μνησικακεῖ, non refert in rationes peccata aliorum, ut illa exprobrat." —Rosenmüller. "Non aliorum in se peccata et offensiones benevolus homo alta mente reponit, ita ut vindictam meditetur. *Alit, λογίζεσθαι, ἰ. q. φημιζεσθαι, non divulgat malum.*" —Jaspis. *Blomfield* seems to have accurately seized the Apostle's meaning: "does not enter it in a notebook for future revenge."

(3) It prevents the growth of avarice, inasmuch as where charity is, there man *seeketh not his own*.

(4) It bars the heart against anger ; it is *not easily provoked*.

(5) It expels all malignity and sourness, and the brooding over evil; it *thinketh no evil*.

(6) It drives away all other kinds of sin when it prevents a man from *rejoicing in iniquity*.

(7) *Beureth all things, believeth all things, hopeth all things, endureth all things.*

Rom. xv. 1.
Gal. vi. 2.
2 Tim. ii. 24.

Rom. xv. 1.
Gal. vi. 2.
2 Tim. ii. 24.

Some interpret these words with special reference to the purifying and humbling work of charity within the soul of man, which fits and strengthens a man to lay hold of revealed truth, to believe all the deep mysteries of the faith, to hope for the fulfilment of all the promises made by God, and to endure all things which He wills. However true this may be, and however much the discerning faculty and the will of man may be strengthened, and saved from the misery of doubt concerning revealed truth, by the presence of true charity, yet the Apostle is clearly here speaking—at least primarily—of the work of charity as it tends to prevent schism, to allay strife, and to nurture the spirit of concord amongst brethren. It is the manifestation of charity in the world which he chiefly dwells upon.¹

Anselm
Th. Aq.

Estius.

Anselm.
Th. Aquinas.

Estima

Charity beareth all things—all the defects of the brethren, and thus covers their faults ; all hardships and sufferings for the sake of the brethren ; and all injuries and wrongs received at their hands. The man in whom is the spirit of true charity believeth all things that he hears to the advantage of the brethren, and is ready at all times to believe the best with respect to their actions. ³ He hopeth all things to the good of his neighbours, his brethren in Christ : if an evil report	Piconio. Cotton. Fromond. Whitby. Chrysosto
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Piconio.

Cotton.

Fromond.

Whitby.

Chrysostom.

1 "Whatever evil the lover of mankind feels, hears, or knows of any one, he mentions it to none; it never goes out of his lips, unless when absolute duty constrains to speak. *Beliebeth all things.*—Puts the most favourable interpretation on everything; and is ever ready to believe whatever may tend to the advantage of any one's character. And when it can no longer believe well, it *hopes* whatever may excuse or extenuate the fault which cannot be denied. Where it cannot even excuse, it *hopes* God will at length

give repentance unto life. Meantime, it endureth all things—whatever the injustice, the malice, the cruelty of man can inflict. He can not only do, but likewise suffer all things, *through Christ who strengthens him* [Phil. iv. 13].”—*Wesley.*

² There may in these words be also a reference to the gift which charity brings with it: that of apprehending and believing the truths of God which the unloving soul, because it is unloving, cannot see and believe.

about others reaches his ear, the man in whom true charity abides *hopeth* that the report is untrue; that if evil has been done, still that the report is an exaggeration of the fact; that if not exaggerated, yet that the evil-doer will repent him of his sins, and that being pardoned he may be led back from the ways of sin and again walk in the path of righteousness. But more than this, he in whose heart charity is a ruling principle *endureth all things*—

Wicelius.

Piconio.

Pridham.

Salmeron.

Estius.
Hugo de S.
Charo.

Lienard.

Deut. x. 18.

Corn. à Lap.

(1) All calumnies, all persecutions, even death itself, without revengeful desires against the wrong-doer. In this meek endurance of evil, rather than by active zeal, is the presence of charity evidenced.

(2) It strengthens a man to persevere in the course of holiness in which he has been enabled to enter, as well as patiently to endure all discouragements and hindrances which beset his path, and to go on in his Christian walk without wavering.

Charity enables a man to bear adversity and wrong without sinking under them, and to endure prosperity without being elated and puffed up by it.¹

The soul inflamed by the love of God is like the heavens above our head. These encircle the whole earth; they warm and fertilize it with the beams of the sun, and water even the sandy wastes of the desert and the barren rocks with nightly dew and with showers of refreshing rain. So does charity open the heart and embrace the whole of mankind; *it loveth the stranger* and *beareth* even with enemies, and heapeth benefits upon their heads until their hearts be melted with the fire of love. It pours upon the parched and desolate soul the dew of Divine grace, and makes even the desert places of sin to blossom and to bear fruit.

(8) *Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.*

This is the third division of the subject of charity, in which, having spoken

(1) Of the superiority of charity over all intellectual gifts and all acts of self-sacrifice, so that these latter are imperfect and useless without it, and

¹ "Omnia sperat, omnia sustinet.— De omnibus semper meliora sperat, quamlibet mali quidem sint. Cogitat continuò ac dicit, Speranda sunt me-

lora: aut Qui credit, sperat: et qui sperat, sustinet; hoc est, durat in tempus ut promissa appareant."—Guilliaud.

(2) Of the marks and characteristics of this charity, the Apostle now speaks

(3) Of its excellency as evidenced by its permanency; it *never faileth*, neither in this life nor in the next;¹ it prepares us for future happiness and accompanies us into heaven.

Hugo de S.
Charo.
Wooler.

We may indeed fall from charity, we may lose the grace given to us, but charity in itself never faileth. Though virtues which are imperfect in themselves, and which concern our imperfect state alone, must needs fail, *charity never faileth*:—

Tirinus.

(1) He who has this charity will never himself fail so long as it is burning within him. *He that keepeth God's commandments dwelleth in Him, and He in Him. And hereby we know that He abideth in us, by the Spirit which He has given us.* The man in whose heart true charity dwells fears not, though surrounded by danger, but relies confidently on God, for *perfect love casteth out fear*.

1 John iii. 24.

1 John iv. 18.

(2) The fruit and effect of charity never fails. All our deeds of love may have seemed to be without effect upon those to whom they were directed, but they will be the cause of rejoicing to the soul when this life has passed away.

(3) The virtue itself never faileth those whom it has directed and supported in this life, it will be present in them in the New Jerusalem. St. Paul does not say that charity is never lost, but that it *never faileth*. The grace of charity may be lost from a man's heart; his soul may lose its hold of God and die; but this is not through failure of the charity, which never dies, but because of the man ceasing to maintain that life which has been given to him.²

Peraldus.

Cajetan.

As *prophecies* and *tongues* and *knowledge* are gifts needed to sustain faith and hope, so when these shall have passed away through the possession of that which has been promised, there will be no need of these instrumental gifts. *Tongues shall cease* in heaven. The Apostle does not say tongue, but *tongues*; that diversity of speech which is the mark of man's division shall no longer be when all are one. Then shall men be of *one language and of one speech*. He does not say speech

Salmeron.

Corn. & Lap.

Gen. xi. 1.

¹ "Si enim credendo et sperando diligimus quod nondum videtur, quanto magis cum videbitur."—*Pet. Lombard.*

² "*Charitas nunquam excidit*—pro quo Græca habent οὐκ ἐκπίπτει, quod verbum alii vertunt, nunquam cessat; alii nunquam dissolvitur; alii nunquam destituit, aut aberrat, quoniam non sinit aberrare, vel falli. Cæterum nostri interpreti lectio præstantior videtur. Sed continet dubium, quomodo scilicet

Charitas non excidit, cum tamen quovis peccato mortifero amittitur et extinguatur. Sed dicendum est, Apostolum naturam et ingenium Charitatis depingere: nam cum nullum ibi possit esse peccatum, rectè dicitur quod nunquam excidit. Hanc postremam conditionem ita expressit et explicavit Cassianus, *Collat.* iii. c. 7. Quæ sectatorem suum nunquam cadere sinit supplantatione peccati."—*Salmeron.*

shall fail, but that that which is the token of man's sin, of man's diversity, the variety of speech, *tongues shall cease*.¹ *Knowledge*, which is now necessarily in part only and imperfect, as suited to our imperfect condition, shall *vanish away* in its imperfection by becoming altogether perfect; or shall come to nothing if it is without charity, love to God and love for our fellow-men.²

Cajetan.

Chrysostom.
P. Lombard.

Primasius.

We have a foreshadowing of this ceasing of tongues, of this vanishing away of knowledge, even in this world. Tongues now cease by becoming obsolete and dying out with the dying out of the nations which used them. Knowledge vanishes away. That which was once knowledge is now rejected or has quietly died out. Natural sciences change and vanish. That which we now call knowledge will be known as error by a future generation, as we charge error upon the cherished knowledge of the past. But charity, the love of man to God and to his fellow-men, has this mark of excellency, it *never faileth*; it is the same now as in past time, as doubtless it will be in future generations.

Olahausen.

What need of *prophecies* and *tongues* and *knowledge* in that world to which we are all hastening—where God is, who is Love? He will make His presence perpetually felt by us, and there will be no future to ask the aid of prophecy. No *tongues* will be there where the song of praise shall be one, directed to the glory and worship of the one God. That Divine love, which is our sanctification now, will be our perfection, our glory, and our happiness when we come to stand in His presence, and will endure when all human science has vanished away, and when all diversity of tongues shall have ceased.

Quesnel.

1 Cor. viii. 2.

(9) *For we know in part, and we prophesy in part.*

The knowledge and the prophecy which has been given to us in this life are suited to the imperfection of this world. When that imperfect condition shall have ceased, then will this partial knowledge and these prophecies necessarily be at

Estius.

¹ "*Sive linguæ, cessabunt.*—Non dicit linguam cessaturam sed linguas: non enim post resurrectionem cessabit usus linguæ corporeæ, id est locutio sensibilis: sed non erunt ibi genera linguarum, ac proinde nec donum linguarum. Neque enim hujusmodi dono illic opus erit, ubi omnes electi erunt

labii unius et sermonum eorumdem, multo magis quam fuerant homines ab exordio sui generis usque ad extinctionem turris Babel, Gen. xi."—*Estius.*

² "*Sine charitate scientia inflat et ideo destruetur, sed cum charitate ædificat.*"—*Primasius.*

an end. They are things imperfect in themselves, and we only use them in this our imperfect state.¹ Bengel.

Divine truths, Divine mysteries, can only be imperfectly apprehended by imperfect man, and prophecy in the nature of things can but imperfectly make him to know that which is still future. We know God, indeed—not in Himself, for we cannot so know Him, but we know Him reflected in His works and by means of His creatures—in part; that is, up to the full measure of our capacity, it may be, but imperfectly, since our capacity itself is but imperfect. Fromond. Olshausen.

Why, it may be asked, should not charity cease, since charity is imperfect in its power over the heart and in its manifestation in the actions of men? We must note that prophecies, tongues, and knowledge will cease and vanish away, not merely because they are imperfect in themselves, but because they are given on account of, and are suited to, the imperfect condition of men. When, then, the objects for which these gifts are bestowed are perfected, then necessarily must the instruments suited only to their imperfection be at an end. But charity is not so given; it is not partial and imperfect, and therefore not transitory. It is the result and fruit of our knowledge of God. The more, therefore, we know Him, the more must our love, our charity, increase. Estius.

(10) *But when that which is perfect is come, then that which is in part shall be done away.*

When He who is perfect is come; when we stand in the perfect glory of the Divine presence, and He, the All-perfect, is revealed to us in the life to come; then shall all imperfection be done away, and, possessing eternal life, we shall necessarily possess the perfect knowledge of God and of Jesus Christ which is perfect life; then shall all partial glimpses and conjectures and reachings after true knowledge vanish utterly away, because all will be then clear to our sight. Fromond. Arias Mont. Piconio.

St. Paul does not say that our imperfect knowledge shall be added to and receive accessions of knowledge, but that it shall be done away. We shall then know in a manner utterly different from that by which we now apprehend truth;

¹ “*Ex parte, hoc est, imperfectè; Syrus vertit, modicum ex multo cognoscimus: hoc enim modicum et imperfectum, quod partim per scientiam, partim per prophetiam cognoscimus, opponit perfecto, v. sequ., id est, perfectæ visioni et cognitioni Dei in se et omnium in Deo, quia reverà totum*

quod est Dei et omnia ejus attributa et perfectiones in hac vita non cognoscimus, sed soli et omnes beati illa cognoscunt: idque probat exemplo parvuli, qui uti ætate, ita scientia adolescit; beati enim scientia sunt quasi viri, cum in ea nos simus pueri.—*Corn. à Lapide.*

Cajetan.

we shall know, not by reasoning and conjecture, but by the sight of Him of whom we have now only partial and imperfect conceptions.¹

(11) *When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.*

Theophylact.

I spake: he refers here to tongues. *I understood* prophecies and mysteries as a child. *I thought* of human and Divine things as a child thinks, and with the knowledge of a child. As a child lisps and cannot speak plainly, any more than he can understand thoroughly some things perfectly comprehended by the adult mind, so is that adult but a child with reference to the future; and as *when I became a man I put away*, of my own accord, willingly, without trouble and naturally, *childish things*, so will our present knowledge and apprehension cease when we shall have our faculties made perfect, and when we no longer know through the imperfect organs of sense and reason.

Wesley.

Cajetan.

The present state is compared to childhood—

(1) Because of the inability, or at least of the imperfect capacity, of a child to discern between good and evil.

Ephes. iv. 14.

(2) Because as a consequence the child often takes that which is false to be true. Hence the same Apostle exhorts Christians to be *henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.*

Gorranus.

(3) Because the child, through ignorance, often prefers the useless to that which is useful, and is busied with trifles.

Hugo de S.
Charo.

(4) Because he is thoughtless of the future, and taken up with the regard for present things.

(5) Because the child's speech is without thought and reflection.

Peraldus.

(6) Because he is changeable, forgetting one day the intentions and resolutions of the preceding.²

¹ "Imperfectio est de ratione scientiæ, prout hic de Deo habetur, inquantum scilicet cognoscitur ex sensibilibus; et similiter de ratione prophetiæ, inquantum est cognitio figuralis et in futurum tendens: non est autem de ratione charitatis, ad quam cognitum bonum diligere pertinet: et ideo superveniente perfectione gloriæ, cessat prophetia et scientia; charitas autem non cessat sed magis perficitur, quia

quanto perfectius cognoscetur Deus, tanto etiam perfectius amabitur."—*Th. Aquinas.*

² "Videtur Apostolus ordine præpostero hæc tria ponere. Nam locutio præexigit iudicium sapientiæ: iudicium verò præsupponit cogitationes rationis. Et hoc satis congruit imperfectioni puerili, in qua est locutio sine iudicio, et iudicium sine deliberatione."—*Th. Aquinas.*

As age advances, so does the knowledge of man and his estimate of all things around him, until he come to the fullest intelligence of which he is capable in this life. Life passes, however, into another stage of existence, and still man's knowledge is imperfect. Old age forgets the delights of childhood; and not only so, the delights of childhood no longer satisfy and please the full-grown man. So is it with regard to the spiritual state; when we come to the manhood in Christ, to full age, we shall no longer be satisfied with the measure of apprehension which we now call knowledge, and shall need not the imperfect instrument which now we must use, but we shall see and know all things fully.

Guilland.

(12) *For now we see through a glass,¹ darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*

Matt. xviii.
10.
2 Cor. iii. 18;
v. 7.
Phil. iii. 12.
1 John iii. 2.

To understand the force of this image, we must bear in mind that the mirrors of the ancients by means of which any figure could be seen were of polished metal, brass, steel, or silver, in which, however high the polish might be, it was difficult to see the person standing before them. They who saw, saw indeed but *darkly*.

Olshausen.

For—this word (*γάρ*) connects the following words with those which go before. *For*—it is just so with us as with children, we are just like children. *Now we see through a glass* or mirror—see, that is, not things, but only the images and shadowy appearances of things, which we see, therefore, but *darkly*. We cannot, indeed, see God and Divine mysteries directly, but only as reflected in a glass, and can gather Divine truths only through a human medium, and by means of words which fail to convey the full knowledge of things of which they treat. What we know comes but *darkly* to us, as it were in an enigma (*ἐν αἰνύματι*), and not clearly and directly. Much of this knowledge we gather from His creatures, which, however, represent Him to us at best but imperfectly, and can only darkly reveal to us aught of His nature. They show us not what God is, but rather what He is not, and present to us a negative, not a positive knowledge, telling us indeed that He is, but wholly failing to tell us what He is.

Amelote.

Fromond.

Dion. Carth.

The soul of man is one such mirror in which we may see God, but yet as by allegory and in an enigma only, obscurely,

P. Lombard.

¹ "Est ἑσπεριον lapis specularis, ex quo antiqui fenestras habuerunt, pellucidus quidem, sed, si cum nostris

vitreis conferantur, multo obscuriores. Plin. Hist. Nat. iii. 4."—Rosenmüller.

- Tirinus. *darkly*. The light, indeed, is there, but the rays are refracted, so that we see not clearly. His creatures, the world around in its order, again, is a mirror in which we may discern not the image, but the shadow only of His presence. The mysteries of redemption are such a mirror. In Holy Baptism we have a sign, a figure of His resurrection; in the Holy Communion of the altar we see the symbols of the body of our Lord;—we see but *darkly*: when, however, we come to stand in His presence who is our Light and our Life, then shall we see Him who is the Resurrection, and discern His body, which now we see only under a veil. Various are the modes by which God is seen. Adam saw Him in creation as in a mirror undimmed by man's sin. The Christian by faith sees Him as light indeed, but in a dark place and obscurely. The saints hereafter shall see Him in Himself by means of that uncreated light in which He dwells. Nature, then, which is His mirror, is the handmaid of faith, and faith makes us to long ardently for His presence, and prepares us for that vision which shall be the happiness of the saints in bliss, the sight of God *face to face*, and in Him the knowledge of all things.¹
- Theodore. *Now I know in part*, by the ear, by means of that partial revelation by which God makes Himself known to man, *but then shall I know*² and see Him for myself. *Shall know* Him, not by the conjectures of the reasoning powers, but by the revelation of His love, by Himself.
- Queene. Perfect knowledge and intuitive insight into the things of God are gifts of His love. For, in Christ's words, *he that loveth Me shall be loved of My Father, and I will love him and, as a consequence of that love, will manifest Myself to him*.
- Wesley. *John xiv. 21.*
- Hugo de S. Charo. *Estius.*
- Nat. Alex. *to him.*

Note that the *as* in this place (*καθώς*) does not imply equality, but likeness only. As God knows us now after a manner agreeable and equal to His infinite excellency, so shall we know God up to the full measure of our capacity when we come to stand in His presence.³

¹ "Sicut in præsentī omnis creatura est quasi quoddam speculum in quo videtur Deus, sic in futuro Ipse Deus erit speculum omnis creaturæ, in quo omnia videbuntur verius quam in semetipsis."—*Hugo Victorinus*.

² "Ἐπιγινώσκω.—The compound signifies much more than the simple verb γινώσκω—I know, I shall thoroughly know."—*Bengel*.

³ "Sicut hoc loco non dicit æqualitatem, sed similitudinem quandam, quæ consistit in hoc, quod sicut Deus

gloriosus et sanctus videt Seipsum per propriam essentialiam, itaque in Deo idem sunt quod videtur et quo videtur, seu objectum et species; sic nos videbimus Eum per ipsius essentialiam, tanquam per intelligibilem formam nostræ menti immediatè, non tamen inhæsiuè unita: sicque Deus erit nobis quod videbimus et quo videbimus, seu objectum et species. Nulla namque forma creata tantæ perfectionis est, ut per eam videri possit Deus secundum quod in Seipso subsistit, imò ab hujusmodi divinæ es-

(13) *And now abideth faith, hope, charity, these three : but the greatest of these is charity.*

St. Paul here omits all mention of tongues, prophecy, and knowledge: he puts them aside as of no account in his estimate of the greatness of the grace of charity, and speaking of the three theological virtues of faith and hope and charity, he says that of these the most excellent, *the greatest*,¹ is the gift of charity, and that whereas the two former shall fail, the latter shall abide for ever; and if the two great gifts of faith and hope shall then fail, how much more those other gifts (*χαρίσματα*) of which he had spoken in the previous chapter.

Now, in the time of this mortal life and of our dwelling upon earth, as members of the militant portion of the Church of Christ, *abideth*, whilst the world lasts, in the heart of those who in truth as well as in name are Christians, the faithful children of God, these three graces, which have God for their immediate object, and for that reason are called the theological virtues. These three are the elements by which sanctification is matured, and the man of God built up and strengthened to good works.² These are the necessary graces of the Christian character. And hence, whilst saying that one—charity—is greater than its sister graces, the Apostle asserts the diffusion, the duration so long as the world endures, and the stability of all three. *Now abideth faith, hope, charity, these three : but the greatest of these is charity*, for that which shall never cease is greater than that which shall pass away.

It is *greatest*—

(1) Because it directs and controls the operation of the other gifts of God; for this grace is the root, the life, and the fruit of Christian manhood, and makes all other virtues acceptable in the sight of God. Faith and hope without charity are nothing worth.

(2) This grace avails more to the edifying, the guiding, and the consoling of our brethren than any other.

(3) Because of the imperfection in duration which marks the other theological graces.³ *Faith, which is the substance*

sentis representatione deficit infinita.”
—*Dion. Carthusianus*.

¹ “*Μεῖζων δὲ τούτων*—adverb. *major*. Enallage Græca, *μεῖζων* pro *μεγίστη*: gradus comparativus pro superlativo.”—*Piscator*.

² “*Ἀρχὴ ζωῆς πίστις, τέλος δὲ ἀγάπη*.”—*Ignatius, Ep. ad Ephes*.

³ “*In presenti tria, in futuro sola charitas Dei et angelorum et omnium sanctorum. Majus ergo quod semper opus est, quam quod aliquando cessabit. Omne enim quod speramus et credimus: non omne quod credimus et speramus.*”—*Primasius*.

- Heb. xi. 1. *of things hoped for, the evidence of things not seen, must needs fail when all things now hoped for are seen and possessed in the life beyond the grave. Then must hope also come to an end, for hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*
- Rom. viii. 24. *Love, however, will still remain, since it is of God, and God is love; so that in possessing Him we possess this great gift of Christian charity, or love.*¹
- Remig. Flor.

Faith and hope are virtues needed to strengthen and to encourage the Christian traveller on his journey to the heavenly kingdom. They must accompany us to the gates of the New Jerusalem, even if they enter not in with us. Charity, however, must not only be the companion of our journey and the strength of our life here, it will accompany us and also abide for ever with us in that place of *rest* which *remaineth to the people of God.*

Quesnel.
Heb. iv. 9.

¹ "Duo superiora proprie hominum sunt eorum, qui ad profectum tendentes necdum affectum concepere virtutum. Tertium specialiter Dei est, et eorum qui in sese imaginem Dei ac similitudinem receperunt. Ille namque solus ea quæ bona sunt, nullo metu, nulla remunerationis gratia provocante, sed solo bonitatis operatur affectu."—*Rabanus Maurus.*

. "O Deus charitas! da mihi charitatem, bonitatis Tuæ participationem, sine qua nihil bonum, nihil Tibi gratum; per quam bonus efficiar, Tibi gratus, Tuus verè filius, Te super omnia diligens, ut Tuæ divinæ bonitatis nunc particeps factus, fiam aliquando divinæ Tuæ beatitudinis particeps. Amen."—*Piconio.*

THE FIRST DAY OF LENT,
COMMONLY CALLED ASH-WEDNESDAY.

JOEL II. 12—17.

(12) *Turn ye even to Me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning.*¹

Jer. iv. 1.
Hos. xii. 6;
xiv. 1.

IN the preceding verses of this chapter the prophet had announced the coming of evil upon the land of Judah, and had drawn a vivid picture of the sufferings which were to follow upon the invasion of the Chaldæans: in the present verse he implores his countrymen to repent of those sins which were about to bring these sore judgments upon the land, and to *turn* in contrition to God, that He might in the greatness of His mercy remove these threatened evils from them, for even now is the accepted time; now is the day of salvation.²

Jerome.
2 Cor. vi. 2.

Turn ye from the vanities of this world, from sinful compliances with the flesh, from all self-seeking, from every act of disobedience to God, and from all hatred of man, and harsh, rash judgment of others. *Turn*, not in profession only and in outward appearance, but *with all your heart*, so that the outward signs of compunction may accord with the contrition of the heart. *Turn ye* with the confession of your lips, with the penitence of the heart, and with the mortifica-

Hugo de S.
Charo.

¹ "Καὶ νῦν λέγει Κύριος ὁ Θεὸς ὑμῶν, Ἐπιστρέφετε πρὸς με ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐν νηστείᾳ καὶ ἐν κλαυθμῷ καὶ ἐν κοπεῖ."—LXX. *Nunc ergo dicit Dominus. — Vulg.* "Quapropter etiam nunc — videlicet ut jam vos ante sum hortatus concione præcedente, dum adhuc tempus est et locus resipiscentiæ."—*Trem. et Junius.*

² "The Lord also now saith, Turn

ye unto Me: as He had before called upon them oft by His prophets, so *even yet, now also*, He calls upon them that they should return."—*Pococke.* "Jam nunc in ipsa calamitatum prædictione, jam inter minas ipsas misericordiam cogitat, jam res restituendas ultrò ipse parat et quibus rebus hoc præstari possit, eas res jam adornari et instrui jubet."—*Arias Montanus.*

tion of the flesh, *with mourning*,¹ so that God may find in your mouth a true confession of your past sins, in your heart the fervent desire of purity, and in your flesh a chastened restraint in the presence of temptation.

Hugo de S.
Victoire.

It happens often with a sinner who awakes to the consequences of his sins, that he deludes himself by girding himself to resist with his whole strength some one special sin, whilst he neglects to struggle against others, and so is overcome by them. Again, in another sinner we find a perpetual oscillation between sinning and repentance—always bemoaning his sin, and always falling again under dominion to the same sin. Against such repentance the prophet here warns us, and bids us *turn*, so as to return quite to God,² not halting between the service of our lust and obedience to our Maker, not turning to Him in some things whilst we are turning away from Him in other sins—yielding half our heart to this world, half to heaven; half to idols, half to the living God; half to unsinning obedience, half to sin. *Turn*, not from fear only, for in this is no yielding of the affections, but with love, which surrenders the whole *heart*.³ He calls us so to *turn* to Him that we may cleave steadfastly to Him, and that the heart which has been given to the things of sense may from the moment of our turning to God be wholly given to Him. For these words *unto Me* are emphatic. *Turn*, He says, *unto Me*, the Creator and *Lord* of the heart and soul of man; turn with that *heart* which is Mine, and which I have made for Myself, and which I will not give to any other. *Unto Me*, who alone can save from the consequences of your sins, from all false security in yourselves or in any other saviour.

Gregory
Mag.

Pusey

Hugo de S.
Charo.

Dion. Carth.

Corn. & Lap.

Trinus.

As all sin consists in a turning from God, so is all conversion a turning again to Him. To this conversion, then, is required the convenient grace of God; for even the desire to return to Him comes not to us without His grace, so that the faintest movement towards repentance is a testimony to the lovingkindness of our Father, and an evidence that His Spirit is still striving with us in order that He may have mercy upon us. And as the soul of man—one in indissoluble unity—possesses the three faculties of memory, of reason, and of will, so, when the whole heart is turned towards

¹ "*Mourning*, i. e. by beating (ἔρειπε) on the breast, as the word originally denoted, as the publican smote upon his breast [St. Luke xviii. 13]; and all the people that came together to that sight [of Jesus on the cross] beholding the things which were done, smote their

breasts [St. Luke xxiii. 48]."—Pusey.

² Not $\pi\alpha$ but $\pi\upsilon$, not merely *unto*, but rather, *quite up* to God. See Pusey on Hos. xlv. 2 and Joel ii. 12.

³ "The repentance which cuts off all moorings to evil demands something more than selfish fear."—Evans.

God and centred upon Him, must these be wholly His. And this is so—

(1) When the memory of past sin humbles the heart in the sight of God, and when past yieldings to temptation are remembered as a warning against self-confidence; when the commandments of God are before our eyes, and His mercies awaken in us constant feelings of gratitude and confidence.

(2) When in our reason we own the presence and the greatness of God, when our faith is grounded on Him, and we meditate continually upon Him, and know Him so far as it is given to the finite intelligence of man to know Him who is Infinite.

(3) When our will is conformed to His will, when cleaving to Him we yield Him our obedience. For our whole heart is not given to God unless by our reason we hold firmly to Him, unless there is ever before our eyes the memory of His love, and in our will we obey Him fully.

Hugo de S.
Victoire.
John Faber.

Reason illumines the heart of man, with the will he loves, and by his memory he retains his hold of things past. When, then, the reason of man seeks and finds Him who is the Highest Good, when the will receives and loves God, and the memory carefully keeps and closely clings to Divine things, then the soul itself turns wholly to God. But when the reason slumbers and cares not to seek for heavenly things, when the will is cold and cares not to love them, or the memory is torpid and indifferent about retaining them, then the soul acts untruly, and falls first into the vice of ignorance, then into the guilt of negligence, and thirdly into wilful sin. In each the soul acts falsely; otherwise ignorance would be expelled by the light of reason, and negligence be excluded by zeal of will, and wilful sin be quenched by the diligent memory of Divine things. Reason, then, seeking God begets the knowledge of Him, the will embraces and loves Him, and memory holds Him and is strengthened. The first produces the light of knowledge, the second the love of righteousness, the third preserves within us the treasure of grace. This is that conversion of the heart which God requires, this is that turning to Him which alone suffices to salvation.

Hugo de S.
Victoire.

And this faith by which we cleave to God, to whom we have turned in repentance, is not only a fire which burns inwardly, consuming all evil affections, it shines also outwardly;¹ it is a *burning and a shining light*; it is a repentance

John v. 35.

¹ "Ecce hæc est vera internæ et externæ vitæ norma et regula; sic justitia nostra abundaret plusquam Scribarum et Phariseorum [Matt. v. 20]. Cor integrum, mundum, rectum,

et simplex foret erga Deum; cui ut bona, recta, et integra vita adjungatur, necessum est: nam corde creditur ad justitiam, ore autem confessio fit ad salutem [Rom. x. 10]. Fidelis non

which is evidenced in us by as sure tokens as the *fasting*, and *weeping*, and *mourning* to which the prophet calls the inhabitants of Jerusalem and of all Judæa. He calls them and us to *fasting* at the sight and the remembrance of our sins, He calls upon us to deny ourselves in the quantity and in the quality of our food; for as Satan builds up to himself a possession in our hearts by *surfeiting and drunkenness*, by gluttony and excess, God calls us to abstinence—

(1) That we may *bridle*, *restrain*, and *govern* the inclinations of the flesh.

(2) That we may thereby be more earnest in our prayers, and that our supplications may be more efficacious.

(3) That we may be fitter recipients of the grace of God and of the indwelling of the Spirit, who makes His abode in the heart of the pure.

These three requirements of *fasting*, of *weeping*, and of *mourning* have their application to the three classes of temptations to which man is exposed in this world; they are the discipline of repentance. By *fasting* the penitent is enabled to mortify the *lust of the flesh*; with *weeping* to restrain the desire of the *eyes*; with *mourning* to humble and revenge the *pride of life*. We are called upon to fast in order that we may be filled with heavenly food from the hand of our *Father*. We are exhorted to weep over our sins, mindful of the promise made by Christ, *Blessed are ye that weep now, for ye shall laugh*. And when we mourn over our turning from God and our departure from our Father's house, then are we near to that consolation which He has promised to those who so mourn: *Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: . . . for thus saith the Lord, . . . As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem*.¹

Turn then, penitent one, unto the Lord with all thy heart. Love Him so that thou lovest none but Him; turn to Him

tantum internè ardebit, sed et externè lucebit, quemadmodum de Joanne Baptista dicitur, *Ille erat lucerna ardens et lucens* [Joan. v. 35].” — Joannes Faber.

¹ “Debemus autem converti in jejunio, quo vitia comprimuntur, mens elevatur, virtutes et præmia acquiruntur, præterita delicta dimittuntur, futura tormenta redimuntur. Pessimum quoque genus dæmoniorum non nisi in oratione atque jejunio ejicitur, ut ait Salvator [Mar. ix. 29]. Porro, quod

per salutare jejunium oratio exaudiat et sapientia vera cordi infundatur, innotescit ex eo quod Gabriel loquutus est Danieli: *Ex die primo quo posuisti cor tuum ad intelligendum, ut affigeres te in conspectu Domini Dei tui, exaudita sunt verba tua, et ego veni ut docerem te* [Dan. x. 12]. Debemus insuper converti in fletu ex desiderio patriæ, ex displicentia propriæ culpæ, ex Christi compassione, ex totius mundi multiplici transgressione atque errore.” — Dion. Carthusianus.

in thy fear, so that fearing Him thou fearest none besides Him, and so can the easier resist the solicitations of companions to evil. *Turn to Him in thy joy and sorrow, so that thou mayest joy in those things for which there is joy in the presence of the angels in heaven; and sorrow over all departure from Him, and over the falling away and the departure of others from the abode of their Father.* Bernard.

(13) *And rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness,¹ and repenteth Him of the evil.* Gen. xxxvii. 34. Ex. xxxiv. 6. 2 Sam. i. 11. Job i. 20. Ps. xxxiv. 18; li. 7; lxxxvi. 5, 15. Jonah iv. 2.

Rend your heart, and not your garments merely. These words do not forbid the rending of the garment, which was a common token of grief amongst the Jews,² but they forbid any outward profession of sorrow, unless accompanied by a turning of the heart to God; a warning against the sin of those who call the attention of men to their pretexts of conversion, and to their simulated penitence, whilst their heart is untouched by any real compunction for sin. *Rend your heart* is interpreted by the Chaldee paraphrast by "do away with the sin of your heart;" it bids us open our heart to God by the confession of our sins to Him, and by the profession of our faith in Him. Menochius.

As amongst the Jews it was the custom to rend their garments in token of their aversion to any one, and of their rejection of his authority or companionship, so does God call us to *rend our heart* in token of our hatred to sin, and as a testimony of our rejection of the service of Satan. In token of the rejection of the sin of Achan, which had brought suffering and disgrace upon the children of Israel, Joshua *rent his clothes*. When Jephthah would express his sorrow at the consequence of his vow, we read that *he rent his clothes*. The same sign of grief and distress at the suffering of the people of Samaria was shown by the King of Israel; and when Paul and Barnabas would express in the strongest way their abhorrence of the idolatry of the people of Lystra in their attempt to sacrifice to the Apostles, we are told that *they rent their clothes*. Acts xiv. 14.

¹ "The words rendered of great kindness are better rendered elsewhere abundant, plenteous in goodness, mercy [Ex. xxxiv. 6; Ps. lxxxvi. 15, ciii. 8]. Although the mercy of God is in itself one and simple, yet it is called abund-

ant, on account of its diverse effects." —Pusey.

² "Vestes in magnis doloribus à collo ad pectus secundum humeros scindere moris fuit antiquis." —Arias Montanus.

As, then, the clothes were rent in outward evidence of inward grief, the same office is assigned to God's Word, which, when received into the heart, is declared to be *quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*, which is laid open by the efficacious ministry of God's Word.

Heb. iv. 12.

John Faber.

Matt. xviii.
8, 9.

Matt. xi. 12.

Luke xiii. 24.

John vi. 44.

Phil. ii. 13.

2 Cor. iii. 5.

Is. xxvi. 12.
John Faber.

This word, *rend*, moreover, prepares us for that violence with which we are called upon to separate from sin and sinners. It is no easy task; no work of an idle moment and of an indifferent heart. It will be attended with bitter sacrifices. It may lead to the cutting off the right *hand* and to the plucking out of the right *eye*. And these sacrifices must be made if the nearest and dearest possession which we have keeps us back from repentance and a turning to God. We are expressly told by Christ Himself that *the kingdom of heaven suffereth violence, and the violent take it by force*. No entering into heaven without sacrifice and earnest work, for we are to *strive to enter in at the strait gate*. And yet with all our striving, with all our earnestness and all the *violence* done to our affections by our giving up all that can keep us from God,¹ let us remember that we *turn unto* God only because His face is always turned to us, and draw near to Him because Christ is drawing us to the Father, and when He calls us to turn to Him, He in these words tells us that we have power to turn to Him.² *No man can ever come to God, except the Father, which hath sent His Son into the world for this end, draw him. For it is God that worketh in us both to will and to do of His good pleasure*. So that our *sufficiency* for this work of repentance, as indeed for all other spiritual work, is of God, and not of *ourselves*. And when we do anything good, we can but use the words of the prophet, and say, *Thou, Lord, hast wrought all our works in us*.

We are bidden to *turn unto the Lord our God* by repentance for our sins. Let us remember that one part of repentance consists in making, so far as possible, amends for our sins towards our neighbours—amends for the evil example, amends

¹ "*Scindite corda vestra*—id est, per confessionem aperite, sicut apostema. Item *scindite*, per partes dividite, ut detur amor Deo, peccatum diabolo. Vel *scindite*, sicut panem dandum pauperibus per pietatem; sicut vestem Christi, acu timoris et filo amoris consuendam."—*Hugo de S. Charo*.

² "Monemur in his verbis, ut locum

demus divinæ commotioni. Dicit enim: *Convertimini ad me*. Nisi Deus hominem gratia præveniente dotasset, non clamaret *convertimini ad me*, eoque peccator flagitiosæ et impœnitenti vitæ suæ nullam excusationem prætereundum potest. Quid est dicere *convertimini*, si non habeat homo liberum arbitrium?"—*Jo. Faber*.

for the solicitation to sin, amends for all the wrong done by us to them. Hugo de S. Charo.

That we should be called upon to *rend* our hearts, because God is gracious and merciful, sounds at first an inconsistency. But this is only so at the first thought. It is this which makes sin so heinous, that it is done not against a harsh task-master, but against a gracious, loving, and long-suffering God. Our sin is against love; our offence against a Father. For in these words God shows Himself to be still a Father, though men have become rebellious and have turned away from Him. The father in the parable was still a father, tender and loving, though the son had withdrawn from his home, and had wasted his substance in riotous living. Our Father in heaven is unchangeable, however much His creatures may have sinned, and however widely they may have departed from Him. Stanhope.

*He is gracious and merciful*¹—or, as the Hebrew words mean, very gracious and very merciful, *rich in mercy, for His great love wherewith He loved us. He is gracious*, by drawing us to Himself and by leading us to repentance, giving us of His own free and unconstrained love both the desire to return and also the power to do all that He calls upon us to perform. God is *merciful*, in that He pardons us sinners upon our return, and receives us kindly to His arms, going out to meet us whilst yet *a great way off* from Him. He is *slow to anger*, long-suffering amid the sinfulness of his creatures, and patient in His waiting for our return. He is *of great kindness*, in remitting *all the debts* which we, His debtors, owe to Him, and in giving blessings without limit to those who repent them of their sins and return to Him. He also *repenteth Him of the evil*, by taking away the punishment of the past upon the return of the sinner. The evil which God sends upon us is against His own will, who willeth not that any should perish, and who punishes here that none may perish hereafter. This punishment, moreover, He takes away from us upon our turning again to Him. *He repenteth Him of the evil*, which was for a time necessary for our good, and doeth it not.² Luke xv. 11—32. Pusey.

¹ "Very *gracious* and very *merciful*. Both these words are intensive. All the words, very *gracious*, very *merciful*, *slow to anger* and *of great kindness*, are the same and in the same order as in that revelation to Moses, when, on the renewal of the two tables of the Law, the Lord descended in the cloud, and proclaimed the name of the Lord [Exod. xxxiv. 5, 6]. The words are frequently repeated, showing how deeply that revelation

sunk in the pious minds of Israel. They are in part pleaded to God by Moses himself [Num. xiv. 18]: David at one time pleaded them all to God; elsewhere he repeats them of God, as in this place [Ps. lxxxvi. 15, ciii. 8, cxlv. 8]."—Pusey.

² "Benignus attrahendo; misericordia dulciter suscipiendo; patiens expectando; multa misericordia omnia remittendo; præstabilis super malitia

Josh. xiv. 12.
 2 Sam. xii.
 22.
 2 Kings xix.
 4.
 Is. lxx. 8.
 Joel i. 9, 13.
 Amos v. 15.
 Jonah iii. 9.
 Hag. ii. 19.
 Zeph. ii. 3.
 Jerome.
 Rom. xi. 33.

(14) *Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat-offering and a drink-offering unto the Lord your God?*

Who knoweth, for who hath known the mind of the Lord, since His ways are past the finding out of man? The appeal of the prophet to the Jews is this: *Who knoweth* whether He may remove the temporal calamity under which the land is groaning because of the sins of its inhabitants, and may remove it because we have been sufficiently chastened for our wickedness? *who knoweth* but upon our repentance He may show us this mercy? for though the forgiveness of sin is certain upon the repentance of the sinner, yet none can say that the temporal consequences of sins, the results of the past with all their bitterness, may not yet remain.¹

Who knoweth if He will return from His anger because of our sins, and will forgive us utterly by the removal of present suffering,² and *repent* or recall the sentence which He has pronounced against us, and which the Chaldæans are executing, and *leave a blessing behind Him*, in the restoration of plenty and by giving us again the fruits of the earth in rich abundance, restoring what the locusts have eaten, so that we may be able to present the accustomed offering in the Temple worship?

The blessing which the Jews craved, and which the prophet calls upon them to pray for, he explains to be *a meat-offering and a drink-offering*, which had been cut off or withholden from the house of God by reason, as it would seem, of the destruction caused by war. For if this were given again to them, and they were able to serve Him anew with the accustomed offerings, it would be a token that He would accept their service and would show mercy to them.

God gives us temporal blessings, the fruits of the earth, the good things of this life, in order that we may henceforth abound in, spiritual fruit to His honour and glory. His

minimè puniendo, vel *præstabilis* quia semper præsto est veniam postulanti. Hi sunt quinque digiti in manu Domini attrahentes: Ps. cxliv. 7, *Emitte manum Tuam de alto.*—Hugo de S. Charo.

¹ “*Quis scit?* Quasi impossibile est scire aut difficile. Difficile est scire per experimentum, impossibile per scientiam.”—Gloss.

² “*Ita quis sit?* non affert, sed prohibet dubitationem: cætera verò verba

a vate dicta bonam restituendæ rei, iis apud quos agitur, injiciunt spem. Quanquam autem communis hæc sententia et catholicum axioma est, nulli veram pœnitentiam inutilem fore, neque Dei misericordiam exhaustam esse posse unquam, atque ad omnes homines hæc ratio pertineat, tamen ad Judæorum res et ad Ierosolymitanæ reipublicæ restitutionem, de qua vati nostro sermo est, commodè hic est referenda.”—Arias Montanus.

Ribera.

Mariana.

Tirinus.

Hugo de S.
 Charo.

Corn. & Lap.

Ribera.

Pococke.

temporal blessings and mercies call for libations of compunction and plenteousness of tears for our past sinfulness towards the Lord our God done in despite of His gracious mercifulness to us, and of His long-suffering in the midst of our rebellion against Him—mercies and blessings given to us, and long-suffering and patience manifested towards us, without any merits or deserts on our part.

Hugo de S.
Charo.

Who knoweth if He will return and repent, and leave a blessing behind Him? God oftentimes visits the soul of the penitent, and by some sweetness with which He fills it leaves behind Him a token of His presence, so that the soul may know assuredly that He has been with it. But he not only visits the soul of the penitent in this way, He is said to *repent*; not, that is, as though He who is unchangeable varied in His purpose, but because He deals variously with us as we change, and receive humbly His inspirations and follow the drawings of His Spirit.

Pusey.

(15) *Blow the trumpet in Zion, sanctify a fast, call a solemn assembly;*

Numb. x. 8.
Joel i. 14;
ii. 1.

In the first verse of the chapter the prophet had called upon the priests, the ministers of God, to *blow the trumpet* and to warn the people of impending evils—the destructive march of the Chaldæan army; here he calls upon them to do the same thing in order to arouse the people to repentance, that so they might, if possible, escape from the full suffering caused by these invaders.

Hugo de S.
Charo.

Blow the trumpet in Zion is a call to the performance of a perpetual obligation. The minister of God is bidden to arouse the people in *Zion*—that is, throughout the whole Church of God—the members of the spiritual Israel.¹ *Sanctify a fast*—appoint solemnly a public fast, and make it holy by devotion of heart, by earnest prayer and supplications for the taking away of the evils which sin has brought upon the people, and by those good works which deepen repentance within the soul, and are the tokens of the penitent's sincerity.²

John Faber.
Mariana.

Gloss. ordin.

¹ "O Ecclesiastæ excitate populum ad pœnitentiam, ne prorsus depereant sub potenti manu Dei. *Canite tuba* seu buccina verbi divini. Conterrete et excitate peccatores ut Deum timeant et pœnitentiam agant. Quando in castris tubarum clangor personat, quilibet exilit et ad vim hostium propulsandam se obarmat. Sic et vos ô prædicatores excitate populum ad la-

borem ut instructi sint ad pugnam contra peccatum, diabolum, carnem et mundum: futurum enim est, ut tuba audiatur ad retributionem. 1 Thess. iv. 15, 16."—*Jo. Faber.*

² "*Sanctificate*, inquit, *jejunium*. Jejunium sanctificare est jejunare in sanctitate et justitia coram Deo, non coram hominibus, sicut hypocritæ tristes. Matt. vi. 16."—*Fat. Blesensis.*

Septuagint,
ἐκπύξαι
θεραπεύειν.

Call a solemn assembly—that is, not of the congregation and whole body of the people, which is prescribed in the next verse, but of the elders of the people and of those in authority.¹

Exod. xix.
10, 22.
1 Chr. vii. 5.
2 Chr. xx. 13.
Joel i. 4.

(16) *Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.*

Pococke.

Dion. Carth.

As the judgment was national and concerned all, for the whole land suffered from the invasion of the Chaldæan army, all were to unite in the solemn fast, and were to join in seeking mercy from the hand of God. All were to be gathered into one assembly and for one object, and were to be of one heart and one mind, knit together in the bond of a common faith, of one hope, and of united and uniting charity.

Hugo de S.
Charo.
Bibera.

Jerome.
Josh. vii. 11.

Corn. à Lap.

Hugo de S.
Charo.

Gather the people. As the work of Satan is to scatter and to separate between man and man, and between man and his God, so in all times of penitence, in all returning to God, is it the work of God's messengers and ministers to *gather* into one, and to exhort and lead the people in their united supplication for mercy and forgiveness, sanctifying *the congregation*,² so that the whole assembly of God's people may be holy. This is the special work of the minister of God, to exhort, to rebuke, to warn and to threaten sinners with the consequences of their sin, that so *the accursed thing*, the sin which has brought down chastisement from the Lord, may be removed: and not only by teaching and by denunciations, but especially by the silent but efficacious teaching of a holy life, are they to call the people of the Lord from their sins, and present them holy and unrepensible before God; for the command is not merely to gather the elders of the people, those in authority, but to gather all the people, of whatever condition they may be. They are bidden at such times to *assemble the*

¹ "*Jejunium indicite.* Sanctificare Hebræis propriè est segregare ab usibus profanis, et addicere sacris. Sanctificare ergo jejunium est tempus aptum eligere quo jejunetur, et populo indicere ut servet jejunium."—*Menchius* in Joel i. 14.

² "*Vocate cœtum.* Quid est cœtum vocare? Unitatem servare, diligere pacem, fraternitatem amare. Superbus ille Phariseus jejunium habuit,

jejunium sanctificavit, qui nimirum jejunavit bis in Sabbato et gratias egit Deo: sed non vocavit cœtum, dicens, *Non sum sicut ceteri hominum* [Luca xviii. 11]; ideoque ala una nitens jejunium ejus non pervenit in cœlum. Vos ergo carissimi omnino solliciti estote, ut alas duas habeat jejunium vestrum, sanctimoniam scilicet et pacem sine qua nemo videbit Deum."—*S. Bernard* in *Quadragesima*, Serm. iv. § 2.

elders—those who, though their day has come to the *eleventh hour*, are yet outside of the vineyard of God; or it may mean those who are *elders* either in age or in holiness—those who, by reason of the deadness of passion, are free from sin; as well as *the children*, who are, by reason of their tender age, free from the same disturbing passions. Or, again, *the children*, the young either in years or in the newness of their submission to the yoke of Christ. For whatever reason these are to be called, whether as free from sin or because of the feebleness of their faith, this command, *Gather the children, and those that suck the breasts*, reminds us of God's regard for the young—of His love who, when on earth, took young children in His arms and blessed them, and who said, *Suffer the little children to come unto Me, and forbid them not*. None are too young for His love; none so young but they may be brought into communion with God, and may experience His richest mercies. Children, as the offspring of Adam, are subject from their birth to sin; and where sin is, there also is grace, for *where sin abounded, grace did much more abound*.

Matt. xx. 6.

Hugo de S. Charo.

Corn. à Lap. Hugo de S. Charo.

Mark x. 14.

Rom. v. 20. John Faber.

Deut. xx. 7.

Jerome.

John Faber.

Let the bridegroom go forth of his chamber. Though the Jew was exempt by the law of Moses from military service for a twelvemonth after his marriage, there is no exemption from repentance, no time in which we are free from the service of God. Therefore he adds, *And let the bride go out of her closet*; for neither worldly nor domestic love can be pleaded as a reason for deferring the time of repentance and of public mourning on account of sin.¹

(17) *Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord,² and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?*

Exod. xxxii. 11, 12.
Deut. ix. 26—29.
Ps. xlii. 10;
lxxix. 10;
cxv. 2.
Ezek. viii. 16.
Mic. vii. 10.
Matt. xxiii. 35.

Let the priests: not, that is, all the people, although all are a *royal priesthood*, but the *ministers of the Lord* who are called and appointed to this office of ministering in holy things to the people, let them *weep* because of their own sin

1 Pet. ii. 9.

¹ "Non improbamus commentarium Grotianum, Jubere prophetam sponsum et sponsam exire à thalamo suo, h. e. non intrare thalamum . . . differre suas nuptias in aliud tempus opportunum et jam non vacare delitiis, ubi Deus cum signis iræ suæ adest."—*Calovius*.

² Of the reading in the Vulgate version, *parce Domine, parce*, Mariana in Scholia remarks, "*Parce* secundo loco non est in Heb., neque in Septuag., neque in Got., neque in Comment. Hieron."

John Faber. and because of the sins of the people *between the porch and*
Pusey. *the altar*, the place where they are bidden to stand to minister, so that the people standing in *the porch* of the Temple may see them and be moved by their example.

Mariana. This is one of the duties of *the ministers of the Lord*, not
Ribera. only to exhort and teach and set a holy example to the people committed to their charge, but to sorrow with them in their sorrow, to *weep with them that weep*, so that the most perfect earthly example of a minister of the Lord could say of himself, *Who is weak, and I am not weak? who is offended, and I burn not?*

Corn. & Lap. *Spare Thy people, O Lord*, by forgiving them their sins, and
Rom. xii. 15. then by taking away the rod of Thine anger, the afflictions wherewith Thou hast chastised them; for they are still *Thy people*, even before they turn to Thee, Thine by creation and by redemption. *Give not Thine heritage to reproach*, because of the success of their enemies. Because of man's sin the heritage of God, yea God Himself, is despised by unbelievers: a painful picture of the stumblingblock which is cast in the way of the world by the sins of God's people. There are three motives pleaded here for the removal of the punishment with which God had visited His people.

John Faber. (1) His mercy is entreated because of their relationship to God; they are His people: *Spare Thy people, O Lord.*
(2) He is asked to spare the rod, because it is His heritage, the place where His name is.
(3) He is entreated to remove the scourge from the land, lest the name of God, God Himself, should be blasphemed by the heathen, and they should doubt to their own injury whether He were indeed a God: *Where is now their God?*

Hugo de S.
Charo.

••• "Deus nostrum refugium in laboribus, virtus in infirmitatibus, adiutorium in tribulationibus, solamen in fletibus: parce populo Tuo, ut dignis flagellationibus castigatus, in Tua

miseratione respiret; Per Dominum nostrum Jesum Christum Filium Tuum: qui Tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum."—*Brev. Parisienae.*

THE FIRST SUNDAY IN LENT.

2 COR. VI. 1—10.¹

(1) *We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.*

1 Cor. iii. 9.
2 Cor. v. 20.
Heb. xii. 15.

ST. PAUL had just before declared the greatness of Christ's love, in that He died for all, and that God had reconciled mankind to Himself by Jesus Christ, and had committed unto His ministers the word of reconciliation. Thus, having told them of the grace, the free gift of God to man, he now beseeches them not to frustrate the gracious purposes of God by receiving His grace in vain.

2 Cor. v. 14.

2 Cor. v. 18,
19.

Attio.

We then—the Apostles and ministers of Christ—he seems especially to point to those his companions who were then with him and had been known by their ministering to the people of Corinth as *workers together with Christ* in the salvation of those whom He had redeemed from sin by His incarnation and death upon the cross—*we then beseech you*. He says not we direct or command, but he encourages the feeble, he consoles the fearful, by showing the oneness of the ministers of God with the flock committed to their care. An Apostle is but their fellow-helper, working for their salvation, not only beseeching but also aiding them in this work. *We . . . beseech you that ye receive not the grace*—that general grace which is for the whole world, for all, since He died for all,

Macknight.
(Ecumenius,
Lyra.

Dion. Carth.

Salmeron.
Bengel.

¹ "Solent principes quando pugnaturi sunt cum hostibus suis præmonere populum suum ut strenue agant. Simili modo Ecclesia in principio Quadragesimæ, quando fortior pugna instat, exhortationem præmittit."—*Peraldus*.

"Hæc Epistola legitur in prima Dominica Quadragesimæ, in qua in-

cipit spirituale bellum Ecclesiæ; et ideo Apostolus tanquam princeps belli eam hortatur secundum quod predictum erat Deut. xx. 2, *Appropinquante autem jam prælio stabit sacerdos ante aciem, et sic loquetur ad populum; et sequitur ibi valde bona exhortatio.*"—*Hugo de S. Charo*.

Piconio.

Nat. Alex.

Matt. xxv.
25.

as well as that particular gift which is yours because of the act of redemption and of reconciliation¹—*in vain*, either by resisting the good purpose of God, or by receiving it and bringing forth no fruit to His glory, but letting that talent which God has entrusted to you lie buried *in the earth*.

1 Cor. iii. 9.

This word *we* shows us that the primary reference is to the Apostles and ministers of Christ, of whom the same Apostle says elsewhere, *We are labourers together with God: ye are God's husbandry, ye are God's building*; but since all Christians have a certain ministry, and all are bound to show forth Christ and to be *workers together with Him*, these words are not without their importance to every member of the flock and to the whole household of God; since all are *workers* and helpers either by teaching and exhortation, or by their example and their prayers. And of these aids the first, teaching, is powerful; the second, example, is more powerful; the third, prayer, is the most mighty and efficacious in healing the wounds caused by sin.

Gortanus.

We beseech you also. In this we have the mystery of the freedom of man's will. The ministers of Christ work *with Him* in the same way as He does, beseeching, not compelling; appealing to the will which God has given to every one, not constraining them as though without wills of their own.

Salmeron.

By *grace*, in general, is meant the free gift of God, and this word is used at times of all His gifts, though limited here to spiritual gifts. This grace of God is general, special, and individual; it is the gift of redemption, of justification, and of glorification.² All these benefits God, because of His love to us, and moved by that love, gives to each of us, that He may lift us up out of our corruption and may strengthen us against sin, and illumine our minds with that light which comes from Him who is the living Light. The first gift, of redemption, God has given to all, once for all, by one act, the incarnation, the life and death of Christ; the second gift, that of justification, He works daily in making us holy; the third, of glorification, He will give us unless we resist the grace which He has already given to us by His redemption and justification. Let us fear lest His grace shall have come to us in vain; let us stir up the grace already given, lest the seed should remain in us

¹ "Potest intelligi verbum propositum de triplici gratia quam Deus hominibus quotidie exhibet. Prima est beneficium expectationis, quo Deus peccatores patienter expectat ad penitentiam. Secunda est beneficium justificationis, quando diu expectatos convertit infundendo gratiam suam.

Tertia est beneficium conservationis, quando conversos in statu bono conservat. Hanc triplicem gratiam in vacuum recipit qui magnitudinem horum beneficiorum non attendit, nec pro illis Deo gratias agit."—*Peraldus*.

² "Gratiae finis est adeptio gloriæ."—*Dion. Carthusianus*.

barren and unfruitful, and lest, as a consequence, we be deprived of that crowning grace, the glorification in eternal life.¹ In that life the gift will be up to the measure of our new capacity as now it is up to the fulness of our present capacity, and is increased according to the use which we may make of the good gift of God. As when the vessels of the widow woman were all filled the miraculous supply of oil ceased, but not until the last vessel was filled, so shall all the servants of God be filled with the oil of His grace up to the measure of their capacity to receive, and only with the limitation of that capacity will the gift itself be limited. The greater the use which the children of God make of His gifts of *grace*, the greater their humility and earnestness and perseverance, the greater will the supply of that grace be, for *unto every one that hath shall be given; and from him that hath not, even that he hath shall be taken away from him.*

And this grace of the remission of sins—for this is the grace spoken of by the Apostle—can be received by any one of us *in vain*. It is so when the heart into which the oil of Divine grace has been poured bears no fruit of holiness to the glory of God, and when the very end for which the gift has been given is frustrated by the indifference of him who has received it. And not only so; it is received *in vain* by him who for a while is moved, and for a time manifests the reality of the grace, and then falls away through lack of perseverance and by again yielding to old temptations. All faith even is vain which is without fruit, for *faith without works is dead*; and they all receive this inestimable grace of God in vain who are not made new by the giving of the new law, by the grace which comes with Him who is *the mediator of the new covenant*. As with the ground of the parable into which the sower cast good seed, so is it with the heart of man; the Word of God within it is trodden down by the world, or resolutions of holi-

Hugo de S.
Charo.

2 Kings iv. 1
—6.

Salmeron.
Luke xix. 28.

P. Lombard.

Th. Aquinas.

Estius.
Jas. ii. 20.

Pseudo-
Jerome.
Heb. xii. 24.

¹ "Notandum gratiam intelligi posse vel ex parte Dei vel ex parte nostra. Ex parte Dei significat gratuitum Dei favorem, misericordiam, liberalitatem, et omnino quaecunque gratuitam ac beneficium Dei operationem: . . . ex parte nostra nomine gratiæ Dei generaliter intelliguntur quæcunque gratuita Dei beneficia, id est, omne id quod gratiæ nobis à Deo conceditur, sive naturale illud sit, sive naturæ terminos excedat; cujusmodi sunt, ut absolutè loquamur omnia Dei beneficia."—*Estius in Magistrum Sent.*

"Gratia est operans et cooperans.

Operans enim gratia præparat hominis voluntatem, ut velit bonum: gratia cooperans adjuvat, ne frustra velit. . . Operans gratia est quæ prævenit voluntatem bonam; ea enim liberatur et præparatur hominis voluntas ut sit bona, bonumque efficaciter velit: cooperans verò gratia voluntatem jam bonam sequitur adjuvando."—*Lomb. Sent. lib. ii. dist. 26.* Thus "gratia præveniens dicitur illa per quam liberamur à peccatis: gratia verò subsequens dicitur per quam virtutes nobis ex perseverantia in bono conferuntur."—*Th. Aquinas in Epistolæ.*

Guilland.
Matt. xlii. 3-
8, 18-23.

ness spring up hastily and without root, lacking earnestness, or they are choked by the cares of earth and the deceitfulness of riches and the comforts and pleasures of this present life.¹

Chrysostom.

Because, then, we have received the gracious gifts of God, let us use all diligence that we may keep those things which have been committed to our charge. Grace is the incentive to work, not to sloth, in our spiritual calling. It enables us to live to the glory of God, and it is at the same time the call to earnestness in our new life. If we slumber, we shall lose that which has been given to us, we shall frustrate the purpose of our heavenly Father, and shall have received His gift *in vain*.

Is. xlix. 8.

(2) *(For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)*²

Bengel.

These words are spoken by the Father to the Eternal Son. Primarily they refer to the trials and calamities which had befallen the chosen nation, but prophetically they are spoken of the whole race of mankind. In their first meaning, the *time accepted*, the time of grace and mercy, was the year of Jubilee, a type of the Evangelical Year, the whole period of the Gospel dispensation. For the time under which we now live is a year of jubilee, a year of peace, of the remission of sins, of salvation through Christ, and of deliverance and freedom from the yoke of Satan.

Corn. & Lap.

Th. Aquinas.

I have heard Thee—that is, I have listened to Thee, have accepted Thy petition, and given Thee Thy heart's desire. *I have heard Thee* supplicating for Thy members who have rebelled against Me, and have given Thee mankind at Thy asking. *And in the day of salvation*—in the time of Christ, of Him who is salvation, the day of our reconciliation to the Father by the death of His Son—*have I succoured thee*. *Behold, now is the accepted time*, now the time of your deliverance from evil; *now is the day of salvation*, in which you are able and bidden to grow in grace, and to show forth to others the fruits of holiness.

Tirinus.

Th. Aquinas.

Arboreus.

Gorranus.

Behold. The greatness of the gift which God gave to man in His Son is shown by the use of this word *behold*: now

¹ "In vacuum gratiam Dei recipit, qui in Novo Testamento non novus est, hoc est, nihil in illo proficit."—*Pseudo-Jerome*.

² "Οὕτω λέγει Κύριος· καιρῷ δεκτῷ

ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἰβοήθησά σοι," is the reading of the Septuagint, and of St. Paul, who here, as elsewhere in his Epistles, quotes from this version.

does He accept them who have been long estranged from Him, and have transgressed His commandments. Chrysostom.

The day of salvation is, in general, the whole life of man on earth. This is called a day because it is the time for doing God's will, for working out our salvation. It is the twelve hours in which a man need not to stumble, *because he seeth the light of this world*; it is closed in by *the night*, or time of judgment, in which no man can work, but in which each one of us will receive *according to our works*.¹ But though the whole time of man's dwelling upon earth is the day in which he is to work, these words tell us, with reference to the individual soul, that there may be a limitation of the time during which grace is offered to us. Hence St. Paul says *now*. As there was a limited time in Israel's day, so to ourselves. Thus has it been at other periods: as during the respite before the Flood, when it was said, *My Spirit shall not always strive with man, . . . yet his days shall be an hundred and twenty years*. John xi. 9.
Guilland.
Rev. xx. 13. There was then a limited space for repentance. Again, to Nineveh was given a respite of forty days. A year's grace was allowed to the fig-tree in the parable. Jerusalem, too, had such a day: *If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes*. Her day of grace was past; her day of blindness had come. That which is declared of the world before the Flood, of Nineveh, of the fig-tree, of Jerusalem, is true with reference to each separate soul. Every man has his day of grace—the *now* of the Apostle.² Gen. vi. 3.
Jonah iii. 4.
Luke xiii. 7, 8.
Luke xix. 42.
Robertson.

(3) *Giving no offence in any thing, that the ministry be not blamed*.³

That is, we, the ministers of God to you, so work that we may not give *offence in any thing*. In the preceding verse, which is parenthetical, St. Paul enforces the exhortation of the first verse. Here he shows that he and others his fellow-workers have not received the grace of God *in vain*. We, he says, have been careful to give no offence to the converts

1 "*Dies dicitur vita hæc, quia apta est ad operandum et concluditur nocte iudicii, in qua nemo poterit operari. Hæc vita et ætas dicitur in cujus comparatione formicæ dicuntur hyemem sperare venturam. Ecce nunc dies salutis. Hic solum salutem Deo donante possumus invenire.*"—*Primasius*.

2 "*Ora, lege, vigila, labora, tempus sic imple, ut nulla dies in te reperiat*

vacua."—*Piconio*.

3 "*Nullam in ullo dantes offensionem.*"—Refertur hic versus ad primum, *exhortamur, nemini dantes*. Itaque versus secundus par parenthesim legendus, et sensus est, *exhortamur vos, Deo quidem cooperantes, sed et sollicitè curantes ne cui hominum simus in illa re offendiculi occasio, ut non vituperetur.*"—*Piconio*.

Rom. xiv. 13.
1 Cor. ix. 12;
x. 32.

within the Church and to those without. And in the subsequent verses he shows in what manner he fulfilled this ministry of his, so that in him *the ministry was not blamed*.

Estius.

His was but a *ministry*. He is careful to state at the outset that he had not gathered them out of the bosom of heathenism, and from the corruption then common in the world, in his own strength and for his own glory. His was but a *ministry*. From this point he gives us a picture of how that ministry was fulfilled, and the life and character of those who laboured for Christ in the first ages of the faith.

Mariana.

Piconio.

What he was careful to do in order *that the ministry be not blamed* he presses upon those to whom he is writing. Thus these words, which

(1) Describe the life and conversation of the Apostles and ministers of Christ, are

(2) An exhortation to every Christian to walk with the same diligence, and to show forth the same tokens of holiness to others, that so in them *the ministry be not blamed*.

Th. Aquinas.

The ministry is, then, *blamed*, Christ, the Minister of the New Testament, is lightly esteemed, when His mercy is inoperative for good in those whom He has redeemed, when Jews and heathen note the contradiction between the practice and the profession of those who are called by His name.

SA.

Auto.

But these words chiefly concern the minister of God. Let every one who has been called to any office in the Church of Christ remember, that the souls of those committed to their charge receive *offence*, when, by evil example or by the negligence of the pastor, sin pollutes the soul and darkens the light which is within it. The sins of the minister, indeed, flow over and deprave those who listen to his teaching. Woe, then, to those who destroy by their example that which has been built up by their teaching; who sow, indeed, the good seed, but trample it down and defile it by their lives; who point by words to that which is right and holy, but by an evil example lead the souls of their people into the paths of ungodliness! Of them does the prophet speak in God's name, *As for My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet*.

Greg. Mag.
Past. Cur. 1,
2.
Ezek. xxxiv.
19.

1 Cor. iv. 1.
2 Cor. iv. 2.

(4) *But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,*¹

¹ "Differunt hæc tria ceu gradibus quibusdam inter se: quod tribulationes seu pressuræ, θλίψεις, sint qualescumque afflictiones, etiam vulgares

et quotidianæ; necessitates, ἀνάγκαι, graviiores; angustiae, στενοχωρίαί, gravissimæ, qualem descripsit hujus Epistolæ capite primo."—*Estius*.

St. Paul is not content that *the ministry should be not blamed* by any unseemly action. He will set it forth, will approve himself to be the minister of God, by a life and example of holiness to every member of the Church, and to those who are still ungathered into the flock of Christ. He would be, and he would teach us to be, not only free from the accusations of men, but he would have us *in all things* live and act as becomes *the ministers of God*. It is not enough for any one of us to be blameless, and to keep the flame pure within himself; we must evidence the reality of our ministry to those without by the purity of our actions.

Euthymius.

Chrysostom.

Konigsteyn.

In much patience. These words are joined to those which follow; ¹ the minister of God is to show much patience *in afflictions*, much patience *in necessities*, and in all the trials to which himself or others are subjected. In nothing, indeed, does the minister of God more show forth the reality of his ministry, and manifest himself a servant of *the God of patience*, than by his patience in all trials, his patience towards all those to whom he has been sent. It is this grace which lies at the very foundation of an apostolic life, and without which apostolic labours are rendered useless. *In much patience*—in patience of the heart and of the lips, of the intellect and life: in this is the reality of our incorporation into Christ made evident; in this is seen that true manliness which becomes the Christian. This shows itself in the way in which we endure afflictions and overcome tribulations, whether they be:

Corn. & La.

Rom. xv. 4.

Hurd.

Piconio.

Gorranus.

Euthymius.

Dion. Carth.

Th. Aquinas.

(1) As to necessary things—food, clothing, and the bare needs of this life.

(2) Distress and anguish of mind, sorrow and grief—*distresses*.

(3) Evil treatment, such as those things which he speaks of in the next verse, the trials, bitter persecutions, and wrongs received at the hands of men.

P. Lombard.

In necessities. Not merely in afflictions, but—

(1) In the want of those things absolutely necessary; in that want of which he elsewhere speaks—in *hunger, and thirst, and nakedness*.

1 Cor. iv. 11.

(2) In that intense form of suffering and of tribulation which from its magnitude seems to us irremediable.²

Chrysostom.

Corn. & Lap.

In all things. It is not enough for the minister of God to maintain a fair reputation in some things and with reference to some virtues, he is called upon to be circumspect and diligent in all things; at all times, at every opportunity, in every

Pseudo-Jerome.

¹ "Modò patientiæ membra describit."—*Primasius*.

² ἐν θλίψεσιν. "*In necessitatibus*."

Omne quod necesse est feramus, ut necesse est."—*Pseudo-Jerome*.

Arias Mont.

place, under every condition, not regarding his own advantage, but careful and solicitous above all other things that the ministry of God be not lightly esteemed through his fault. There are those who despise small things, and are indifferent about the neglect of small duties, whilst others, sedulous about small things, fail in the larger and more important duties of their calling as the ministers of God. The Apostle here exhorts all to be careful in small things as well as in great, and that lest the ministry be blamed.¹

Atto.

2 Cor. vi. 3.

2 Cor. xi. 23.

(5) *In stripes, in imprisonments, in tumults,² in labours,³ in watchings, in fastings;*

The frequency of these afflictions and labours is indicated by the use of the plural number. It is of no one imprisonment, no one period of labour, of which he speaks, but of a long course of endurance.

Chrysostom.

In tumults, in seditions, and being hurried hither and thither, driven by persecution and peril from one city to another, all which he had been strengthened to endure with patience. *In labours*—

Theophylact.

(1) Of the hands, when working for his sustenance as a tent-maker.

Atto.

(2) In his unwearied diligence in making known the Gospel of salvation entrusted to Him.

Acta xviii. 3;

xx. 7.

Atto.

In watchings for both these reasons, because he laboured on into the night, preaching the Gospel to those to whom he was sent, and because when engaged during the day in the work of his ministry he spent much of the night in labour for his bread.

In fastings, which were—

(1) Voluntary, to keep in subjection the body, and to render it more obedient to the motions of the spirit.

¹ "L'Eglise est le royaume de Dieu : les ministres de ce royaume sont les pasteurs : les mérites et les grâces de Jésus-Christ sont les trésors de ce royaume, qui sont entre les mains des ministres. Malheur à celui qui dans cette fonction si honorable n'agit pas pour les intérêts de celui dont il est le ministre!"—*Huré*.

² "Ἐν ἀκαταστασίαις—in seditiōibus, ut Syrus interpretatur. Quidam veterum et recentiorum intelligunt id ipsum, quod ἀσάρετον dixit, 1 Cor. iv. 11; quia non licuit Apostolis diu manere et quiescere quasi uno in loco, sed semper periculorum vitando-

rum causa locum et solum mutare debuerunt. Sic ἀκαταστατος sumitur Isa. liv. 11."—*Rosenmüller*.

³ "In laboribus, scilicet manuum, quibus victum sibi querebant: vox enim Græca κόρος propriè significat laborem manuum, qualis est agriculturalum, et cum defatigatione; τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον, 2 Tim. ii. 6."—*Fromond*.

"Κόροι sunt labores ad lassitudinem. Vide 1 Cor. xv. 58, et infra xi. 23, 26; 1 Thess. ii. 9, iii. 5. Adde Act. xx. 35; 1 Cor. xv. 10; Gal. iv. 11; Col. i. 29; 1 Tim. iv. 10."—*Grotius*.

(2) Involuntary, because of the want, the *hunger and thirst*, to which at times he was exposed during his travels to make known the truth. 1 Cor. iv. 11.
Rab. Maurus.

St. Paul here shows us what the calling of the ministers of Christ is. And first, with reference to *labours*, they are called to labour, not to sloth; to care, not to a life of indifference and ease. They are to be diligent in their *watchings* for others. They are exhorted to lead a life of temperance and sobriety—in *fastings* oft; they are to be pure, in opposition to the impurity which is around them—in *pureness*; they are to be diligent in reaching to the knowledge of the truth, that so they may correct the ignorance of others—in *knowledge*; they are to show to all their constancy, in place of that fickleness and desire for change which is common to men—in *much patience*. In short, in all things they are exhorted to live purely, to avoid evil, to do good, to be examples of the power of Christ, to be zealous in the work of their ministry, and to press forward with patience towards the life which lies before them. Gorranus.

(6) *By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,*

By pureness; that is—

(1) By purity of life—by freedom from sensuality.¹

(2) By purity of doctrine—by care not to mingle the errors and fancies of men with the truth which is revealed by God and entrusted to the keeping of His Church. Hence some take the first two words of this verse together, as though they were an injunction that we should take heed that our knowledge be pure. Chrysostom.
Atto.
Hugo de S.
Charo.

Knowledge, then—the knowledge of the Law and of the Gospel, acquaintance with the truths revealed by God—is a virtue and a requisite in those who would rightly exercise the ministry given to them. Atto.
Pseudo-
Jerome.

By longsuffering: not patience merely, and perseverance in the work of the ministry, but by slowness to anger, by meekness to those whom we teach and amongst whom we minister. *By kindness* in the way in which we instruct others, that so we may the better dispose them to receive the truth; by the absence of harshness, by gentleness of demeanour, by courtesy in all our actions.² *By the Holy Ghost*, that is, by His aid— Lienard.
Auo.

¹ "It is said, Exod. xxxviii. 23, that the snuffers of the Temple were of pure gold; hereby signifying that they should be pure who correct others. A pastor then must be pure, though not

a puritan: holy, not hollow: no boaster of purity, but a true follower of virtue."—*Dean Boys*.

² "In suavitate, Græcè benignitate, quæ scilicet opponitur supercilio et

without which all our efforts are useless; not in the spirit of self-sufficiency and of self-seeking, not through avarice, worldliness, or vanity, but because moved by the Holy Ghost, and employed in a spiritual mission. The Apostle here mentions the life-giving and sanctifying Spirit because all patience and purity, all Divine knowledge, all longsuffering and kindness, as well as those other virtues which follow, come from His inspiration and are perfected in us by His indwelling.

Tirinus.

Chrysostom.

Piconio.

By love unfeigned, by a true and effective charity towards all; by a love which is manifested, indeed, outwardly by words and actions, but which is not merely exhibited outwardly, but is *unfeigned*—is a real, a divine love for others.

1 Cor. ii. 4.
2 Cor. iv. 2;
vii. 17;
x. 4.
Eph. vi. 11,
13.
2 Tim. iv. 7.

(7) *By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,*

Atto.

Lienard.

Estius.

Theophylact.

Cajetan.

By the power of God: by so working and living that the Word of God, the Word of Him who is *The Truth*,¹ the Gospel of reconciliation entrusted to us, may be received with readiness and meekness, and be effective in the maturing of the fruits of holiness. By preaching in all pureness and sincerity, and by setting forth with all clearness and in all its fulness the Word made known to us, the Gospel of the Eternal Son; and by doing so, not in our own might, nor in the vanity of our own minds, but in His strength, and attributing all success to Him who works in us and whose servants we are.

To the Apostle was given the power from God to work miracles, and this power is probably referred to by St. Paul; but his words comprehend more than this—the power over the hearts of his hearers, which after all is the true miracle, far greater than material miracles: the evidences of a greater power within manifested outwardly by those lifelong acts of Christian fortitude and of Christian holiness before

morum asperitati, inquit Erasmus. 'Blanda ista conversatio exterior est effectus internæ charitatis proximorum: non enim convenit ut quis sit asper ad eos quos diligit,' inquit S. Thomas. *In Spiritu Sancto*—in suavitate non adulatoriâ, sed quæ nascitur ex Spiritu Sancto per charitatem inhabitante."—*Fromond*.

"Benè Glossa: *In suavitate habita in Spiritu Sancto, ut secundum Deum*

suaves et affabiles, non ut illi qui per dulces sermones adducunt corda innocentium: quæ dulcedo omni amarior amaritæ; quæ lenitas omni scabritie asperior est."—*Novarinus*.

¹ "In verbo veritatis. — Veritas Christus est: ergo in verbo veritatis dicit, Evangelicæ scilicet prædicationis."—*Atto Vercell*.

"Prædicando Evangelium nulla ex parte adulteratum."—*Grotius*.

which the idols of men's imagination fall, and their hearts are turned from evil to serve the true God. Corn. & Lap.

By the armour of righteousness on the right hand and on the left: by standing unmoved by the honours and applause, as well as unshaken by the frowns of the world. By the *armour on the right hand* is meant all those means by which we overcome the chief temptations of life, those which come from ease and prosperity; by the *armour on the left* is meant those means by which we defend ourselves against the trials of adversity.¹ By the arms in his right hand the Christian is to thrust aside temptations that would delight; by the left, those which displease, and are of the nature of pain to him. So that in prosperity we are not to be self-confident and boastful, in adversity we are not to be cast down and affrighted, but in both to approve ourselves the children of God.² Euthymius.
Bengel.
Chrysostom.
Theodoret.
Arboreus.

The ministers of Christ show forth the truth of their claim, and manifest Him truly to the world, when the word which they preach and the example which they afford are in all respects the same, both in prosperity and in adversity. Estius.

(8) *By honour and dishonour, by evil report and good report: as deceivers, and yet true:*

St. Paul now proceeds to enumerate some of the trials against which the ministers of Christ are to arm themselves on the right hand and on the left. On the right hand, against the seductions of *honour*; on the left, against the depressing effect of *dishonour*. On the right hand, against being elated by the *good report* of the world; on the left, by being cast down and discouraged on account of the *evil report* which, without cause, is raised against them. He calls upon them to show forth the truth of their mission by not seeking the honour which comes from men, but by manifesting the glory of Christ, indifferent as to themselves whether this brings with it *evil report* or *good report*, and whether their preaching leads to *honour* or to *dishonour*, so only that in every way Christ is exalted.³ Novatius.
Gorranus.
Estius.

¹ "Tropus desumptus à militibus, qui sinistra gerebant clypeum, dextra regebant gladium aut hastam: ὅπλα δεξιῶν, sc. μίρον, apud veteres ὅπλα ἀμυντήρια, arma offensiva, sicut ὅπλα φυλακτήρια, arma defensiva."—*Rosenmüller*.

² "Δεξία δὲ καλεῖ τὰ δοκοῦντα θυμήρα, ἀριστερά δὲ τὰ ἰναντία, ἀπὸ τῆς κατεχούσης δόξης τεθεικώς τὰ ἐνός-

ματα."—*Theodoret*.

³ "Quasi diceret per maledicta et laudes. . . Sive honore sive ignominia nos afficiant homines, sive benè de nobis loquantur, sive malè, semper tenemus rectum justitiæ cursum, ab integritate et sinceritate ministerii nostri præstanda, non discedimus. Benè Sanctus Thomas admonet nemini licere dare causam infamiae suæ, sed unumquem-

As the servant is not greater than his lord, and as the minister of Christ must expect somewhat of the like treatment as his Master received on earth, so must he be *true* to his mission, must be content to be ranked as a *deceiver*, as Christ was; and the more so in proportion to the firmness of his maintenance of the truth.

Matt. xxvii.
63.
Gorranus.

Ps. cxviii. 18.
1 Cor. iv. 9.
2 Cor. i. 9;
iv. 2, 10, 11;
v. 11; xl. 6.

(9) *As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;*

Marians.

Gorranus.

1 John iii. 1.

As unknown and unrecognized by man, despised because of their mean estate, or because of the doctrines which they declare, *and yet well known* and approved of God, because of their fidelity in the work of His ministry. In this does the minister of God bear a portion of that burden which was laid on his Divine Master, for *the world knoweth us not, because it knew Him not.*

Chrysostom.

Tirinus.

Heb. xii. 6.

As dying—that is, as exposed daily to death through the malice of the enemies of Christ's Church, persecuted from city to city, and given over as dead—and yet living, through the protecting mercy of God. *As chastened* of God; for even if the means be the hands of evil men and unjust rulers, still the correction is of God, sent in love for our perfecting, for *whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.* This chastening, however, is not for our destruction, but for our purification, so that in every such correction we may still say with St. Paul, that we are *chastened, and not killed.*

(10) *As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.*

As sorrowful, either—

(1) Because of our own imperfections, from the remembrance of our sins, and at the sight of the sins and sufferings of others our brethren, yet *always rejoicing* in present peace and love, and in the assurance of future happiness.¹

Wesley.
Cajetan.

(2) *As being sorrowful* through the unjust treatment of

que debere bonam famam sibi procurare, juxta illud Ecclesiastici xii. 15, *Curam habe de bono nomine.* Cæterum si quem contingat infamari, æquo et forti animo id ferendum ut alia adversa."—*Retius.*

¹ "*Quasi tristes.* He brings in the

sorrow of the godly with a *quasi*, as it were sorrow, saith Anselm; not that it is sorrow indeed, but as sorrowful, as if it were a painted sorrow, not true sorrow indeed; but when he speaks of joy, there is no *quasi*, but true joy."—*Leigh.*

others, but though weighed down by these trials and afflictions from without, yet the more rejoicing because of the greatness of the consolations of God within our soul. Estius.

That joy which Christ has promised, and which is the inheritance of the saints, is certain and will endure for ever; and this makes sorrow, however great in itself, to be as light as it is transitory. The sorrow of the Christian is at most as the trouble of a dream; the joy of which he is a partaker is a possession which passeth not away. Hence, when persecuted, the Apostles of Christ departed from the presence of the council by which they had been beaten rejoicing that they were counted worthy to suffer shame for His name. And one of them writing to the Church, says, *My brethren, count it all joy when ye fall into divers temptations*—that is, into tribulations and persecutions; knowing this, that the trial of your faith worketh patience. Royard.
Acts v. 40,
41.
Jas. i. 2, 3.

As poor in the things of this present life, yet making many rich with the possession of eternal riches through the preaching of Christ. As having nothing, for we have given up all for Christ, and yet possessing all things in possessing Him who is the Maker of all, the Giver of all good things;¹ for He has said, *Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.* And again: *Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.*² Rab. Maurus.
Estius.
Mark x. 29,
30.
Matt. vi. 33.

¹ "Sicut enim habens intellectum habet quicquid est visus, auditus, odoratus, gustus, et tactus; ita possessor spiritualium est possessor omnium corporalium. Testatur quoque experientia quod possessoribus spiritualium subijciuntur principes et quæcunque sunt corporalia."—*Cajetan*.

² "La foi met tous les biens entre les mains de celui qui quitte tout pour Dieu. On possède tout, quand on Le possède; et l'on ne perd rien, quand

on ne perd que ce qui doit périr."—*Quemel*.

* * * "Accedentes ad thronum gratias Tuas benignus aspice, Deus, et quos vides circumstantibus inimicis impugnari, Tuâ virtute custodi; propter Eum qui pro nobis per omnia voluit tentari Mediatorem nostrum et Pontificem Dominum nostrum Jesum Christum Filium Tuum, qui tecum vivit et regnat Deus per omnia sæcula sæculorum. Amen."—*Mis. Cathalaunensis*.

THE SECOND SUNDAY IN LENT.

1 THESS. IV. 1—8.

Phil. i. 27.
Col. i. 10;
ii. 6.
1 Thes. ii. 12.

(1) [*Furthermore then*] *we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk¹ and to please God, so ye would abound more and more.*

1 Thes. ii. 20.
1 Thes. iii.
13.
Ellicott.

HAVING already spoken of those amongst the Christians of Thessalonica who were his *glory and joy*, and having prayed God that He would *stablish their hearts unblameable in holiness*, the Apostle now, as a consequence of this gift on God's part, proceeds to point out what was the cause of imperfect faith in some of these Thessalonian converts, and the special snare of all of them. The indulgences of fleshly lusts were not thought a sin by the heathen; the lusts themselves were not a cause of shame to the Gentiles; and hence amongst the early Christians were those who held that fornication was not forbidden to men, and that even Christians might give themselves up to lasciviousness without blame. This is the error which is here condemned by St. Paul.

Dion. Carth.

We beseech you. The entreaties of those who are in authority are oftentimes of greater influence over the wills of men than any command; and hence the Apostle uses, as he does in so many other places, the language of supplication. *By the Lord Jesus*: in memory, that is, of His love, and according to His will and institution: *that as ye have received* not only by word but also by example *of us how ye ought to walk*, in all holiness, without blame or reproach from men, so ye should abide stedfastly in this *walk*.²

Fromond.
Dion. Carth.
Theophylact.

¹ "Τὸ πῶς δεῖ ὑμᾶς περιπατεῖν—*how ye ought to walk*; literally 'the how,' etc., the τὸ giving to the whole clause a substantival character, and bringing the two members into a single

point of view: comp. Luke ix. 46; Rom. iv. 13, viii. 26. See *Winer, Gr.* § 20, 3; *Fritz* on Mark, p. 372."—*Bishop Ellicott.*

² "Vos quibus via Christus est,

The Christian is called to this—to *walk*. His life must be a constant progression toward perfect holiness. He may not stand still in his Christian course, since to stand still is really to fall back.¹ Hence we read in the Psalms, *They will go from strength to strength*—will be always, that is, advancing toward perfection, gaining day by day fresh strength to overcome temptation, and to walk steadfastly in the way of God's commandments. None, indeed, can ever so nearly approach perfection in this life but that they are called upon *by the Lord Jesus* still to go forward, to *grow in grace* and to *abound more and more*.²

Piconio.

Ps. lxxxiv. 7.

Corn. & Lap.

The Christian converts are here called upon by the Apostle to walk purely and to resist the solicitations of the flesh, and not to follow the example of those around them; and this he urges upon them from these two considerations:—

(1) Because of the authority of him who here exhorts them, since he does so not of himself but *by the authority of the Lord Jesus*.

(2) From the necessity which is laid upon every man to serve God, the Creator and Judge of all; since *this is the will of God*, and because he that knoweth his Lord's will and doeth it not *shall be beaten with many stripes*.

Luke xix. 47.

The will of God is that which conduces to the good of His creature man, and everything which really conduces to man's good is the will of God. Hence nothing is so beneficial to any of us as to do His will; and because this is so, our Blessed Lord has taught and commanded us to pray continually, *Thy will be done*,³ since in so praying we pray for our own highest happiness.

Peraldus.

(2) *For ye know what commandments we gave you by the Lord Jesus*.

By the Lord Jesus—that is, by authority derived from Him; Christ speaking and commanding by the mouth of the

Mariana.
8A.

dignis eam gressibus ambulate, mansuetudinis scilicet, charitatis, pacis et cæterorum similium.”—*Primasius*.

¹ “There is always in Christianity τὸ λοιπόν, a *furthermore*. The mot of Charles V., *plus ultra*, fits every man; in God's way, not to go forward is to go backward; qui dixit sufficit, deficit.”—*Dean Boys*.

² “Nemo perfectus est qui perfectionem esse non appetit; et in eo quoque perfectionem se probat, quod ad majorem tendit perfectionem.”—*Bernard*

ad Drogonem, Ep. xxiv.

³ “Voluntas Dei est causa omnium bonorum quæ fiunt. Ipsa est regula rectissima. Nullus rectum animum habet, nisi ad hanc se rexerit. Unde super illud, *Gloriamini omnes recti corde* [Ps. xxxi. 11], dicit Glossa: Recti corde sunt qui dirigunt cor suum secundum voluntatem Dei, quam suse præponunt, ut Christus docuit, dicens, *Non sicut ego volo, sed sicut tu* [Matt. xxvi. 39].”—*Peraldus*.

Dion. Carth. Apostles whom He had sent forth : as elsewhere this same
 1 Cor. vii. 10. Apostle says, *I command, yet not I, but the Lord.*

And the injunction which follows as to purity and freedom from the yoke of fleshly lusts he speaks of as one of the *commandments* given to them *by the Lord Jesus*. This is a positive command, that they should *abstain from fornication*. Other directions he gave them as precepts, as things to be observed for order's sake, for decency, and for the better government of the Church of Christ ; but this is none of such rules, it is a commandment, and abstinence from this sin is a positive and necessary duty to the Christian.

Theophylact.

Acts xv. 29.
 Rom. xii. 2.
 1 Cor. vi. 15,
 18.
 Eph. v. 3, 17.
 Col. iii. 5.

(3) *For this is the will of God, even your sanctification, that ye should abstain from fornication :*

*This is the will of God, that which is well-pleasing to God ;*¹ and this *will* is made known to us both by positive command and also by nature in the evil consequences which befall man when he gives way to fleshly lusts and to the pollution of his body. *That ye should abstain from fornication.* The Apostle includes under this general word *fornication* all acts of uncleanness,² and he calls upon us to abstain from these sins because God wills our *sanctification*. All the precepts and all the aids, indeed, which He gives us are for this purpose, to make us saints, to draw us out of the corruption into which we may have fallen, to raise us from *the dunghill* of our sins and to set us among *princes*, to turn us from the evil of our doings and to strengthen us to holiness of life.³

Dion. Carth.

Liebard.

1 Sam. ii. 8.

Th. Aquinas.

Whitby.

These words point out to us this truth, that it is not the soul merely but the body also which is the gift of God, and therefore to be kept pure for His use. If at the first He breathed into us the breath of life, yet before that He had made the body.

¹ "Θέλημα puto hic denotare voluptatem et delectationem. Sic Pa. v. 5 Deus dicitur, οὐχὶ θέλων ἀνομίαν—in Hebræo est *רָעָה*; et sic passim vox *θέλημα* respondet voci *רָעָה*, ut Ps. i. 2, iii. 2; Eccl. v. 3, xii. 1, 10; Esa. lxii. 4; Mal. i. 10; 2 Par. ix. 12. Ita etiam verbum *רָעָה*, delectari, vertitur *θέλει*, Ps. li. 18, cix. 17, cxii. 1; Mal. iii. 1; et Jer. ix. 24, *In iis (ait Jehova) dilector, "רָעָה, LXX. Senes vertunt: ὅτι ἐν τούτοις τὸ θέλημά μου, λέγει Κύριος."*—*Keachner*.

² "It must be always remembered that the deadly sin of *πορνεία* in its usual and general sense ever formed

the subject of special prohibition, as being one of those things which the Gentile world regarded as *ἀδιόφρυγα*. See *Meyer* on Acts xv. 20."—*Bishop Ellicott*.

³ "*Fiat voluntas Tua.*—Voluntas Dei est quam Christus et fecit et docuit. Humilitas in conversatione, stabilitas in fide, verecundia in verbis, in factis justitia, in operibus misericordia, in moribus disciplina; injuriam facere non nosse et factum posse tolerare; cum fratribus pacem tenere; Deum toto corde diligere; amare in illo quod Pater est, timere quod Deus est."—*Cyprian*.

He is the Creator both of the one and of the other ; and not the Creator only, He also sustains both, as He redeemed both ; for when He took on Him our nature, the Word was made to possess not a human spirit only, but the body also of man : He *was made flesh*, and united Himself to our whole nature. John i. 14.

(4) *That every one of you should know how to possess his vessel in sanctification and honour ;* Rom. vi. 19, 1 Cor. vi. 15, 18.

The *vessel* here spoken of is man's body, the instrument and, as it were, the receptacle of the soul ;¹ this the Christian is called upon to possess, to hold it as a possession from God, and not to suffer himself to be ruled and directed by its inclination to sensuality. The reference here is to the condition of man's body, which was taken out of the dust of the earth—as the potter takes the clay from the same source. This clay was moulded and fashioned by the will of God at the first, as the potter moulds the vessels which he makes, either to honour or to dishonour. In speaking, again, of man as a *vessel*, the Apostle would humble him by showing him this truth, that without Divine grace he is empty and destitute of good, and as frail and as easily broken as the works of the potter. But if a vessel only, let him remember for his comfort and to his warning that he is still a vessel made by God and accountable to God ; and hence the prophet's injunction, *Be ye clean, that bear the vessels of the Lord*—you who are consecrated to God, and whose bodies are therefore the temples of the Holy Ghost. Mariana. Lienard. Dion. Carth. Rom. ix. 21. Is. lli. 11. Guillaud.

The Apostle says *that every one should know how to live holily and free from sensual defilements ; in this reminding us that continence and chastity are not mere sentiments, but the*

¹ “Σκεῦος vocatur corpus, 2 Cor. iv. 7. Græci philosophi σκῆνος usurpant, quæ vox etiam σκεῦος significat. Κατασθαι non tantum est possidere, acquirere, sed interdum etiam servare, conservare, ut Luc. xxi. 19, κτήσασθε τὰς ψυχὰς ὑμῶν. Conservat corpus in puritate, qui eo caste utitur. Aliis σκεῦος est uxor, quæ scriptoribus Judaicis vocatur כֵּל, σκεῦος ἀνδρός : cf. Koppe ad h. l. Negari quidem non potest Judæos uxorem כֵּל vas appellare, ut Schoettgenius in *Horis Heb.* ex *Meqilla* et *Soh.* probabit ; sed h. l. Apostolus non iis tantum fert legem, qui matrimonio juncti sunt, sed omnibus, ut contextus docet”—Rosen-

müller. “Vocabulum σκεῦος de corpore dicitur, quemadmodum ἀγγεῖον apud *Philon.* Quod det. pot. ins. p. 186 A : τὸ τῆς ψυχῆς ἀγγεῖον τὸ σῶμα, hoc corpus vas animæ. *De Migr. Abr.* p. 418 E, ὁ τοῖς ἀγγελοῖς τῆς ψυχῆς σώματι καὶ αἰσθησέαι διατρίβων.”—Loesner. “Σκεῦος hic accipio ipsum corpus, quod honorat qui caste id habet : qui aliter, dehonestat ; 1 Cor. vi. 18, Rom. i. 24. Etiam Rabbi Akiba in libro super litteras corpus vocat כֵּל instrumentum. Nimirum corpus instrumentum est animi. Barnabas Christi corpus vocat σκεῦος τοῦ Πνεύματος, vas Spiritus.”—Grotius.

work and fruit of Christian discipline, and the result of a struggle against temptation and of continued exercise in holiness.¹

He who is pure is the ruler over himself, and is a free man; he who is impure is a slave to debasement, the bond-servant of his passions, and has no possession over himself.

Rom. i. 24,
26.

1 Cor. xv. 24.

Gal. iv. 8.

Eph. ii. 12;

iv. 17, 18.

Col. iii. 5.

2 Thes. i. 8.

Lienard.

(5) *Not in the lust of concupiscence, even as the Gentiles which know not God :*

Ephes. iv.
18, 19.

Rom. i. 24-
31.

Dion. Carth.

He calls upon the Thessalonians, surrounded though they were by all evil examples, to keep from following depraved lusts, as those who, *having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart : who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.* Of such the Apostle has left us a terrible picture in his Epistle to the Romans.² But not only does he call upon them to abstain from outward acts of sin, and to cut off the occasions by which they have been led into sensual habits, he warns them against giving way to *the lust* itself, to the inward desire after sin.

There have been, from the first dawn of Christianity, those who have fallen into one or other of these two errors, both of which are rebuked by the Apostle :—

(1) That outward purity, the abstinence from direct acts of sin, was sufficient for the fulfilment of the command to *abstain from fornication*;—therefore disregarding or making little account of inward impurity, and of that lusting after evil which is the mark of the corrupt heart.

(2) That inward devotion and the possession of a knowledge of God's will would excuse acts of outward impurity. Against both of these errors the Apostle's words are directed : we are not outwardly to break the commandments and to despise the will of God, who has called us to holiness of life; neither may we sin inwardly and cherish and brood over sinful desires, because by such lusting after evil the heart of man is rendered corrupt, and in our bodies as well as in our souls we are God's, and therefore called upon to lead an incorrupt life.

Nicola.

¹ "Εἰδέναι, should know. Οἶδα, I know, not only denotes knowledge, but power of mind, mental self-control, so as to—Phil. iv. 12: comp. *Husbands, dwell with your wives according to knowledge*, 1 Pet. iii. 7."—Bengel.

² "These instructions were very necessary for the Thessalonians: ἐκεί

γὰρ πλεῖστη ἀταξία καὶ ἀκαθαρσία, 'for there was all manner of disorder and impurity,' saith Socrates (apud Plato); and Athenæus (lib. xiv. p. 663, et lib. xii. p. 527) informs us (τῶν τούτων τρύφῃν) that their luxury invited the Persians into Greece."—Whitby.

(6) *That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.* (7) *For God hath not called us unto uncleanness, but unto holiness.*

Lev. xix. 11,
13.
1 Cor. vi. 8.
2 Thes. i. 8.
Lev. xi. 44;
xix. 2.
1 Cor. i. 2.
Heb. xii. 14.
1 Pet. i. 14,
15.

The Apostle is still continuing his exhortation to purity and to resistance against sensual temptation; and in this and the preceding verses he warns the Thessalonians against three things:—

(1) Against the outward act and sin, against *fornication*.

(2) Against the inward sin, the passion of desire, inordinate affection and *concupiscence*.

(3) Against the injury to another by adultery, either as it regards the wife of the man who commits adultery, or the husband of the woman with whom the adultery is committed.

Wealey.
Ellisott.

Let no man go beyond and oppress by violence—that is, forcibly commit sin against another—and defraud—that is, deceive—his brother, by the seduction of his brother's wife. He is not to defraud his brother—that is, his brother by religion, his fellow-Christian; or his brother by nature, his neighbour—in this matter (ἐν τῷ πράγματι).¹ And this is enjoined upon us by two distinct motives:—

Mariana.

Chrysostom.

Fromond.

(1) The dictates of Christian charity: he against whom any wrong is done is the child, equally with us, of the Almighty Father; he is our *brother*.

(2) From fear of the penal consequences of a breach of God's law; *the Lord is the avenger*, and will not see His commandments broken with impunity.

Th. Aquinas.

And yet these words, *the Lord is the avenger of all such*, are not only words of threatening and of warning, but also of comfort and of guidance. In the midst of the injustice which we endure, when most tempted to anger and revenge, let us cease from the desire for vengeance, remembering that anger and revenge are not ours, and if we have suffered wrong, yet that *the Lord is the avenger*.

Quesnel.

(8) *He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit.*

Luke x. 16.
1 Cor. ii. 10:
vii. 40.
1 John iii. 24.

¹ τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν —“Adulterium transgressio est, circumventio, defraudatio, latrocinium, et latrocinio gravior injuria, ait D. Chrysostomus.” — Piconio. “Καλῶς εἶπε ‘μὴ ὑπερβαίνειν.’ Ἐκάσψ ὁ Θεὸς

ἀπίνειμε γυναῖκα, δρους ἐθκε τῇ φύσει, τὴν μῖξιν ἐκείνην τὴν πρὸς τὴν μίαν. Ὡστε ἡ πρὸς τὴν ἑτέραν παρά- βασις ἐστὶ καὶ πλεονεξία καὶ ληστεία· μᾶλλον δὲ πάσης ληστείας χαλιπ- τερά.” — Chrysostomus in loco.

He therefore that despiseth the teaching and the commandments given us by the Apostle does not despise the words of *man*, but those of *God*; as he that sins against his brother by the indulgence of his sinful lusts does not sin against and despise man merely, but *despiseth God* Himself by defiling that temple, his body, which is prepared for the indwelling of the Holy Spirit, who is God. It is not Peter nor Paul whose warnings and commands are disregarded, for these are but men. In despising this commandment we are in reality despising God.

Who hath also given unto us His Holy Spirit.

(1) We, the Apostles, have therefore power and authority to command the children of God and members of Christ Jesus.

(2) We—every member of His body—have received of His Spirit, so that we can be holy even as He is holy; so that in sinning thus we despise that Spirit whom He has given.

Unto us, the Apostles of Christ, has the Holy Spirit been given, so that, inspired by Him, we may command; *unto us*, the humblest members of His mystical Body, has that grace been given, that so we may be enabled to live purely, as temples in which God Himself dwells.

••• “Præsta quæsumus, Domine, famulis tuis abundantiam protectionis et gratiæ: da salutem mentis et corporis, da continentiæ et prosperitatis

augmentum, et nos tibi semper fac esse devotos. Per Dominum nostrum Jesum Christum Filium Tuum. Amen.”
—*Brev. Leodiense.*

THE THIRD SUNDAY IN LENT.

EPHESIANS v. 1—14.

(1) *Be ye therefore followers of God, as dear children ;* Matt. v. 45.
48.
Luke vi. 36.
Eph. iv. 32.

ST. CHRYSOSTOM and the other Greek commentators, with St. Jerome and others amongst the Western commentators, take this passage in connexion with the previous verse, and make the chapter to commence thus : *Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God (μυμηταὶ τοῦ θεοῦ), as dear children ; and walk in love.*¹

In this and the next verse the Apostle lays down these four propositions :—

(1) That God is to be imitated by us.

(2) The reason why He is to be the object of our imitation : we are His *children*.²

(3) In what we are to strive to imitate Him—in our active love for others : *walk in love*.

(4) The example upon which our eyes are to be fixed, and the pattern according to which we are to fashion our lives : we are to love others *as Christ also hath loved us*. The Father cannot be the exemplar to man, since *no man hath seen God at any time* : therefore has He given to us His Son, that in Him we may have a pattern for our lives. Gorranus.
John i. 18.

Because, then, we are *children*, we are called upon to imitate our Father, for it is the very nature of a child to copy the example of its parent ; and if commendable and natural for Olshausen.

¹ "The division of chapters is unfortunate, as from the duty of forgiveness the Apostle passes on at once to the general obligation of love, after the example of God and Christ."—*Prichard*.

² "Imitez Dieu.—Toute la religion

se réduit à l'imitation de Dieu (*S. August.*) *Comme très-chers enfans.*—L'imitation de Dieu est excellente à toute créature, mais elle est naturelle aux enfans. D'où vient que dans l'Écriture est le enfant de quelqu'un c'est l'imiter."—*Amelote*.

Boya.
Olshausen.

Matt. v. 45.

Gen. i. 26.

Arboreus.

all children so to do, much more is it incumbent upon those whom God has adopted into His family by an act of His love; for we are called upon to be *followers* or imitators of God not by reason of the natural life which He has given us, but because of the supernatural life which is communicated by our adoption into His family. *He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* He calls us to a life of charity towards all those whom He has made. In vain indeed has it been said, *Let us make man in our image*, unless we show forth the image of God, who is Love, in all our conduct towards others; for human nature, the image of God in man, is not perfected except in wisdom, in long-suffering, in goodness, and especially in mercy and love towards others. Since, then, it becomes us to be perfect, we must love others, in order that we may approve ourselves children and followers of God.¹

In imitation, in the following the example of another, two things are necessary:—

(1) The affection for another, the desire to be like him. We must so love God as to desire to imitate Him. In this place we are called upon to imitate Him in the cultivation of that spirit of love to all His creatures which is the characteristic of God.

(2) We must imitate Him in the outward expression and action of our love: we must show forth our love to others as He has showed it to us.

Zanchius.

Chrysostom.

We are not called upon to be imitators of God in all things, for this we cannot be; we cannot imitate Him in His acts of power, in His creative will: hence the Apostle says, *Be ye therefore followers of God . . . in love*, giving us a precept which we can all fulfil, and limiting our imitation of God to this particular. All creatures, indeed, whom He has created bear the marks and indications of His power and goodness: the children, however, whom He has not only created but has adopted into His family, and who are called by the name of His *dear children*,² these alone He calls, not only to bear

¹ "Deus ostenditur esse Pater noster quadruplici ratione. *Primo*, per similitudinem quam habet homo ad Deum. De qua Gen. i. 27: *Creavit Deus hominem ad imaginem et similitudinem suam*. Sic perpenditur de aliquo quod sit filius ejus quando ei valde similis. *Secundo*, per hoc quod naturalem Filium pro homine morti exposuit. Unde Augustinus: *Filii Dei sumus*. Unde hoc probamus? Et respondet, *Mortuus est Unicus*, ne remaneret Unicus. *Ter-*

tio, per hoc quod in mensa altari pane filiorum nos pascit, scilicet cibo eodem quo angeli in cælo pascuntur: sed aliter. *Quarto*, per hoc angelos hominibus ad custodiam reputat. In Psalmis, *Quoniam angelis suis Deus mandavit de te: ut custodiant te in omnibus viis tuis* [xci. 11]."—*Peraldus*.

² "Τίς τῶν ἀγαπητῶν. — Populariter dictum, ut nos: *liebe Kinder pro gute, vortreffliche Kinder*, ipsa probitate cari filii."—*Koppe*.

about in them the tokens of His power and wisdom in the purity and blamelessness of their lives, but also to be His followers in their love to others.¹ And this we must do in these three particulars :—

(1) In our love for our enemies ; for it was whilst we were yet sinners, and so at enmity with God, that He sent His only-begotten Son to die for us.² Hence Christ says, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is in heaven.* As, then, Christ died not for His own sins but for ours, so ought we in our walk to regard others, and to deny and sacrifice our own inclinations for our brethren, even for those who despitefully use us.

Quenel.

Rom. v. 8.

Matt. v. 44, 45.

Arias Mont.

Matt. v. 9.

Peraldus.

Eccles. iv. 5, 10.

Gen. viii. 21.

Lev. i. 9.

John xiii. 34 ;

xv. 12.

2 Cor. ii. 15.

Gal. i. 4 ;

ii. 20.

1 Thess. iv. 9.

Heb. vii. 27 ;

ix. 14, 26 ;

1 John iii. 11,

x. 10, 12.

16, 23 ;

iv. 21.

1

¹ "We must imitate God as dear children : a little child, though he cannot tread in the steps of his father, yet he may walk in the path after his father."—Dean Boys.

² "Estote autem imitatores Dei. Indulgento peccata ut est : Domine ne statuas illis hoc peccatum quia nesciunt quid faciunt (Luke xxiii. 34).—Sedulius.

(2) *And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

From the more abstract consideration of the love of God displayed towards us, and evidenced by the tokens of His presence around us, the Apostle now advances to that example which was afforded us by the manifestation of the Eternal Son in taking our flesh ; the love of God as made evident in the nature of man. The whole incarnate life of Christ was a pattern set before the eyes of men. Hence the emphatic way in which we are told of His standing on the mount and proclaiming the Beatitudes before the people ; of His standing in the midst of the thronging hearers who followed Him throughout Judæa and Galilee ; or more privately, but in a more exemplary way, in the midst of His Apostles and chosen disciples ; and finally, of His hanging on the cross

between the two malefactors, in the face of the whole multitude drawn to Jerusalem at the feast of the Passover, that all might witness His love, all see His meekness, all learn to imitate Him.¹ And this exhortation to love, and to the cultivation of a forgiving temper, is enforced by the consideration that Christ gave Himself *for us*. Not simply that He was given by another and submitted to the death upon the cross in obedience to the will of another, but that of His own free will *He gave His life a ransom for many*. Because, then, of this mighty act of sacrifice, because it was no mere man who freely gave Himself, but that it was Christ who thus *loved us*, he calls upon us to show similar love to our brethren, and reminds us that when we forgive others we follow or *imitate* Him who, not content to forgive those who owed Him their lives, surrendered His life for them.

Walk in love. This is not fulfilled by some few solitary acts of love and mercy. To *walk in love* implies that love is to be the characteristic of the whole life of God's true children, and that the result of our constant walking is that we should go on to perfection, for the Christian life is one continued walk and progress towards Him who is the final object of all Christian strivings.

As Christ also hath loved us. *As*—that is, we are to walk not in the equality, but in the likeness of Christ's love towards us—as sincerely as He *loved us*, from the heart and to the surrender of our will and of ourselves even for others, remembering His words, *This is My commandment, That ye love one another, as I have loved you*. St. Paul then exhorts us here to love for others—

(1) By way of incentive—because Christ hath loved us.

(2) By way of example—as, in the same way, that He loves us.

Love as *Christ* did. Love not merely with God-like love towards men, but with that love which Christ the God-man showed towards us, and by so showing left to us a commandment and an example of love to all; for as He loved all mankind, so does He will that our love should extend to all who are our brethren by nature, our fellows as members of His one Body through grace. And this we are called upon to do

¹ "Quia per incarnationem Deus factus est imitabilis, nec se potest quisquam excusare: quia Christus, qui ad imitandum proponitur, parvus fuit, et ad omnes ætates progressus est, ut Eum omnes imitatione consequi possent. Hinc sæpe in monte stetit, ut ab omnibus videri posset: in medio

quoque discipulorum stabat ob eandem causam [Joan. xiii. 14]: in cruce quoque erectus fuit tanquam serpens æneus, ad quem omnes fide spectantes sanantur [Num. xxi. 9]: denique ad dexteram Patris in cælo se collocavit, ut nostros oculos ad Eum imitandum erigamus."—*Salmeron*.

because He hath given Himself for us : for us, not for some few chosen ones ; not for angels or saints only, but for us sinners, and because we were sinners, the enemies of God : ^{Picolet.} for us, to our justification, for which end He died and rose again : for us, for our sanctification, through every means of ^{Leigh.} grace by which His mercy is communicated to us.

An offering and sacrifice to God. In *offering*, which is a more general term, we have the whole life of our Blessed Lord set before us : in *sacrifice*, which is a more *specific* term, we have His death upon the cross pointed out.² In Him ^{Boys.} was the whole sacrificial system completed. As in the Temple service an oblation of corn, of bread, and of fruit was presented, so in His death was the corn cast into the earth, which was to spring up into an abundant harvest ; as ^{John xii. 24.} loaves made of the new corn were presented in the Temple, so was He, our living *bread*, presented for us to the Father. ^{John vi. 48.} He was the *sacrifice* to God for us, a living victim ; for to this end was the *Word made flesh*, that, crucifying for us the affections of the flesh, He might redeem us from the yoke of Satan. He was a libation, since His blood was poured out upon the earth for us ; He was wholly an *offering*, inasmuch as He gave Himself willingly for the redemption of mankind : ^{Hugo de S. Charo.} *by the which will we are sanctified, through the offering of the* ^{Heb. x. 10.} *body of Jesus Christ once for all.*

As the sacrifice was wholly consumed on the altar, so was the will of Christ wholly given up when He came on earth ^{Corn. & Lap.} for our redemption.

For a sweet-smelling savour. In the highly figurative language of the ancient Hebrews smelling is used for our perception of moral qualities in others. Here it is the obedience of Christ, and the effect of the surrender of His will in the redemption of mankind, which is described as acceptable, a *sweet-smelling savour* to the Father, beyond but yet of the nature of our own acts of self-sacrifice, which ^{Macknight.} St. Paul elsewhere dignifies by the same title, *an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.*³ In ^{Phil. iv. 18.}

¹ "Sicut Christus dilexit nos, et tradidit Semetipsum pro nobis oblationem Deo, dum injuriatus est sputis, colaphis, et hujusmodi. Et hostia dum occisus est in cruce."—*Pet. Lombard.*

² "Προσφορά, the more general word used for sacrifice, is by θυσία more closely defined as a sacrifice of blood."—*Olshausen.* This is in the main true, though not without exceptions : see *Joh. Johnson* in *Unbloody Sacrifice*, i. 1, p. 73, *Ang. Cath. Lib.* ; and

Outram de Sacrif., viii. 1, p. 182 (ed. 1677). "Still it is probable that a distinction was here intended by St. Paul, and that προσφορά, as the more general term, relates not only to the death but to the life of obedience of our Blessed Lord (comp. Heb. v. 8), His θυσία ζώσα (Rom. xii. 1) ; θυσία, as the more special, more particularly to His atoning death."—*Ellicott.*

³ "Tria maximè redolentia sunt, combusta, contrita, effusa. Species

thus using the same terms of our offering the Apostle tacitly points out that the acceptability of the sacrifice of Christ arises from its being an act of love and obedience, not, primarily, from its association with suffering; ¹ that it was not, as those under the law of Moses, a figurative or a commemorative sacrifice only, but a true, and because true a sweet-smelling, *sacrifice*. For as after the Deluge God is said to have *smelled a sweet savour* when Noah offered *burnt-offerings on the altar*, so when Christ, of whom Noah was a type, had saved the world by a sacrifice far greater and better than that which Noah had offered, even the sacrifice of Himself, we read that this was accepted by God as a sweet-smelling *sacrifice*.

If this sacrifice of Christ was acceptable to the Father, how will the Spirit of Christ diffused within us, and evidenced by the sacrifice of our possessions and our will, and by our acts of love towards the brethren, be also well-pleasing in the sight of God, *an odour of a sweet-smelling savour*! ²

As the odour of the sacrifice was not grateful in itself, but only when it was the representative of a real sacrifice on the part of him who offered, so now can no offering of ours be acceptable to God unless offered in sincerity of heart and *without blemish before the Lord*. And in this offering, the *walk in love*, which is a continued sacrifice, is every duty comprehended, every commandment fulfilled, *for love worketh no ill to his neighbour: therefore love is the fulfilling of the law*.

And as obedience to the commandments of God is spoken of as the Christian's walk, so is this life of love; for where love is, there will be the keeping of the commandments, spoken of in the same manner as a *walk* or *way*. This is that *more excellent way* of which St. Paul speaks in his Epistle to the Corinthians. This is that broad expansive way of which the Psalmist tells us, when he declares, *Thy commandment is exceeding broad*. This *way* is free from the anxieties which crowd the paths of this world, for though thorns and briars be there, yet the presence of Christ by the side of the believer makes even these to be as roses in the

enim aromatics contritas vel combustas redolent; balsamum effusum redolet. Christus contritus est in passione, flagellis et verberibus: Is. liii. 5, *Contritus est propter scelera*. Igne charitatis decoctus est: aliter enim non est esibilis agnus, Exod. xii. 9. Effudit etiam pretiosum balsamum sanguinis Sui abundanter: Ps. xxii. 14, *Sicut aqua effusus sum*, id est abundanter et sine reputatione."—*Hugo de*

S. Charo.

¹ "Maximè placuit Deo oblatio Christi ex parte patientis, non ex parte inferentis. Nam ex parte patientis mors illa erat piissima et ex summa charitate assumpta, sed ex parte inferentis crudelissima erat, sacrilega et displicentissima Deo."—*Dion. Carthusianus*.

² "Suavissimus Deo odor est charitatis."—*Pseudo-Jerome*.

good man's path. In this way is no cold that the fire of love cannot dissipate, no hot sulphurous blasts of temptation which the presence of the *Son of God* will not change into a cool refreshing breeze. In this path none need to faint nor grow weary: for though there may be hindrances manifold therein, yet there are none which charity, which is patient, will not remove; no grime of avarice which will deter, for it is *kind* to those who need; no mire of lusts and sinful gratification which it need fear, for it *rejoiceth not in iniquity*. The path of love is an easy way, for nature itself prompts us to love others. It is a safe path, for he who remaineth in love remaineth in God, and none can harm us if we be *followers* of Him that is good, whilst he who wanders out of this road wanders indeed but does not advance. It is a way full of pleasures which pall not, and along it we are borne as in an ark over the waves of this troublesome world; an ark which no tempests can shatter, and which will bear us into the haven where we would be, the haven of celestial joy. In it our pilot is the Spirit of holiness and of peace, our companions and ministers the angels of God, and the breeze which wafts us thither is the loving Spirit of our Father; so that even when temptations beset us and the winds of adversity beat rudely upon us for a time, we know that all these shall be stilled by His word, who when on earth assuaged the tempest on the sea and stilled the violence of nature into a great calm. He, then, that walks in love, walks as Enoch did, with God, and is sheltered by the shadow of His wings. His guide is God: the arm that protects him is the arm of God: the home to which he is advancing is the bosom of God, man's only, man's eternal rest.

Dan. iii. 25.

1 Cor. xiii. 4.

1 John iii. 24.

1 Pet. iii. 13.

Matt. viii. 26.

Salmeron.

Rom. vi. 13.
1 Cor. v. 1;
vi. 18.
2 Cor. xii. 21.
Eph. iv. 19,
20.
Col. iii. 5.
1 Thes. iv. 3.

Th. Aquinas.

Hugo de S.
Charo.

(3) *But fornication and all uncleanness, or covetousness,¹ let it not be once named among you, as becometh saints.*

In *fornication* the Apostle forbids all sins of sensual impurity, by *uncleanness* all acts of unchastity contrary to nature, by *covetousness*, according to the simple meaning of the word, he warns us against the longing desire after pos-

¹ "Ἀκαθαρσία est *ſeditas*, atque adeo *improbitas* quælibet (vid. 1 Thess. ii. 3): et si in hoc nostri loci contextu imprimis etiam *flagitia venerea* eo comprehendi, quamvis non sola, nullus dubito. Similiter *πλεονεξία* (nos, *Gewinnsucht*) est *lucris quovis inhonesto modo patrandi studium*; idque cum

junctum sit τῇ *πορνείᾳ*, probabiliter quidem inde colligitur, imprimis de prostibulis, quæ sunt vulgato corpore ut quæstum lucrentur, Apostolum cogitavisse; propterea tamen alia etiam quæstus inhonesti et turpis genera non plane videntur excludenda." —Koppe.

Gorranus.
Dion. Carth.
Fromond.

Jerome.
Atto.
Lienard.

Lyra.

Macknight.

Th. Aquinas.

Piconio.

Th. Aquinas.

sessions which are not ours, the inordinate appetite and craving after temporal and perishing things. Others, however, understand by this word, not the greediness for money or other possessions, but lustful desires, the craving after sensual gratifications, and the inordinate pursuit of fleshly pleasures. This latter is most probably the meaning of the Apostle; hence even those who interpret this word with reference to covetousness after worldly possessions are yet forced to acknowledge a reference to lustful desires. Thus one says, Why does he name covetousness in conjunction with sins of the flesh? Because wealth ministers to lust and supplies the materials for fleshly gratification, for with wealth comes the power of indulging the sinful pleasures of the flesh;¹ and since the influence of covetous desires in leading men into all kinds of debasing sin was acknowledged even by the heathen, the ordinary meaning of the word, even though it is allowed here, yet leads us on to the thought of those other sins which are the special objects of the Apostle's warning. Here, then, St. Paul forbids—

(1) Fornication—that is, all acts of unchastity and uncleanness.

(2) All things which minister to this class of sins, all things which inflame the passions and excite men to the indulgence of their fleshly appetites.²

Let it not be once named among you. Thus would he have us pure in our whole nature, in sight and in touch, in flesh and in spirit: not only in the heart, but also in the lips; that so—

(1) Our conscience might be free from this guilt.

(2) That we might not be subject to the imputation of indulging in sensual lusts through any questionable actions.³

(3) Lest by speaking freely of such sins, even without approving of them or lightly regarding them, others might be tempted to commit them.

As becometh saints: that is, *as becometh* Christians, those who by baptism have been consecrated to the service of

¹ "The influence of covetousness to lead men into all kinds of vice was acknowledged even by the heathens.

'Inde fere scelerum causæ—sæva cupido

Indomiti census: sed quæ reverentia legum,

Quis metus aut pudor est unquam properantis avari?' (*Juven. Sat. xiv. 173.*)"—*Macknight.*

² "*Omnis immunditia*—id est, omnes tactus venerei, pollutio et alia con-

tra naturam, seu quæ non ordinantur ad generationem, ait D. Thomas. *Aut avaritia.*—Ideo jungit avaritiam luxuriæ, quia, ut ait Theophylactus, pari ratione pecunias amamus et corpora."—*Piconio.*

³ "Suprà prohibuit malam conscientiam; hic malam famam. Hæc enim duo sunt necessaria: bona conscientia propter nos; bona fama propter proximum. *Curam habet de bono nomine* [*Eccl. xli. 15.*]"—*Hugo de S. Cnaro.*

God, and having put on Christ have renounced the sins of the flesh. All such sins of uncleanness are forbidden—

Menochius.

(1) Because contrary to the spirit of Christianity and to that new nature which has been given to Christians when made *partakers of the Divine nature, having escaped the corruption that is in the world through lust.*

2 Pet. i. 4.

(2) Because they are contrary to the dignity of the Christian calling, and alien to the privileges which have been given to the saints of God, of which dignity and privileges the same Apostle elsewhere speaks: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.*¹

Leigh.

1 Cor. iii. 16, 17.

(4) *Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.*

Matt. xii. 35.
Rom. i. 28.
Eph. iv. 20.

Neither—that is, let not these also be named among you—*neither filthiness* of words, as distinguished from the *uncleanness* of the previous verse, which relates to actions; *nor foolish talking*—that is, silly, idle, foolish tales, unfitted to the gravity of the Christian character; *nor jesting*, fitted only to excite laughter, and the point of which is some lewd, sinful allusion—a chaste and witty expression, it may be, with an indecent meaning;² and that because these jests and obscenities of speech *are not convenient*, are altogether unfitted to the Christian character, and for the lips of those who are called to be saints, and who ought to show forth the tokens of their conformity to Christ.³

Estius.

Corn. & Lap.

Jerome.
Atto.

Macknight.

Estius.

But rather giving of thanks: that is, according to the translation of the English Bible, rendering in all things, and in our whole speech, thanks to God for His mercies towards us. Others, however, render these words “but rather being

Corn. & Lap.

¹ “Que ce nom de *saints* nous fasse souvenir de l’obligation que nous avons de travailler à acquérir la sainteté!”—*Quesnel*.

² See Bishop Jeremy Taylor’s Sermon on Eph. iv. 29, “The Good and Evil Tongue,” in which he gives his reasons for translating *kai aischrōtēs kai μωρολογία* ἢ *ἐντραπελία* by neither filthiness nor foolish talking or jesting, as in the Auth. Vers. “one explicates the other.”—*Taylor’s Works*, edit. Edini., vol. iv. p. 288.

³ “*Ἐντραπελία* sæpe honesto significat est *urbanitas*. Deinde vero sensu obsceno *ἐντραπελοί* dicuntur ii, qui inhonesto quovis modo *urbanitates* affectant, *γελωτοποιοί*, *Lustigmacher*. *Isocrat. Areopagit.*: τοὺς ἐντραπέλους δὲ καὶ σκώπτειν δυναμένους; οὗς νῦν εὐφρείς προσαγορεύουσιν, ἵκείνοι δυστυχεῖς ἰνόμεζον.”—*Rosenmüller*.

“*Scurrilitas*.—Sermo diacx et *urbanitas* importuna et affectata aut studiosè conquisita dicteria.”—*Arias Montanus*.

grateful," that is, pleasant and acceptable in speech, with words fit for chaste ears, according to the apostolic injunction, *Let your speech be seasoned with salt*, and therefore pleasant and acceptable to those with whom you hold converse.

Jerome.
Atto.

Would that every Christian at all times remembered that he has been consecrated to God in baptism, and had been made a saint of God; that in his baptism he had been sealed by the holy, sanctifying Spirit, when he was made a member of the Body of Christ, who *knew no sin*; and that he commits foul sacrilege whenever he yields to impurity, and gives the body, which Christ has redeemed, to works of sin; when his heart, which ought to be the abode of the Spirit, is filled with impure, lustful desires; and when from his lips, which have been hallowed by God, the words of impurity are heard to fall.

2 Cor. v. 21.

Picconio.

1 Cor. vi. 9.
Gal. v. 19—21.
Col. iii. 5.
1 Tim. vi. 17.
Rev. xxii. 15.

(5) *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.*

That *no whoremonger*, the fornicator of a previous verse; *nor unclean person*, the doer of uncleanness, of which he has before spoken, *nor covetous man*, who is filled with covetousness. The Apostle here uses the same division as in the third verse; and there is the same ambiguity as to the precise sin rebuked and denounced in both these verses. The *covetous man* is either—

Corn. & Lap.

(1) The selfish man, one who is possessed with an immoderate desire after temporal things and transitory pleasures; or

Jerome.

(2) The man whose heart is set upon fleshly gratification and on fire with the desire after sensual lusts—an adulterer in heart. This, taken in connection with the special subject of which St. Paul is speaking, appears the more reasonable interpretation.

Lienard.

The *covetous man* is declared to be an *idolater*; his lust is to him an idol, and he is a slave to his desires.¹ For since

¹ "Non amplius necesse erit querere, quomodo vel avaritia vel turpis libido ad idolatriam ab Ap. referri poterit. Fuisse enim, etiam Judæis doctoribus, sollemnem hunc morem, vitia qualibet, quo gravius turpitudinem eorum exprimerent, comparandi idolatriæ, locis pluribus docuit Wetsten. ad h. l. Schemoth. R. 31, f.

121, 3, *Qui opes multiplicat per fœnus, non timet Deum, est* אֱלֹהִים יִדּוֹלָטְרָא. Sota, fol. 42, *In quocumque homine fastus dominatur, idolatriæ æquiparandus est.* Jalk. Rub. fol. 88, 4, *Iracundus est tanquam idolatra.* Bava Bathra, 58, 1, *Qui oculos claudit, ne det elemosynam, est idolatra.*"—Koppe.

idolatry is usually sensuous worship, the yielding the homage of the heart and affections to external things, whoever makes himself, his gratifications, or worldly pleasures, the chief or final objects of his regard, such an one is an *idolater*. And the covetous man is such—

Th. Aquinas.

(1) In regard to the object of his desire—self, the world, or gold, instead of God.

(2) In regard to his disposition and with reference to the affections of the soul, which belong to God, and were made to find rest only in God; so that if, turning away from God, the child of God bestows his affections upon some other object, and loves some created thing in place of the Creator, he robs God of His due, and is an idolater.

Leigh.

The purity of our lives, and the object of our worship, distinguish between the children of God and the children of the Evil One. *The kingdom* which has been prepared as an inheritance is not for the children of Satan, but for the children of God. And this *kingdom*, which the Father hath given to the Son, is one kingdom; for the Apostle speaks not of two, but of one kingdom, in which Christ and the Father reign, who are one in power one in dominion, and therefore one in Divinity.¹

Pseudo-Jerome.
Calvin.Novarinus.
Ambrose de
Fide, lib.
iii. c. 2.

(6) *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*

Jer. xxix. 8.
Matt. xxiv. 4.
Rom. i. 18.
Eph. ii. 2.
Col. ii. 4, 8,
18.
2 Thes. ii. 3.

Vain words are either—

(1) Those which entice to evil deeds, lascivious words, and therefore lascivious works also; or

Corn. à Lap.

(2) Words which pervert the doctrines of God, which deny His providential oversight and rule of this world, or assert the indifference of God to the actions of His creatures.² On the contrary, the Apostle says, whatever man may affirm or deny, *Because of these things*—lascivious acts, and lascivious words,

Estius.

Dion. Carth.

¹ "Regnum Christi est in judicio, regnum Dei post judicium, 1 Cor. xv. 24."—*Grotius*. "Christ and God are united together in the closest way, and presented under a single conception (comp. *Winer, Gr.* § 19, 4, p. 116)—an indirect evidence of Christ's Divinity of no slight value: still the identity of the two substantives cannot be safely or certainly maintained from this passage."—*Ellicott*.

² "Dicendo hoc, solummodo opus est ut fides sit, et homo Christi baptismata consequatur, quamvis peccet, perire non potest."—*Pseudo-Jerome*. "Tales sunt qui, Hoc leve delictum est, inquit. Scortatio lusus est Deo: Deus sub lege gratiæ non est tam crudelis: non ideo nos finxit, ut sit noster carnifex: naturæ fragilitas nos excusat: et similia."—*Calvin*.

- and impure desires—*cometh the wrath of God upon the children of disobedience*. It *cometh*—is accustomed to come, has come in times past, and will come in the future; for this is the immutable rule of God's governance of this world. Hence it is that the Apostle here used the present tense (*ἐρχεται*), as implying that past judgments are warnings and assurances of God's continued indignation against such sinners; and that as of old He visited the earth by a deluge in the days of Noah, as He once destroyed Sodom by fire from heaven, as He formerly scourged His people by letting them be taken into captivity, so does He, so will He, continue to punish those who are guilty of like sins.
- sa.
Muckelicht.
Cajetan.
Th. Aquinas.

(7) *Be not ye therefore partakers with them.*

- Ye have been *made partakers of the Divine nature*; therefore be not *partakers with* evil men, to the profanation of the temple of God, which is your body. Shun, the Apostle says, the sins which in time past drew down the *wrath of God upon the children of disobedience*, lest you also suffer the like overthrow; for the judgments of past times assure us of this, that they who participate in and become *partakers*¹ in the sins which God has denounced, will participate also in the condemnation of the sinners of old time.
- 2 Pet. i. 4.
Esius.
Piconio.

(8) *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

Ja. ix. 2.
Matt. iv. 16.
Luke xvi. 8.
John viii. 12;
xii. 36, 46.
Acts xxvi. 18.
Rom. i. 21.
2 Cor. xiii. 18;
iv. 6.
Eph. ii. 11.
12; iv. 18.
1 Thes. v. 5.
Tit. iii. 8.
1 Pet. ii. 9.
1 John ii. 8.

By the use of the word *sometimes* St. Paul points emphatically to their deliverance from the yoke of their old sins, and tells the members of the Ephesian Church that the time of their *darkness* has now passed away; so that, whatever might be pleaded for the past, the darkness which was once around them, and with which they were formerly penetrated, had now been removed by the *light* of which they had been made partakers; and with this change had come the obligations to a new, a holy life.

Ellieott.

- Ye were sometimes darkness*: not merely dark; not only surrounded by darkness and sitting in *darkness and in the shadow of death*, but as those who through *darkness* become
- Luke i. 79.

¹ "Μὴ οὖν γίνεσθε, Do not then become; οὖν having its full collective force, and referring to the previous statement, that the wrath of God certainly does come on all such. The γίνεσθε is not to be explained away:

the Apostle does not warn them against being, but against becoming (σι ἐνέρθησθαι, Goth.) partakers with them, against allowing themselves to lapse into any of their prevailing sins and depravities."—Ellieott.

themselves a portion of the *darkness* itself. Ye were darkened in yourselves, and were actively darkening others with your sin. Sinners are thus a portion of the general *darkness*. They are so—

(1) Because of their ignorance of God.

(2) Because destitute of the warmth and the light of love in their lives. Th. Aquinas.

And if this is the lot of the sinner, to become a portion of the general darkness, so is sin in itself spoken of as darkness. It is so—

(1) Because sin causes the sinner to hate the light and to prefer the darkness for his evil deeds. *The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face.* Joh xxiv. 14, 15.

(2) Because all sin, especially every sin of the flesh, of which the Apostle here speaks, blinds the judgment and darkens the intellectual faculties of man, so that they naturally *err that devise evil.* Corn. à Lap. Prov. xiv. 22.

On the other hand, those who are called out of darkness into the *marvellous light* of the Gospel, in being made members of the *true Light*, become by this fact a source of light also to others; so that those who, when apart from God and whilst the servants of sin, were in themselves darkness, become light, not indeed of themselves, but through their incorporation by baptism into Him who is this *true Light*.¹ They are *light* because—

(1) They have within them the light of a true faith; so that they are not only called to be *the light of the world*, and are bidden to *let their light shine* forth, but they are enabled, through the possession of this faith, to *shine as lights in the world.* 1 Pet. ii. 9.
John i. 9.
Huré.
Atto.
Matt. v. 14.
Phil. ii. 15.

(2) Because, in being partakers of the Divine promises, and as the direct gift of the Incarnation, they share in His nature who is the Light. Dion. Carth.

But this light and the power to enlighten others come not from our own strength, nor are they the effect of our own virtue; we have them only by and in the *Lord*—that is, from our union with Him from whom, in consequence of that union, we receive the knowledge and the light of the Divine will. In like manner, through our subjection to Satan, Theophylact.
Sébastien.

¹ "In the Greek Fathers baptism is usually called φωτισμός, that is, an enlightening, and persons newly baptized were called νεοφώτιστοι; and ὁ ἐν φωτί, an officer in the Greek Church, to whom it belonged to hear

the confessions of the catechumens, and after they were approved to present them for baptism; with many other phrases borrowed from the same metaphor of light, and applied in like manner to baptism."—*Wordsworth*.

Lombard. whenever we are so subject, we become *darkness*; so that when man sins, and the habit of sin has full possession of him, man himself becomes sin, his life in itself is darkness.

And this is spoken of as *darkness*; virtue and holiness are called light. They are so—

(1) Because they give light to the conscience of man, they flow from and increase the light of an enlightened understanding; for *if any man will do His will, he shall know of the doctrine, whether it be of God.*

(2) Because good deeds do not shrink from the light, do not dread either men or God, *the Father of lights.*

(3) Because holiness illumines others; it cannot be hidden even from the men whose lives are darkness, and who walk on still in darkness.¹

(4) Because all goodness within us, all acts of goodness, come from God,² who is the uncreated Light of the world, and the Source of love and light by which all are warmed and vivified.

Note here how St. Paul, in warning the Ephesians against the indulgence in fleshly lusts, accumulates reason upon reason why they should abstain:—

(1) These lusts are wholly unfitting to the kingdom of Christ and of God, into which the Ephesians had been admitted.

(2) They infallibly draw down *wrath* and punishment from God.

(3) They are contrary to that individual enlightenment of the heart and conscience which as Christians they had received when they were called out of darkness, and were made *light in the Lord.*

Cajetan.

(9) (*For the fruit of the Spirit is in all goodness and righteousness and truth*;) Gal. v. 22.

It is generally agreed that, instead of *the Spirit* (τοῦ Πνεύματος), the *Light* (τοῦ φωτός) should here be read, though this is a reading unknown to the Greek commentators. As the sense of this verse is the same, whichever word be read, it is of but little moment, except for critical purposes, which is accepted.³ We are enlightened by *the Light*, the Eternal Son, who is *the true Light, which lighteth every man,*

John i. 9.

¹ "Far as a little candle throws its beams,
So shines a good deed in a naughty world."—
Merch. of Venice, act v. scene 1.

² "*Luz in Domino*, ut nemo de suis

meritis gloriatur."—*Primasius*.

³ "Quos dixit lucem, iterum vocat filios lucis, i. e. homines qui lucem amplectuntur. Et exigit lucis fructus, sive, ut alii codices Græci habent, *fructus Spiritus*; quæ lectio idem fere

through the indwelling of *the Spirit* whom He hath sent as *another Comforter* for this very purpose, and the fruit of whose indwelling is to be seen in all we do in this life. Chrysostom.

And this fruit of the true and uncreated light of the *Spirit* is to be shown in a threefold way:—

(1) In ourselves, in all goodness; so that our love for our brethren is pure and holy.

(2) Towards our brethren; so that all we do shall be righteousness and justice.

(3) Towards God, in the things which concern His worship and in our duty to Him, in all truth, in the agreement of our profession and practice. So that we are here called upon to be in heart good, in our works for others upright, and in our speech and confession of our faith true, since we serve a God who is the Truth itself. Th. Aquinas.
Dion. Carth.

Or as others understand these words. In all goodness or kindness of heart towards our brethren: doing righteousness in all our actions, and being truthful in all our words. Bedulius.

Let us remember every moment of our lives that that goodness and power to work righteousness and to live truthfully in the sight of God and men, which we have from our engrafting into Christ, ought to show itself in the fruit of our conduct; for the fruit of the *Spirit* is in all goodness and righteousness and truth.¹ Guillaud.

(10) *Proving what is acceptable unto the Lord.*

Rom. xii. 2.
Phil. i. 10.
1 Thes. v. 21.
1 Tim. ii. 2.

The will of God is to be the rule of the life of all those who are called to be His, that is, of all Christians. To it they ought to refer all their actions, turn to it as the rule in all perplexities, and set it ever before their eyes as the centre of their faith and hope, as it is the source of all that is acceptable in themselves.² And this will of God we are called upon to prove, to make trial of, since it is only by acting in conformity to that will that we shall find out—practically make proof of, that is, to ourselves and to others—that light which He has given to us, and which in its fruits makes us to be acceptable in the sight of God. Picconio.
Davis.

significat. Sunt autem illi in omni bonitate et iustitia et veritate. Est autem bonus ille, qui de suo effundit in alios: justus verò ille, qui reddit unicuique quod suum est: verax, qui servat quod promissit, sive Deo sive homini, et qui odit mendacium.”—*Salmeron.*

“Fruits” and “Works” see Bishop Sanderson in his seventeenth Sermon ad Aulam, Galatians v. 22, 23; §§ 22—31.

² “Ideo Christus docuit nos orantes dicere: *Fiat voluntas Tua* . . fiat per me, de me, in me, circa me; in vita et in morte; in tempore et in æternitate.”—*Picconio.*

¹ On the distinction between

Lev. xix. 17.
Rom. vi. 21;
xiii. 12.
1 Cor. v. 9.
11; x. 20.
2 Cor. vi. 14.
Gal. vi. 8.
2 Thes. iii. 6,
14.
1 John v. 20.

(11) *And have no fellowship with the unfruitful works of darkness, but rather reprove them.*

Piconio.

It is not enough for any of us to fly from those fleshly lusts which the Apostle has just denounced, we are to have no fellowship with them that do such things. If we praise these evil deeds, if we flatter sinners who do such deeds, if we affect the company of ungodly men and speak lightly of their sins, then have we *fellowship* with the doers, and are an evil to them as well as to all others. The Christian is called upon to depart from such sins and from the workers of these iniquities, and by his conduct to *reprove* them.

Rom. vi. 20—
22.

The works of the light are spoken of as *fruit*, for they are lasting as well as pleasing; the *works of darkness* are barren of all such fruit—nay, are in themselves deadly; so that if, *when ye were the servants of sin, ye were free from righteousness*, were destitute of holiness and righteousness, still, the Apostle asks, *What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

Menoehius.

Piconio.

Estius.

The *unfruitful works of darkness* are deeds which are suggested by the Prince of darkness, and which tend to outer darkness. The child of God is called upon not only not to commit any of these things, but he is not to induce others to think lightly of sin by his indifference to it; still less is sin to be the material for *jesting*, which is not convenient. But because the Christian is light, he is to show by all his actions done in the strength of Him who is the Light that all the deeds of darkness are sin. There is nothing more efficacious to the reproof of sin than the silent rebuke offered by the holy, consistent lives of those who out of *darkness* have been made *light in the Lord*.

Rom. i. 24,
26.
Eph. iv. 3.

(12) *For it is a shame even to speak of those things which are done of them in secret.*

It is a shame. In this the Apostle evidently refers to the shamelessness of many heathen rites, the impurities committed *in secret* by those who worshipped such gods as Venus and Diana, and also those dark and defiling sins which entered into the worship of the Gnostic and other sects,¹ and brought

¹ "Probabile est Apostolum demonstrasse eos qui omnibus tunc temporis erant in conspectu: *quæ in occulto*

sunt ab ipsis, id est, à familia Simonis Magi. De sordidissimo sacrificio Simonis, quod nominabat mysterium vitæ,

discredit on the Christians, with whom they were sometimes confounded by the heathen. And not only were these public and, so to call them, religious impurities scandalous; St. Paul says *it is a shame even to speak of those things which were allowed in the secret recesses of the house, and which depraved the family relations amongst the Greeks and Romans.* In this, indeed, was evidenced the shameful character of the lives of even some of the best and noblest of the pagans of old, that they permitted deeds to be done, and specially gave permission for acts which they dared not do openly, but which yet were *done of them in secret.*

Sabbat.

Pseudo-Jerome.

P. Lombard.

(13) *But all things that are reprov'd are made manifest by the light;¹ for whatsoever doth make manifest is light.*

John iii. 20, 21.
Heb. iv. 13.

Everything, that is, which reveals his sin to the sinner, and which makes him see the guilt of his conduct, is *light*; for as material light shows us the defects of material things, so does spiritual light, whether the Essential Light or that reflected light which good men have, make manifest the defects and corruptions of the spirit and the immorality of our actions.

Vatablus.

Fromond.

Some read this verse as though its meaning were, All sinful actions which are manifested and brought to the blaze of day are by the effect of light changed from the nature of sin. This, however, is both bad in construction and is alien to the sense of this passage. What is taught is, that *whatsoever* is brought into the light and is illuminated by that light, so that it ceases to be darkness, has not merely that darkness removed, but does itself become by reflection from the true Light a source of light to others. The sinner converted from sin is an evidence of the power of Divine grace, and a reflection to others of the light from God.

Estius.

Mariana.

Where instruction fails, where words seem to have no influence and reproof is lost upon the sinner, where prayer has no visible effect in subduing sin in our brethren, the manifestation of our own simple faith and sincerity, our own

de πολυμυξία *fœminarum, de communitate uxorum, de genitura quam schola illa appellabat corpus Christi, et alia intolerabili obscœnitate, vide Epiphanius in Simone, Nicolao, Gnosticis, et Carpocrate, ubi etiam locum hunc Apostoli citat.*—Sabbat.

¹ "Quod manifestatur lumen est, i. e.

in lumine, τὸ φανερούμενον. Participium medium activè potest sumi; sic Syr., *quidquid revelat lumen est*: potest passivè; sic Hieron. et Græci."—Mariana.

"Φανερώ is used nearly fifty times in the New Testament, and never in a middle sense."—Wordsworth.

holiness and Christian love, will melt the most stubborn heart and bend the most obstinate will to listen to the voice of God. Let us, then, give this all-powerful reason and proof of our being the *children of the light* by letting the light of our life and conversation *shine forth before men*; for if we have the *true Light* within us, we cannot but illumine all those who are around us.¹

Piconio.

Is. lx. 1.
John v. 25.
Rom. vi. 4, 5;
xii. 11, 12.
1 Cor. xv. 34.
Eph. ii. 5.
Col. iii. 1.
1 Thes. v. 6.

(14) *Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Tirinus.

Augustine.

Wherefore: for this end God has given light to every one of us, that He may dissipate the night of darkness by means of that light which streams from the lives of His true followers. These by every holy action, by the whole tenor of their silent example, call upon sinners to awake from their sleep of indifference and from their death of sin. For as light awakens the sleeper from his slumbers, so is the true Light, wherever manifested, intended to arouse the sinner from his sin.

This verse seems to be an adaptation of a passage in the prophet Isaiah, though this has been doubted by some, who think that the Apostle is quoting from an apocryphal writing attributed to Jeremiah, or from a hymn used in Christian worship.² The text leaves this in doubt, as *Δὲ λέγει* is read in the margin of our version, *wherefore it saith*. If these words however are taken from Isaiah, St. Paul is not quoting but is paraphrasing the words which he is using. When he wrote, indeed, a deeper slumber had fallen upon the people than in the times of Isaiah, and the last sin of the Jewish people, in the crucifixion of Christ, had cast them as a nation into the slumber of death itself; so that the words when used by the Apostle are necessarily changed from those of the prophet. The exhortation of earlier days, *Arise, shine; for thy light is come*, is now, *Awake thou that sleepest, and arise from the dead, and Christ—thy true Light—shall give thee light*.³

¹ "Quam dammandus est ergo Christianus ille, qui, è contra, suis malis operibus et verbis impiis aut obscænis est quasi titio fumans, omnia suo fumo obscurans, et omnia suorum exemplorum fœtore pessimo scandalizans."—*Piconio*.

² "This passage is found nowhere in the Old Testament literally as it is here. Now, either it was assumed that St. Paul used here an apocryphal

writing, or a Christian hymn was referred to, from which the words were supposed to be borrowed: this last view, which Theodoret had already proposed, was approved of by Michaelis, Storr, Platt, and others."—*Olshausen*.

See Dr. J. Mason Neale's *Essays on Liturgiology and Church History. —Liturgical Quotations*.

³ "The Apostle here seems to have had in his mind the particular phra-

The cause of sin in man is threefold:—

(1) Ignorance of the right way, ignorance of the truth.

(2) The positive inclination of the mind to that which is evil.

(3) Sloth and indifference to that which is good; so that without the deliberate preference to evil man falls into sin.

Here the Apostle chiefly directs his warnings to those who sin from this latter cause, and calls upon them to *awake*, and actively to strive against evil.

Hugo de S.
Claro.

As all those who walk in the light are children of the light, and are light in themselves, so are all those who are content to sit in darkness children of the darkness, and sleep as in the night, whilst the life within them, destitute of Divine life, is dead, and incapable of resurrection, save at the voice of God, and by obedience to that voice. *The soul that sinneth, it shall die.*

Jerome.
Ezek. xviii.
20.

Awake thou that sleepest. The soul of the sinner is in darkness, it is given over to slumber.

(1) It is barren of all active goodness; it is concerned only with dreams and with pleasures which have no real existence. Life with such a soul is only a dream.

Chrysostom.

(2) But it is not only asleep, it is dead; for sin is the death of the soul.

Theophylact.

Hence, in the conversion of the sinner, in the resurrection of the soul from spiritual death, two things are wanted:—

(1) Prevenient grace to arouse the soul from sleep, and call it from death. For as the sleeper is not able to arouse himself from deep sleep, nor the dead to raise himself to life, so is it with the sinner; as of old Christ must speak the word, *Lazarus, come forth*, if the sinner is to shake off his slumbers. Not all, however, who have this call from Christ obey: hence, with prevenient grace, must work—

John xi. 43.

Corn. & Lap.

(2) The will of man, co-operating with Divine grace. Both these must operate in the conversion of the sinner. *Turn Thou us unto Thee, O Lord, and we shall be turned*, tells us at once of the grace we need, and of the work which God requires from every one of us.¹

Th. Aquinas.

Lam. v. 21.

seology which had been ordinarily used at the Feast of Trumpets: *Arise, arise out of your sleep; awake from your sleep, ye who deal in vain things, for my heavy sleep is sent to you*: see Holting ad Godw. p. 601. Perhaps he wrote this Epistle at that time of the year.—Bengel.

¹ "Illud est disserendum, quomodo uni atque eidem dicatur quasi dormi-

enti, *Surge qui dormis*; quasi mortuo, *Exurge a mortuis*. Igitur quia et spiritus est hominis quem semper in bona parte scriptum meminimus, et anima ejus et infirmitates et mortes legimus peccatorum, id quod nunc dicitur, *Surge qui dormis*, refertur ad spiritum et quod sequitur, *Exurge a mortuis*, animæ coaptatur. *Anima quæ peccaverit, ipsa morietur* (Ezek. xviii. 20); spiritus

Corn. à Lap.

Ps. iv. 6.

Christ shall give thee light—shall communicate His light to thee, as the sun gives light to the moon; and for the same end, that thou mayest illumine those who are surrounded by the darkness of the night of sin and unbelief. *Lord, lift Thou up the light of Thy countenance upon us*, so that our light may shine forth before others, to the glory of our Father in heaven.

autem mortem nunquam omninò legimus. Christus ergo Lux vera orietur ei qui surrexerit de somno et ex mortuis fuerit suscitatus."—*Rabanus Maurus*.

••• "Concede, quæsumus, omnipotens Deus, plebi tuæ, adventum unigeniti Tui cum summa vigilantia expectare,

ut sicut ipse Author nostræ salutis docu't, velut fulgentes lampades in ejus occursum nostras animas præparemus; Per eundem Dominum Jesum Christum, qui Tecum vivit et regnat in unitate Spiritus Sancti, per omnia sæcula sæculorum. Amen."—*Brev. Bituricensis*.

THE FOURTH SUNDAY IN LENT.

GALATIANS IV. 21—31.¹

(21) *Tell me, ye that desire to be under the law, do ye not hear the law?*

THE immediate antecedent to the passage which has been appointed as the Epistle for this Sunday is to be sought at verses 9 and 10, *After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years.* Then having, according to his custom, interposed a practical application, St. Paul now resumes the thread of his argument. *Tell me, ye that desire to be under the law, do ye not hear the law?* Olshausen.

In the first part of this chapter, the Apostle had declared that sonship, and all our privileges as the children of God, come not by means of the law of Moses, but through faith, which is the direct gift of God. And then, having shown the

¹ "Quadruplex est Sacre Scripturæ sensus. *Historicus*, quando factum narratur. *Isid. li. Etym.*, Historia est narratio rei gestæ per quam præterita facta dinoscuntur.

"*Tropologicus*, cum ex his quæ facta sunt aliqua facienda monstrantur. Unde tropologia est quando per illud, quod factum est, intelligimus quid nobis agendum sit, vel cavendum.

"*Allegoricus*, cum per id quod factum est aliquid futurum intelligitur. Unde Hugo, Allegoria est, cum per factum aliud significatur.

"*Anagogicus*, secundum August., est per quem de supernis et æternis tractatur. De his quatuor dicit August. super Gen. ad literam, libro i., In

Scripturis intueri oportet, quæ ibi æterna intimentur, quæ facta narrentur, quæ futura pronuntientur, quæ agenda præcipiantur, vel moneantur.

"Historice ergo Hierusalem est civitas terrena :

"Tropologice anima sancta :

"Allegorice militans ecclesia :

"Anagogice æterna patria."—*Gorranus*.

"Sacra Scriptura præter sensum literalem, qui per voces significatur, triplicem habet sensum mysticum. *Moralem* [vel tropologicum], quando intelligitur quid agendum. *Allegoricum*, quando quid credendum. *Anagogicum*, quando quid in patria sperandum signatur."—*Konigstejn*.

superiority of the covenant of grace over that which was in the main a covenant of works, by the effects and influence of Divine grace upon the lives of the early converts to Christianity, he shows now the weakness and the defects of the Mosaic law, in that it produces servility instead of love, and implants fear in place of that confidence which should encourage the child to approach the throne of his Father in heaven with the cry, *Abba*.

Tell me, ye that desire—for what ye do is of your own choice, and is not imposed upon you by any necessity—*Tell me, ye that desire to live under the yoke and burden of the law, why do ye not hear the law?* Read as it is in your synagogues, and hearing it as ye do every Sabbath, why do ye not understand and regard what the law itself declares? *Hear*, he says, not me, but listen to the teaching of *the law*, which is your boast; for if ye *hear*, ye will desire no more to be under it, but will long to be delivered from its burdensomeness.

By this word, *the law*, the Apostle here means the whole of the Old Testament, and not that part merely in which commands are given for the observance of God's people, the last four books of Moses. Thus the first reference is from the book of Genesis, whilst the latter quotation is from the book of Isaiah. Yet both these passages are spoken of alike by St. Paul as *the law*.¹

But the Apostle here teaches us all this great truth, that they do not *hear the law*—do not comprehend it—who are merely content to understand the words of Holy Scripture, and seek not to penetrate beyond the bare letter, and so to reach to the spirit and meaning of the Scriptures. Had the Galatians done this, they would have been taught that Abraham's true children are those who possess the faith which the father of the faithful had, and that such only are heirs of all the promises made to him.

(22) *For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.*

Or rather, according to the text, *the one by the bondmaid, Hagar, the other by the freewoman, or wife, that is, by Sarah.*

Ishmael was the child of the flesh, born in the ordinary course of nature; Isaac was the child of faith, or of the pro-

¹ "Notandum legem hinc dictam esse Genesis historiam, non, ut vulgo aestimant, quæ facienda sint, quæve vitanda; sed totum quod de Abraham et ejus uxoris liberisque conteritur, legem

appellatam. Legimus et in alio loco, prophetas quoque legem vocari. Audit ergo legem, qui juxta Paulum non superficiem sed medullam ejus introspicit."—*Jerome*.

mise made by God to Abraham. In this indeed consists the typical character of these two sons of one parent.¹ All that nature can give us is the condition of him who was born of *the bondmaid*, in the state of servitude; if we would be free, we must be partakers of that grace which comes only to those who are born of *the freewoman*.

Pseudo-Jerome.

Quesnel.

(23) *But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.*

Gen. xviii. 10, 14; xxi. 1, 2. Rom. ix. 7, 8. Heb. xi. 11.

By promise: by virtue, that is, of the promise made by God, and as an answer to the faith of Abraham, who believed in the promise made to him by God respecting the birth of Isaac. Let us note, that it is not merely *by promise*, but by that promise (διὰ τῆς ἐπαγγελίας) specially made as to him who should succeed to the possessions of Abraham; for the birth of Ishmael was in accordance with a promise, though not of the particular promise here referred to.

Ellicott.

After the flesh. In his choice of words here, St. Paul regards not only the original history of Ishmael and Isaac, but its typical application to the Church of God: the Jews being the children of Abraham *after the flesh*, whilst Christians are his children *after the promise*.

Lightfoot.

(24) *Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.*

Deut. xxxiii. 2.

Which things—that is, which whole class of things—are *an allegory*; that is to say, in this history other truths are figured, so that whilst the truth of the history remains, the force and significancy of the outward things is such that they reveal deeper truths, so that by means of the events of history

Pseudo-Jerome.

¹ "Abraham is a figure of God, which had two sons, that is, two sorts of people, Jews and Christians. Ishmael represents the Jews, Isaac the Christians; and these two are born unto God by Agar and Sarah, that is in a similitude the two Testaments, the Old and the New, the Law and the Gospel. Agar is Sinai, which was without the limits of the land of promise in Arabia, upon which the covenant of the Law was given with light-

ning and thunder, horror and trembling; and so all the children of that testament are begotten to bondage and fear: but Sarah is Jerusalem, not that old Jerusalem in bondage with her children, but the new Jerusalem, our Mother, the Church, her called Jerusalem above, from whence cometh the Gospel, begetting free children of liberty, who receive the Spirit of adoption whereby they cry *Abba, Father* [Rom. viii. 16]." —Dean Boys.

Leigh. spiritual truths and spiritual relations between God and man are evidenced. At all times, indeed, the facts of history have a meaning beyond the mere record of the past. They are significant, and intended to teach. This is true of all history; but the history of God's people is more than this: it is directly typical of spiritual truth, so that, without ceasing to be true and literal history, it is *an allegory*.¹

Arias Mont. Allegories are either—

(1) Verbal; as when under one form of words something else is meant than what the bare words indicate. This kind of allegory is common to the sacred and to profane writers.

(2) Real—that is, not of words, but of things, so that the fact done becomes a revelation of spiritual truth. This is peculiar to the writers of Holy Scripture, and of this kind is the allegory which St. Paul now deduces from the history of Abraham, of Hagar, and of Sarah.²

Salmeron. The promises of God to man are twofold—the promises concerning this life on earth, and those relating to that life which is beyond the grave; the promises concerning temporal good and those relating to spiritual things; the blessings which are to come to those who love and serve God on earth, and the blessings which are given to man only in the heavens. The first class of promises are made in the Old Testament or covenant, the latter are declared chiefly in the New Testament. To this latter covenant the first Testament was introductory, for *the law was our schoolmaster to bring us unto Christ*. Again, the two covenants were made to and were entrusted to the two Churches: the Old Testament, with its promises of earth, to the Jewish Church; the New, with its revelation of heaven, to the Christian Church. Moreover, the Christian Church, the city of God, is presented to us in a twofold aspect—as militant on earth and as triumphant in the heavens. And these have not only relation the one to the other, but they are two aspects of God's dealing towards

Gal. iii. 24.

Th. Aquinas.

¹ "Ἀλληγορούμενα is compounded of ἄλλος and ἀγορεύω, to say; so that an *allegory* is, when one thing is said, another more excellent is signified." —Bengel. "Suidas interprets ἀλληγορία ἡ μεταφορά, ἄλλο λέγον τὸ γράμμα καὶ ἄλλο τὸ νόημα. Hesychius: ἄλλοι παρὰ τὸ ἀκούμενον ὑποδεικνύουσα. In the Fathers, the words προπολογία, θεωρία, ἀναγωγία, are also used in the same or a nearly related sense; but the result of the allegorical exposition is called ὑπό-

νοια, the underlying meaning." —Olshausen. See Tholuck's first supplement to Comment. on Hebrews.

² "It may be proper to remark, that this allegorical reasoning was not used by the Apostle particularly with a view to convince the Galatians, who as Gentiles could be little moved by such a mode of argumentation; but rather to confute those Judaizing zealots who endeavoured to pervert them, and with whom this way of reasoning was familiar and conclusive." —Dr. Owen.

mankind; for *all things are double, one against another, and He hath made nothing imperfect.*¹ Eccius. xlii.
24.

These women (*αἰρα*) and their sons are types, then, of the two covenants and of the two peoples. The one covenant, which has its central point from the Mount Sinai, where the law was given, with its servile obligations to which the Jews were bound, is signified by Hagar the bondwoman, whose son was born into bondage, since, according to the maxims of the Jewish rabbis of old, as well as the dicta of more modern lawyers, the child of a bondwoman followed the condition of the mother, and is born in slavery. Hagar and her son *born after the flesh*, then, are types of those who under the obligation of the ceremonial law given from the Mount Sinai look to temporal promises chiefly, and serve with fear rather than in the spirit of filial love. The freewoman, however—that is, Sarah—who was not herself under this law of servitude, brought forth a son who, like his mother, was *free*; and thus these—mother and son—became types of all those who, being freed from the law of Moses, are by grace made partakers of the blessings and of the inheritance promised to the faithful sons of God. Atto.
Alford.
Tirinus.
Capellus.
Whitby.
Estius.
Mariana.

(25) *For this Agar is mount Sinai in Arabia,² and answereth to Jerusalem which now is, and is in bondage with her children.*

On the construction and meaning of this verse there has always been much controversy, arising chiefly from the involved nature of the text itself. It seems best to read the first clause, *For this Agar is mount Sinai in Arabia*, as parenthetical, so that *and answereth*, or *and she answereth*, agrees with the last word of the previous verse; and then the assertion is, that Hagar corresponds in mystical signification or in type to the present Jerusalem, that is, to the city of God on this earth.³ Macknight.
Menochius.
Bengel.

¹ "The word of the promise was manifested and revealed, first by immediate revelation and inspiration, after by figures, which were of two natures: the one the rites and ceremonies of the law, the other the continual history of the old world, and Church of the Jews; which, though it be literally true, yet is it pregnant of a perpetual allegory and shadow of the work of the redemption to follow."—Lord Bacon, *Confession of Faith*.

² See on the various readings of this verse, and the meaning of Hagar, Professor J. B. Lightfoot's *Dissertations on the Epistle to the Galatians*, pp. 189—197 (2nd Edition).

³ "Τὸ δὲ Σινᾶ ὄρος οὕτω μεθερμηνεύεται τῇ ἐπιχωρίῳ αὐτῶν γλώττῃ."—S. Chrysostom. "Τὸ Ἄγαρ, non ἡ Ἄγαρ, est ipsa vox Arabica Hagar. Ἔστιν ἐν τῇ Ἀραβίᾳ significat in lingua Arabica, inter Arabes. Vox Arabica *Hhagar* significat *petram*, dici-

*This Agar is mount Sinai in Arabia*¹—that is, in the language of Arabia. The name of Sinai in Arabic is Hagar;² and those who dwell around it are called Hagarians; and this identity or resemblance of the name of the maidservant of Abraham and of the mount from whence the Law was given to the children of Israel is adduced by St. Paul, not as a fortuitous resemblance merely, but as an express type foreshadowing this truth, that those who were born under obligation to obey the ceremonial law were therefore bondmen like the child of Hagar, and not free. And this, at the time when St. Paul wrote the Epistle to the Church in Galatia, was a truth felt in all its significance by the Jews or Judaizing Christians to whom this Epistle was addressed. For, as Hagar was in bondage to her mistress Sarah, so was Jerusalem not only in bondage to the Law, but also in subjection to the Romans. Its civil state answered then to its spiritual condition. Both city and people were by choice through their sins, and also by necessity, *in bondage. Jerusalem which now is was truly in bondage with her children.*

Bengel.

Both Hagar, then, and Sinai, since they answer or correspond one with another, are types of the older covenant. Hagar is so—

(1) In that she was a bondwoman and her offspring a slave, as the spirit of the Law is servile.

(2) In that her name expresses that mountain from whence the Law itself was given.

Sasbout.

Sinai also for the same reason *answereth to*, that is, it belongs to the same class as, *the Jerusalem which now is* :³

turque universe de montibus quibusvis saxosis; deinde vero est etiam propria pluribus locis et urbibus, velut metropoli Arabiæ Petrææ *Elhagar*; unde valde est probabile eandem vocem ad montem Arabiæ altissimum celeberrimumque, Sinaiticum nempe designandum, adhibitum fuisse, etiam certis argumentis pro hoc nominis usu destituamur. Confirmatur tamen hæc conjectura *Haranti* auctoritate, qui in itineralio Palestinæ suo adhuc tempore hoc nomen de monte Sinaitico adhiberi solitum fuisse affirmavit, auctore Büschingio in descriptione Asiæ, p. 535."—*Rosenmüller.*

¹ "Sina enim mons est in Arabia, qui conjunctus est ei, quæ nunc in Jerusalem et servit cum filiis suis."—*Vulgate.* S. Jerome's version, instead of the italicized clause, reads qui conterminus est ei

² "The Chaldee or Syriac יָגָר (Yegar, akin to Hadgar) is from Gen. xxxi. 47, for a heap of stones; where Jegar-sahadutha (heap of witness) is the name given by the Syrian Laban to the heap of stones erected by himself and Jacob."—*Cotton.*

³ "Ἐνσπορεύει, 'answers to;' literally, 'belongs to the same row or column with.' In military language *σπορεύια* denotes a *file*, as *σὺλγυία* does a *rank*, of soldiers: comp. Polyb. x. 21, 7. The use of the word is best illustrated by the Pythagorean *σπορεύια* of opposing principles (Arist. *Eth. N. i. 6, Metaph. i. 5*), which stood thus:

Good,	Bad,
Finite,	Infinite,
One,	Many,
Permanent, &c.	Change, &c.

the "mount of God" corresponds with the "city of God" on earth.

(1) In that Sinai is sterile, and rises in the midst of a desert, so has Jerusalem, the teachers of the Jewish people, become sterile and unfruitful by the perversion of the Law; and moreover, as the ceremonial law was given on Mount Sinai, so was it maintained at Jerusalem, the centre and representative city of the Jewish Church and nation.

(2) As Sinai is beyond the promised possession, so the Law lies outside of the spiritual life, for this life is not by the law, but by faith; so was Judæa, when given over to herself, shut out by her submission to the mere letter of the law from the militant Church of Christ.

Fromond.

(3) As Sinai, and the Law given at the first from its summit, has brought forth those who obey only from servile fear, and who have therefore made themselves servants and bondmen, so does Jerusalem with its round of legal rites and empty ceremonies nourish but the same servile spirit.

(4) As Sinai is the parent of the Jewish polity and of the Judaizing spirit, so does it resemble Jerusalem, where that polity has been carried out and that spirit evidenced.

Corn. & Lap.

The mountain in *Arabia* corresponded perfectly to the old covenant which began at that mountain, and also to Jerusalem—that is, to the Jewish people—which *now is*; which delighted chiefly in present possessions, and in the enjoyments of earthly good. And as the old covenant given amidst thunder and lightning threatened punishment to those who disobeyed, and promised those who were obedient temporal possessions and the blessings of this present world, so does the Jewish temper, wherever it exists, show itself by the fear of punishment, and by serving God mainly, if not wholly, through fear and from the desire of earthly grandeur, whereas that *perfect love* which faith and trust in God produces *casteth out fear*; and those whose hearts are moved by this love seek not earthly possessions, but a *heavenly* kingdom, and the pre-

P. Lombard.

1 John iv. 18.

Heb. xi. 16.

Similar also were the *συντοξίαι* of grammarians, who so arranged the letters of the alphabet according to the organs of speech (comp. Athen. xi. p. 501 B), or the words derived from the same root, according to the ending (Arist. *Rhet.* i. 7, *Top.* ii. 9). The allegory in the text, then, may be represented by *συντοξίαι* thus:

Hagar the bondwoman,
Sarah the freewoman,
Ishmael the child after the flesh,
Isaac the child of promise,

EPIST. VOL. I.

The old covenant,
The new covenant,
The earthly Jerusalem, &c.
The heavenly Jerusalem, &c.

The old covenant is then *σύντοξος* with the earthly Jerusalem, but *ἀντισύντοξος* to the heavenly. It is not improbable that St. Paul is alluding to some mode of representation common with Jewish teachers to exhibit this and similar allegories."—J. B. Lightfoot.

Y

sence of a Father *who hath blessed us with all spiritual blessings in heavenly places in Christ.*¹

Is. li. 2.
Heb. xii. 22.
Rev. iii. 12;
xxi. 2, 10.

(26) *But Jerusalem which is above² is free, which is the mother of us all.*

Jerusalem—that is, the Christian Church—which is above—which lifts us above the world and anchors our soul in heaven, which raises the whole of man's nature, the redeemed body and soul and spirit, instead of depressing him by servile fear—is free, and is typified in the freewoman Sarah, which is the mother, not of the Jews only, but also of the Gentiles, that is, of us all.

Fromond.
Macknight.
Arias Mont.

Of the heavenly Jerusalem St. Paul here says :—

(1) That it is *from above*: it is heavenly in its origin. Thus the beloved Apostle says, *I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.* The Son of God that came down from heaven is its founder, and He has ascended again into the heavens, from whence as the Head of the Church He rules and directs it; whilst those who are His true members, and as such belong to this *new Jerusalem*, the Church of Christ, have their conversation and their hopes, not on earth, but in the heavens, and are ruled, not by the maxims of this world, but by the Spirit *from above*.

Rev. xxi. 2.
John iii. 13.

Menochius.

(2) It is *Jerusalem*, the vision of peace. He who is its Lord, has given peace to all its true members, and has declared, *Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you.*

John xiv. 27.

(3) It is *free*. It generates spiritual freedom in those who have received the adoption of the sons of God, for with this adoption they are freed from the yoke of Satan and also from bondage to the ceremonial law given to Moses.³

Tirinus.

¹ In addition to the authorities already cited in the preceding notes, see Hieron. de Nom. Hebr.; also Ambros. de Cain et Abel, i. 6, de Abraham, ii. 10, § 72. "Since the Ishmaelites are called Hagarenes and had possession of Mount Sinai, it may fitly be said, in this sense, that Hagar had a claim upon or is represented by Sinai, as though Sinai with its covenant is Hagarene, or the region of bondsmen. Hagar, moreover, in Arabic signifies *midday*, which (as Hiller, Onom. S. p. 110, Simonis, p. 595, observes) may designate Sinai, as Teman (the south) does, Hab. iii.

3."—*Note to Oxford translation of S. Chrysostom on the Galatians.*

² "Ἡ δὲ ἄνω Ἱερουσαλὴμ.—Qui per Hierosolymam supernam montem Sion intelligunt, præsidium sententiæ suæ inveniunt in Josepho, qui eum montem sæpe τὴν ἄνω πόλιν vocat. Sic v. c. B. i. 11, 4, πρὸς τὴν ἄνω πόλιν ἰλθών: vi. 1, 2, οἱ στασιασται ἀπεχώρουν εἰς τὴν ἄνω πόλιν. Plura in hanc rem dabit Ottius in Spicileg. ex Joseph. ad h. l. p. 400."—Krebs.

³ "Hierusalem libera est. Filii liberæ servi esse non debent."—Primasius.

(4) It is not barren, but fruitful ; it is the mother of us all ; its protection and love extend to all.¹ Piconio.

In this does the Apostle evidence the spiritual nature of Christ's kingdom : the peace which it bestows upon all His subjects, the freedom which it conveys and the boundlessness of that love, that charity which pervades it. Peraldus.

He is free, and knows the blessedness of that freedom which comes from incorporation into Christ, who has received the remission of his sins, and is not enslaved and fettered by the bondage of a law of slavery. Royard.

(27) *For it is written, Rejoice, thou barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath many more children than she which hath an husband.*² Is. liv. 1.

The Gentile Church is here spoken of as barren, because hitherto the Gentiles had not the knowledge of God, and were not numbered amongst the members of His Church. It had borne no children to God, and had brought forth none of the fruits of holiness ; the promise, however, is here made, that she which had hitherto been *desolate*, should now abound in fruit, and number more children than the synagogue. Henceforth the Church was not to be limited to one nation nor confined to the offspring of one parent—the children of Abraham according to the flesh—but it was to embrace all the nations of mankind, so that she who had once been *desolate* and sitting in the shadow of death should now *rejoice* in the multitude of her faithful sons, since she had at length more children *than she which hath an husband*. Bengel.
Menochius.
Theophylact.
Chrysostom.

Rejoice, thou barren that bearest not—have joy of heart be-

¹ "Nota quòd ex eo quòd aliqua civitas est in alto sita solent tria bona sequi. Quorum primum est mundicia quam constat inesse. Unde Apocal. xxi. 27, *Non intrat in eam aliquid coquinatum aut abominationem faciens*. Secundum est sanitas quam constat in civitate illa. Apocal. xxi. 4, *Mors ultra non erit, neque luctus neque clamor*, etc. Tertium est securitas. Non enim patet accessus hostibus quando civitas sita est in loco alto. Securissima ergo est civitas illa. In mundo est nulla securitas."—*Peraldus*.

² "Στείρα, ἡ οὐ τέκονσα, sunt sy-

nonyma, ex more poetarum veterum, rem unam variis modis et formulis exprimendi. 'Πῆλον, aut supple ; τὴν φωνήν, aut εὐφορούνην, ut Jes. xlix. 13, lii. 9. Cf. *Loesnerum* ad nostrum locum. Βόησον, ἔλκε, synon. τοῦ ῥήξον, similiter ad cantum letabundum est referendum. Ἐρημον, ἡγεῖσθαι, *desolata*, i. e. a marito contempta, pro ipsa sterilitate. Ἡ ἔχουσα τὸν ἄνδρα, ἡγεῖσθαι, *amata a marito*, a ἑστῇ *dominari*, quod de consuetudine conjugalis Deut. xxiv. 1 et aliis locis usurpatur. Πολλὰ μᾶλλον, pro *πλείονα* ὄντων, cum v. Descriptionem esse poeticam, jam monui."—*Rosenmüller*.

cause of the presence of God within thee; *break forth* with thanksgiving, because of the blessing from on high which has come to thee; lift up thy voice and *cry aloud*, so that the ends of the world may know of the mercy which God has shown towards thee, and be glad because of thy salvation. He who has received mercy from the hand of God is bidden to show it forth to others, and to call upon all his brethren to share with him in his joy.¹

Acts iii. 25.
Rom. ix. 8.
Gal. iii. 29.

(28) *Now we, brethren, as Isaac was, are the children of promise.*

Chrysostom.
Ephes. i. 10.

As Sarah brought forth a son not by natural power but by supernatural, not by nature but by grace, and according to the promise made to Abraham, so the Gentile Church, which was not gathered out of the descendants of Abraham after the flesh, was made by grace to share in the promise made to the father of the faithful; and as Isaac was the child, not of Abraham's youth, but of his old age, so were the Gentiles made children of God and of the covenant, not in the youth of the world, but in its old age, *in the fulness of times*.

Arian Mont.

We, then, the children of the new covenant, are made so not by nature but by the grace of God, according to the adoption and the promise made of old to those who possess the faith of faithful Abraham.

Gen. xxi. 9.
Gal. v. 11;
vi. 12.

(29) *But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*

Gen. xxi. 9.

In the Book of Genesis we read that *Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking*; and hence commentators, supposing that St. Paul refers to this incident, are unable to understand why he should have called this mocking persecution; but—

(1) The word to mock is not limited in Hebrew to such acts as we call by this name, but includes acts of violence

¹ "Break forth and cry.—The first word intimates that the Church upon earth is as it were pent in with present grief; her joy is mixed in this life with sorrow: the paschal lamb was eaten *with sour herbs*, insinuating that we feel no sweetness in the blood of Christ till we feel the smart of our sins. The

word *cry* doth show, that albeit in earthly joy we must be sparing and moderate, yet in spiritual joy *modus est sine modo*, the measure is to rejoice without measure; if we be ravished in our joy that we cry again, it is the best of all: *Rejoice in the Lord alway: and again I say, Rejoice.*"—Dean Boys.

and injury; as in the case of Joseph, we read, *The Hebrew servant, which thou hast brought unto us, came in unto me to mock me*, when some act of personal violence is meant. Gen. xxxix.
17.
Cotton.

(2) We have not the details of the whole life of these two sons, but the barest outline, so that we are unable to say that other incidents, preserved, it may be, by tradition or amongst the secular writings of the Jews, are not referred to by the Apostle. Mocking, indeed, amongst brethren is not likely to stay with injurious and jeering words; the spirit which leads to mock is most likely to go on to deeds of active wrong.

Even so it is now. St. Paul is referring to the persecutions of the Jews directed against the infant Church of Christ, and against its members, of which his own life affords abundant examples. And this word *now* is not limited to the days of the Apostles and to the people of the Jews; all those who have been admitted into the household of God, and are living godly in this present evil world, must expect persecution: the goading of those who are fleshly against those who are spiritual. This, indeed, will last so long as the world itself lasts.¹ Tirinius.

Quesnel.

(30) *Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman.* Gen. xxi. 10,
12.
John viii. 85.
Gal. iii. 8, 22.

In this have we the type of God's dealings now; for because the synagogue rejected the freedom which Christ offered, and preferred to be in bondage to the elements of the law, the Jewish people were rejected and *cast out* of their peculiar privileges, since none are to remain in the house of our Father save sons, and these refused the offer of adoption through Christ, and clung instead thereof to temporal blessings and to a mere ceremonial worship. Piconio.

Sasbout.

Since, then, Ishmael was driven out that he might not inherit the possession given to Isaac, we who have been called into the house of God and have been made partakers of the inheritance know therefore that we are children not by nature but by grace, and are heirs of the promises, not Ecumenius.

¹ "Cet aujourd'hui est toute la vie pour un Chrétien; et la durée des siècles pour toute l'Eglise. Ah! qu'il est bon de le bien comprendre, qu'il n'y a point de paix à espérer ici bas pour les enfans de la grâce,

pour les citoyens de la cité libre, pour les héritiers de la paix du ciel, avec les Chrétiens charnels! Qu'il est consolant d'avoir entre les mains ce titre de l'héritage céleste!" — Quesnel.

because of natural descent, but through the unmerited mercy of God.

John viii. 36.
Gal. v. 1, 13.

(31) *So then, brethren, we are not children of the bondwoman, but of the free.*

Gal. v. 2.

And since they were children of the freewoman, therefore—for this is the conclusion of his argument—they were free according even to the teaching of the law, and were delivered from that *yoke of bondage* which the Judaizing teachers would again have placed upon their necks.

Jerome.

Rab. Maurus.

He who commits sin is the slave of sin and the child of the *bondwoman*. He who is free from the dominion of evil passions, and from being subject to the lusts of the flesh and of the mind, he, and he alone, may truly rejoice in that liberty wherewith Christ has made him free; and he who has been thus freed may take these words into his mouth and truly say, *we are not children of the bondwoman, but of the free*,¹ and hence inheritors of the possession promised to such children. And this freedom and right to the inheritance of the saints are not the rewards of our merits, they are the free gifts of Christ, who by His Passion and Death has procured for us this freedom from the yoke of the ceremonial law, which was abrogated for ever by the sacrifice offered up on Mount Calvary.

Piccolo.

The spirit of liberty, as opposed to that of servitude, consists in loving God with the spirit of a child and in consecrating our lives and actions to Him in a temper of filial affection, and not in one of constraint or fear.

Hurt.

¹ "Ὁὐ παιδίσκης, ἀλλὰ τῆς ἐλευθέρου.—Observe the omission of the article before *παιδίσκης*; not of *any* bondwoman, whether Judaism or some form of heathenism, for there are many, but of *the* freewoman, the lawful spouse, the Church of Christ. which is *one*."—*J. B. Lightfoot*.

* * * "Deus, qui homini ad imaginem Tuam condito ideo das temporalia ut largiaris æterna. Ecclesiam Tuam spiritali fecunditate multiplica: ut qui sunt generatione terreni, fiant regeneratione cœlestis. Per Christum Dominum nostrum. Amen."—*Brev. Ambrosianum*.

THE FIFTH SUNDAY IN LENT.

HEBREWS IX. 11—15.

(11) [*But*] *Christ being come*¹ *an high priest of good things to come, by (δία²) a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;*

Heb. iii. 1;
viii. 2;
x. 1.

ST. PAUL, having said that the ceremonial of the temple worship was a figure and a foreshadowing of spiritual blessings to come, and that the legal sacrifices were intended to endure only until *the time of reformation*, now proceeds to point out what was the substance typified by these figures, and declares that Christ was the antitype intended to be presented by all these types of the Mosaic law. And in this expression, *the time of reformation*, he at once declares that the people of God—the Jewish nation—had fallen into grievous error and sin, and that the advent of Christ, when the call to repentance was sounded by the great forerunner of our Blessed Lord, was the time when all these figures should fade away because of their fulfilment, and when *the time of reformation* should dawn upon the nation.

Ribera.

Arias Mont.

Jo. Damascene.

The whole teaching of this day's Epistle may be summed up in three particulars:—

¹ Come, or, "having appeared—παρεγένεσθαι is the word used for appearance or manifestation on the stage of history (comp. Luke xii. 51; Matt. iii. 1; 1 Macc. iv. 46), and Bleek and De Wette err in referring it here to our Lord's entrance into the heavenly world, as if He then for the first time became High Priest. Had such been the sacred writer's meaning he would have used the word γενόμενος, not παρηνόμενος."—*Delitzsch*.

² "Τὸ διὰ non de loco et spatio,

quasi pertransiens exteriora quædam, quæ nulla videntur esse nostro iudice, cœlestis sanctuarii ad hujus adytum Jesus tandem pervenerit, sed de eo quo quasi instrumento Ille, suum offerens sacrificium, usus sit, ut hoc 'διὰ' sit i. q. 'per' à cap. x. 10, nostrum *vermittelst*, sive i. q. solus dativus, Latinorum ablativum referens, quem dativum noster h. l., quia non satis definitus esset et perspicuus, ponere noluit, probabilius explicandum est."—*Böhme*.

(1) It sets before us the condition and dignity of the Redeemer of mankind. He was no human lawgiver and captain as Moses was ; He was no mere angel of God commissioned to this work. It was *Christ*, the anointed and eternal Son of God, who delivered us from sin and its penal consequences.

(2) It points out the mode and means of our redemption ; we were redeemed by no corruptible things, by no outpouring of blood of less worth than the blood of Him who was both God and man.

(3) It tells us what was the fruit of this our redemption, that *Christ* purged our conscience from dead works and obtained for us an eternal inheritance.

Gorranus.

Salmeron.

Piconio.

Fromond.
Theophylact.
Ribera.

Salmeron.

Chrysostom.

Hugo de S.
Charo.

Christ is this anointed One, who was anointed, not as the priests of the house of Aaron, with a measure of Divine grace for this priest's office, but who has come in the fulness of Divine power and Divine grace, by His own will and in His own strength. Others were born, but He has *come*, not that He might afterwards be a priest, but He came a High Priest, for in this act of coming—that is, by His incarnation—He became and showed Himself to be such a High Priest.¹ So that, although the wood of His cross was made by Him a bridge by which we might cross in safety over the waters of this evil world, and thus pass triumphantly into the haven of rest, the eternal kingdom ;² yet it was not from the cross of *Christ* that the work of His priesthood commenced ; it began immediately upon His coming into the world, and His whole life, and all its incidents, were so many declarations that He had come *an High Priest of good things to come*. He ministered as a priest to us, by the sinlessness of His whole life, by the example which He afforded to all in His actions, by the character of His teaching, and by the strength which He gave us, and still is giving us, to *follow in His steps*.

That *Christ* is such a priest, and if so a *high priest*, is evident from what we are told as to His office :—

(1) It was the special duty of the high priests amongst

¹ "The Arians considered that our Lord's priesthood preceded His incarnation and belonged to His Divine nature, and was in consequence the token of an inferior divinity. The Catholic doctrine is that the Divine Word is Priest *in* and *according to* His manhood. 'As He is indeed Prophet, and even Apostle, for His humanity,' says S. Cyril Alex., 'so also Priest.'"
—*J. H. Newman* in *translat. of S. Athanasius*.

² "*Pontifex* fuit nobis pontem faciens exemplo, ut esset nobis postea dator futurorum bonorum in præmio. Ideò pontem facit Seipsum, ut traheret nos ad cælum. Ad similitudinem enim pontis, qui de ripa ad ripam trahitur, ut via sit transire volentibus, sic Christus, ut immortalitatis gloriam nobis per Seipsum viam faceret, à ripa mortalitatis per errorem passionis suæ transivit ad gloriam immortalitatis."—*Hugo de S. Charo*.

the Jews to offer sacrifices, *for every high priest is ordained to offer gifts and sacrifices*; and the death of Christ, since He offered Himself willingly, was such a sacrifice, and was made by Himself. Heb. viii. 3.

(2) It was the duty of the high priest to offer up the prayers of the congregation; and of our great High Priest we are told that *in the days of His flesh . . . He . . . offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared.* Heb. v. 7.

(3) It was the prerogative of the priest to remit all offences against the law; and this right and power our Blessed Lord claimed to Himself, and exercised during His incarnate life on earth.¹ Luke v. 24.

(4) We know that He ordained and appointed priests to perform the duties of *a more excellent ministry* than that fulfilled by priests of the house of Aaron, *for when He ascended up on high . . . He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.* Heb. viii. 6.
Ephes. iv. 8,
11, 12.

And, unlike priests chosen from among men under the law, who were chosen for present good and with reference to temporal things, *Christ being come* into the world came for this end, to be *an high priest*, not with reference to present things, but of *good things to come*; that is, He came to be the procurer and dispenser of those blessings which should remain when the present state of things had wholly passed away, He came to bring in that more perfect righteousness which should be the commencement of eternal happiness. By this name, the *High Priest of good things to come*, is meant the High Priest Fromond.
Th. Aquinas.
P. Lombard.

¹ "Si Pontifex munere quoque summi sacerdotis perfunctus est, quod est interpellare pro aliis, offerre munera et sacrificia, consecrare sacerdotes et templa benedicere populo, ingredi in Sancta Sanctorum; habuit etiam vestimenta pontificalia: femorale lineum, id est, incarnationem de pura et virginea carne operiente turpitudinem corporis sui, id est peccata omnium nostrum, qui sumus ejus corpus; tunicam lineam, id est, vitam puram et novam ante baptismum; tunicam item hyacinthinam, id est, vitam divinam ac celestem post baptismum; bene sonantem tintinnabulis prædicationis conjunctæ, et signorum malogranatis, quæ in fine vitæ magis

splenduerunt. Item superhumorale habens duos lapides onychinos, in quibus erant nomina inculpta duodecim filiorum Israel, id est, obedientissimam patientiam et patientissimam obedientiam, qua peccata portavit Judæorum et gentium; rationale quoque, seu pectorale, habens duodecim tribuum nomina, id est potestatem judiciarum quam in omnes accepit, innixam tamen divinæ misericordiæ, qua omnes redemit; cidarimque tegentem caput, id est humanitatem quæ incomprehensam deitatem tegit; et laminam auream in fronte, id est, gloriam et honorem Patris; balteum quoque purissimæ castitatis."—*Salmeron*.

Rom. xv. 33;
xvi. 20.
Heb. xiii. 20.

Rom. xv. 5.
Zech. xii. 10.
1 Pet. v. 10.

Stuart.

who procures for us those good things to come, that is, eternal blessings: just as in like passages, *the God of peace* means the God who bestows peace upon us, giving us peace in our own consciences and enabling us to live in peace with our brethren; and as *the God of consolation* means the God who gives consolation to His people; and *the Spirit of grace* and the *God of grace* mean respectively the Spirit and the God who sends grace into the hearts of His children. By *things to come*, of which Christ was the dispenser, may be understood—

(1) Those gifts and graces of the new covenant which were future with reference to the blessings of the Mosaic dispensation.

Limborch.

(2) Those graces given in this life which will last on and be perfected in the world to come. These latter blessings, the rewards laid up in heaven for those who serve and love God, are meant in this place.¹

Alford.

And Christ came by a greater and more perfect tabernacle than that through which the high priest of the Jewish Church passed into the Holy of Holies. He came in the likeness of sinful flesh; this was that *tabernacle* through which He passed into the sanctuary of the heavens. And the body of Christ is called the *tabernacle* or temple of God, either because—

Beugel.

(1) Generally, the bodies of all God's saints are so called inasmuch as they are the habitations of God: hence the exhortations, *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* And again, *Know ye not that your body is the temple of the Holy Ghost which is in you?*

1 Cor. iii. 16.

1 Cor. vi. 19.

(2) Specially, because of the intimate union of the Divine nature with the flesh of man. Hence, when Christ Himself says, *Destroy this temple, and in three days I will raise it up*, we are told that *He spake of the temple of His body*.² In this tabernacle of the flesh Christ walked amongst men, in it He offered Himself up as a living sacrifice, and endured the death upon the cross, and finally ascended into the heavens

John ii. 19,
21.
Tena.

¹ "Ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν.—F. μενόντων ἀγαθῶν, a high priest of good things which are to continue, in opposition to δικαιώματα, the ordinances which were temporary. See Col. ii. 17, Mangey, Phil. Jud. tom. i. p. 107."—Bowyer.

² "Διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς.—Volens dicere Christum ingressum esse in summum cœlum per passionem et mortem, ut magis persequeretur ceptam cum sacerdote legali similitudinem, dicere voluit intrasse

Eum per corpus suum et per sanguinem suum: quia corpus metonymicè [per transnominatorem] recte poni potest pro doloribus corporis, et sanguinem pro morte sumere frequens est omnibus gentibus, ideo quod ex copiosa sanguinis effusione mors sequitur. Verum corpus non sua voce expressit, sed circumlocutione quadam mystica apta ad persequendam, ut dixi, similitudinem. Hebræorum mors est corpus vocare σκῆνος; unde id et Pythagorici hausere."—Grotius.

to the right hand of the Father, that true Holy of Holies of which the innermost part of the sanctuary at Jerusalem was but a type. Salmeron.

And this *tabernacle*—the body of Christ—was greater than the earthly tabernacle through which the Jewish high priest entered into the innermost sanctuary, the Holy of Holies. It was *greater and more excellent* because that in it is God, the Word and the fulness of the Eternal Spirit. *For it pleased the Father that in Him should all fulness dwell*, so that when He dwelt or tabernacled among men, St. John bore witness and said, *He dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth.* It was *greater*, because of the dignity of Him who had taken our nature upon Him; *greater*, because of the infinite nature of those blessings which flow to us from that tabernacle; and *more perfect* than anything on earth can be, since, through the union of the Godhead with our nature, Christ was presented to mankind the one perfect, pattern man. It was greater and more perfect also in this, that it was not made by human generation, not by natural conception, but by the overshadowing and the power of the Holy Ghost.¹ Ribera.
Col. i. 19.
John i. 14.
Fromond.
Arias Mont.
Arboreus.
Fromond.
Ribera.

The greatness of this our heavenly High Priest, who was typified to us by the high priest amongst the Jews, consists—

(1) In the dignity of His person: He was Christ, the Anointed of the Father.

(2) In the dignity of the place, where He entered—not into a material temple, but into the heavens.

(3) In the greatness of the means of intercession: He, as man, the man Christ Jesus, passed into the heavens through or by means of His sufferings—*His own blood.*

(4) In the greatness of the benefit which He obtained for man—*eternal redemption.* Royard.

And this dignity of the person of Christ our High Priest is evidenced—

(1) In the anointing which is spoken of; for the perpetual union of the Divine with the human nature of our adorable Lord is the means by which the latter is said to be anointed; for, because *in Him dwelleth all the fulness of the Godhead bodily*, therefore was it declared in prophecy, *God hath anointed Thee with the oil of gladness above Thy fellows.* Col. ii. 9.
Ps. xlv. 7.
Heb. i. 9.

¹ "Vere templum Dei corpus est Christi, in quo nostrorum est purificatio peccatorum. Vere templum Dei est caro illa, in qua nullum peccati potuit esse contagium, sed ipsa pro delictis mundi totius fuit sacrificium. Vere templum Dei caro illa, in qua Dei imago fulgebat, et *corporaliter*

plenitudo divinitatis habitabat."—*Ambrase* on Ps. xlvii.

"Adverbum *corporaliter*.—Epiphanius hæresi xlvii., Hilarius viii. de Trinitate, Primasius et Theophylactus ad Colossen 2, Cyrillus libro de recta fide ad reginas, declarant ita, quod sit *vere*, et *naturaliter*."—*Tena*.

(2) In the availing character of His intercession for sinners, *who is even at the right hand of God for this very purpose; for if any man sin we have an advocate with the Father, Jesus Christ the righteous. And this intercession He makes by His prayers, who in the time of His dwelling on earth said, Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. . . . Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me.* Christ intercedes for us by His prayers, and not only by His prayers,¹ but also by His blood, *the blood of sprinkling, that speaketh better things than that of Abel.*

(3) In the effect of His mediation for us; for, *being made perfect, He became the author of eternal salvation unto all them that obey Him.*

And as Christ excelled all high priests of earth in the dignity of His person, so also in the dignity of that place into which He alone entered, as well as in the manner of His entering; for all these entered often—that is, once every year—into the Holy of Holies, but He entered once for all into heaven, and has sat down for ever at the right hand of the Father of the Eternal.

(12) *Neither by the blood of goats and calves, but by (διά)² His own blood He entered in once into the holy place, having obtained eternal redemption for us.*

The Apostle had already shown five things with reference to the Tabernacle, which was the central point of Jewish observances and of Jewish worship:—

(1) That into the sanctuary only *the high priest* was allowed to enter.

(2) He points out the dignity of the place into which he entered—it was the *holy place*, the *Holiest of all*.

(3) He has shown the means by which he entered—it was only lawful for him to enter *with blood*.

(4) The time when he so entered—that it was *once in every year*.

¹ "Dicatur orare pro suis, propter communionem quam habet cum corpore suo, quod est ecclesia: unde dicit in passione: *Deus, Deus, quare me deliquisti.* Matt. xxvii. 46." — *Primasius*.

² "Illud *διά* per, poscente id parallelismo, est *cum*; nam v. 7 hujus cap. ἀρχιερεύς dicitur intrare non sine san-

guine. Erit ergo δι' αἵματος manu portans pateram sanguine plenam. Et v. 25 ἰν αἵματι manifeste exprimit Hebr. 2, cum. Sanguis autem hircorum et taurorum intelligitur est de eo, quem Pon. Max. decimo die Tisri in adytum inferebat pro suis et populi peccatis." — *Dindorf in Erresti in Heb.*

Dan. ix. 24.
Zech. iii. 9.
Acts xx. 28.
Eph. i. 7.
Col. i. 14.
Heb. viii. 2;
x. 10.
1 Pet. i. 19.
Rev. i. 5;
v. 9.

Boyard.

(5) The object of his entrance—the remission of offences, *the errors of the people*, against the law. Th. Aquinas.

St. Paul then shows how perfectly the type and antitype corresponded; how completely the actions of the priest *taken from among men* foreshadowed His actions who was *fairer than the children of men*. Heb. v. 1.
Ps. xlv. 2.

(1) In the direction that the high priest should enter only *once* in every year—on the day of atonement—into the material Holy of Holies, was typified the entrance of Christ, once for all, into the celestial sanctuary.

(2) As the high priest entered not in except with the blood of the sacrifice—the means of approach to God—so Christ, as man, entered into heaven for us, by means of and with the blood of the true Sacrifice, *the Lamb slain from the foundation of the world*.¹ Rev. xiii. 8.

(3) That, as the high priest went through the material tabernacle, *made with hands*, in order to enter the Holy of Holies, so Christ in His tabernacle, the human nature which He had assumed, passed into the heavens. Lionard.

Once in every year, on the great day of the atonement, *in the seventh month, on the tenth day of the month*, the high priest was commanded to enter within the vail into the Holy of Holies, and was bidden there to sprinkle the blood of a bullock upon the mercy-seat, having sacrificed it as an *atonement for himself, and for his house*. He was then directed to take the blood of a goat slain in like manner, and sprinkle it upon the mercy-seat, as an atonement for the sins of the people. Christ, however, the great Archetype of all these sacrifices, *entered in once into the holy place*, not having the blood of goats and calves, but by *His own blood*—that is, He entered in through the virtue and efficacy of His own blood; for, because *He humbled Himself, and became obedient unto death, even the death of the cross*, therefore *God hath highly exalted Him*. Lev. xvi. 29.
Lev. xvi. 6.
Ribera.
Stuart.
Lombard.
Phil. ii. 8, 9.

Once. Because of the weakness of all typical sacrifices, there needed a constant repetition of such sacrifices; but through the efficacy of Christ's death and by the pouring out of His blood this repetition was needless, and hence He entered Tena.

¹ "The blood through which the Levitical high priest obtained his yearly admission to the holy of holies was the blood of this the great sin-offerings of the day of atonement. Christ, on the other hand, as High Priest of the New Testament, obtained an entrance to the eternal sanctuary by giving up His own life in sacrifice, and

so by a blood as far excelling in preciousness that of the animal sacrifices in the hands of the Levitical high priest, as the true *place* of the Divine presence excels in sanctity the earthly *holy of holies*; for that blood was *His own* *τὸ ἰδιον αἷμα*, xiii. 12; Acts xx. 28."
—*Delitzsch*.

once for all into heaven. On the oneness of this entrance both St. Paul and St. Peter dwell. The one tells us, *For in that He died, He died unto sin once*. The other says, *For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God*.

Rom. vi. 10.

1 Pet. iii. 18.

And when Christ entered into the holy place—that is, into heaven—He had already obtained *eternal redemption for us*. His redeeming work was completed when His blood had been poured out for us on the cross of suffering and of death, by which He procured for our human nature and His human nature—for He took upon Him the nature of man—an entrance into *eternal glory*: for this, as the Apostle argues, is the benefit of Christ's death; ¹ in this is His superiority to the priest of the Mosaic law evidenced, that the blessing which He procured for us was not temporal, and related not to any mere legal impunity, but was a spiritual and *eternal* gift.

Ba.

‡

Ribera.

Estius.

Chrysostom.

And this *redemption is eternal*.

(1) Because the death and passion of Christ is of such worth, that it avails for the sins of the whole world throughout eternity; the gift in itself is an eternal gift.

Lienard.

(2) Because, having *once* been offered, the sacrifice was never again to be repeated; it was an eternal sacrifice.

Gorranus.

(3) Because it is the redemption of that which is eternal, and endures throughout eternity—the soul of man.

We have a type of the blessings conferred upon us through the death of Christ in what was directed to be done at the death of the Jewish high priest. Then the exile was allowed to return to his home, and the revenger of blood had no power over the man who had slain his neighbour and had found a home in one of the cities of refuge. In that city it was commanded that he should abide *unto the death of the high priest, which was anointed with the holy oil*: . . . *but after the death of the high priest the slayer shall return into the land of his possession*. So we, exiles from our home through those sins of ours which have slain our souls, cannot return to our true home except by and after the death of that great High Priest, *who is made, not after the law of a carnal commandment, but after the power of an endless life*.

Salmeron.

Numb. xxxv.
25, 26.Hugo de S.
Chato.
Heb. vii. 16.

¹ "L'humanité sainte de Jésus-Christ est le tabernacle par où il faut passer pour entrer dans le sanctuaire, c'est-à-dire la voie pour aller au ciel : voie divine, adorable, et digne objet de notre piété. Cette humanité, adorable en son état glorieux, et en sa vie ressuscitée, n'a rien des défauts de la

génération du vieil homme ; mais elle a les avantages de la régénération et resurrection du nouveau. C'est un tabernacle dressé et élevé par la main de Dieu, indissoluble et éternel. C'est la voie nouvelle et vivante du vrai sanctuaire, qui est le sein de Dieu."—*Quenel*.

In this declaration of the Apostle, that Christ entered into the holy place by His own blood, we are tacitly reminded of two truths:—

(1) Of the greatness of that love wherewith He loved us, since He purchased redemption for us at so great a price as the shedding of his own blood. Estius.

(2) That through much tribulation and suffering, after His example, must His chosen ones enter into the kingdom of God in heaven, if not by the sacrifice of our life as He sacrificed His, yet by the daily sacrifice of those lusts and inclinations which are dear to us as, and oftentimes dearer to us than, our own flesh. Hugo de S. Charo.

(13) *For if the blood of bulls¹ and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:* Lev. xvi. 14, 16. Numb. xix. 2, 17.

An expiation for two distinct causes was enjoined by the Mosaic law:—

(1) The atonement and expiation for sin, which was made within the vail and before the mercy-seat in the Holy of Holies; this was to consist either of a bullock or of a goat. Lev. xvi. 2—14.

(2) The atonement or expiation for sins of ignorance and for ritual defilement, which was made before, or outside, the vail, and at the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; this was done by the sacrifice of a bullock. Th. Aquinas. Lev. iv. 2, 7. Numb. xv. 22.

(3) In addition to these a lustration was directed in all cases of uncleanness: and this was to consist of water mingled with the ashes of a red heifer without spot, wherein is no blemish, which water was to be sprinkled on those who were defiled by any ritual uncleanness.² Numb. xix. 2 —10. Cajetan.

These sacrifices removed the legal inability of those who, because of sin, were unable to enter into the tabernacle. The

¹ He had just before said *ρᾱγῶν καὶ μόσχων*, goats and calves; now he says *ταύρων καὶ ρᾱγῶν*, bulls and goats. Calves and bulls are used convertibly, and mean the same; though on this Böhme remarks: “Hic auctor, ut x. 4, pro μόσχοις appellat ταύρους, quod cæteroquin bene Græcum, clarius generis brutorum, de quibus dicit, nomen est. idemque sexus, quum lex vellet, masculas esse hostias, i. q. *juvencus*, Hebr. *זָכָר* pro quo LXX. quoque e. c. Gen. xxxii. 16 eodem nomine usi

sunt.”

² “The ashes of the heifer were employed in the composition of the water of separation (מֵי הַזִּכָּרִי: Num. xix. 11—19), wherewith any person or vessel which had contracted ceremonial defilement in connection with a dead body or a bone of a dead body, &c., were to be purified. Hence the allusion to ‘dead works’ from which Christ, by the spirit of sanctification, shall much more cleanse the conscience.”—*M’Caul on the Hebrews.*

cleansing or purification, however, which these sacrifices procured, was merely from legal censures; they availed only externally, *to the purifying of the flesh*, and were powerless to remove guilt and defilement from the conscience. They were thus types and images only of that inner cleansing without which there is no remission of sins. These prescriptions of the Mosaic ritual taught this truth, that admission into the holy place could only be through the blood of a sacrifice, and thus led on the devout worshipper to that Blood which should purge, not the body only, but the soul; and should admit, not to an earthly tabernacle, but to the holy place, the presence of the Holy One in heaven.

As he who touched a leper was unclean and required purification before he could come into the tabernacle and join in the worship of the Temple, so does he who is contaminated by the leprosy of sin need a Saviour, and the cleansing waters which He has sanctified for the purifying of the heart and the conscience.

Luke i. 74.
Rom. i. 4;
vi. 13, 22.
Eph. v. 2.
Tit. ii. 14.
Heb. i. 3;
vii. 27;
x. 22;
1 Pet. i. 19;
tit. 18;
iv. 2.

(14) *How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience¹ from dead works to serve the living God?*

If, the Apostle argues, the blood of bulls and of goats could remove ritual defilement and sanctify to the purifying of the flesh—and this it did, not, however, from any inherent virtue, but only from the appointment of the Lawgiver—how much more will His own blood effect, since this was so much more excellent than that of bulls and of goats.² Its excellency consisted:—

(1) In that it was *the blood of Christ*—Divinity joined to His humanity who came for this end, that He might *save His people from their sins*.

(2) That in this sacrifice and outpouring of His blood He was moved by eternal love, by the Holy Spirit; for Christ, because He *loved us, hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour*—was offered up, not by an earthly fire, but by His own eternal love.

Ephes. v. 2.
Konigsteyn.
Ribera.

¹ “*Συνείδησις totum animum significat. Theophylactus, τὴν συνείδησιν, τουτίστι τὸν ἐντὸς ἀνθρωπον. Euseb. vi. 13, 22. Euseb. v. 2. Tit. ii. 14. Heb. i. 3; vii. 27; x. 22; 1 Pet. i. 19; tit. 18; iv. 2.*—*Dindorf in Ernesti in*

Epist. ad Heb.

² “*Οὐκ ἀρχιερεὺς τις προσήνεγκε τὸν Χριστόν, ἀλλ’ αὐτὸς ἑαυτόν· καὶ οὐ διὰ πυρὸς ὡς αἱ δαμάλεις, ἀλλὰ διὰ πνεύματος αἰωνίου, ὥστε καὶ τὴν χάριν καὶ τὴν ἀπολύτρωσιν διαγωνίζεσθαι.*—*Theophylactus.*

(3) That He was *without spot* or blemish, being free from sin. In this consisted His power to remove sin, for of an *unclean thing what can be cleansed?* and from that thing which is false what truth can come? Th. Aquinas.
Eccles.
xxxiv. 4.

Through the Eternal Spirit—that is, the Holy Spirit, who, because He is eternal, is God—Christ offered Himself. In this the freedom of the sacrifice is declared. It was by no compulsion of man that the offering was made on the cross, but by the free, willing surrender of the Saviour, who was *without spot*, that man's redemption was procured. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Fromond.
Dion. Carth.
Heb. vii. 26.

In this consists the excellency and the efficacy of the atoning sacrifice of Christ. It was not an anointed high priest, taken from among men, offering up a victim from the flock, but the sole Anointed One, the Christ, who offered Himself, at once the priest and the sacrifice. And this sacrifice He offered up, not by means of material fire upon an altar of earth or stone, as the *red heifer* was offered up, but by the eternal Spirit of love, that love wherewith He loved us from the foundation of the world. Theophylact.

And the effect of this voluntary sacrifice was the purging of the conscience from dead works to serve the living God. It was, in the first place, a cleansing of the conscience, by which the will was enabled actively to serve the living God. We cannot serve Him unless we have first been cleansed from evil, and have been delivered from the bondage of sinful habits. This deliverance is twofold :— Hugo de S.
Charo.

(1) It is a cleansing from the guilt and punishment of sin, the burden of which lies heavy on the conscience.

(2) From the dominion of sin, the compulsory serving it, and the lusts thereof. Leigh.

And this cleansing is conveyed either by the waters of holy baptism, or upon the repentance of the sinner after actual transgression. Dion. Carth.

The cleansing from sin is spoken of as a purging from *dead works*; and sin is significantly called *works*, because it seizes hold of the active faculties of man, and engages his attention and his powers as the work of the hands does. And sins are not only works, *unfruitful works*, as they are called, *the works of the devil*, but they are in themselves dead. Ephes. v. 11.
1 John iii. 8

(1) They defile. As contact with a decaying corpse defiles, so does contact with sin, and the company of sinners, defile the moral nature of man, and corrupt the faculties of the soul. Atto.

1 "Opera mortua vocat peccata; veluti tangimus, cum illi consentimus; est enim peccatum velut cadaver, quod quod fœtet Deo et angelis et rodentis
EPIST. VOL. I. Z

Leigh. (2) They deaden; so that the effect of sin is not merely to corrupt, but also to bring forth death. Thus of sin the
 Rom. vi. 21. Apostle declares, *the end of those things is death.*¹

And those whom Christ cleanses He strengthens, and calls upon to *serve the living God* by an inward and spiritual worship, serving Him who not only lives, but is the Giver of life to all who have life, and the source of that holiness by which they are knit together and have fellowship with God. So that in this word *living*, God is contrasted with the gods of the heathen, which are but dumb, dead gods; and also with those works which the sinner shows forth in his life, the *dead works* which he once served, but from the dominion of which he has been freed by the sacrifice once offered upon the cross.

Queensl.

In this and the preceding verse we have an abridgment of the whole doctrine respecting the one Sacrifice of the new law:—

(1) It is greater than all sacrifices of old, since it is a free-will offering up of the victim by Himself.

(2) It is Christ the Son of God, very God of very God, who offers up Himself.

(3) It is the eternal, the holy Spirit, which is the fire, sanctifying this offering.²

(4) This one Sacrifice is more efficacious than all the many sacrifices offered up according to the requirements of the Mosaic law.

(5) Its virtue to atone, and to strengthen the worshipper, is derived from the infinite holiness and power of the Victim there offered up.

(6) This Sacrifice is that which alone can cleanse the heart and conscience of those for whom it is offered.

(7) The end and object of the one atoning sacrifice of Christ is to cleanse us from our sins, to consecrate us as a peculiar people to the service of God, and to perfect within us repentance from iniquity and from the defilements of sin.³

Rom. iii. 25;
v. 6.

1 Tim. ii. 5.

Heb. iii. 1;

vii. 22;

viii. 6;

xii. 24.

1 Pet. iii. 18.

(15) *And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the*

conscientiæ vermem generat, et tandem gehennæ sepulturam postulat: quia opera dæmonis tentantis et jam Deo mortui sæpè admittitur."—*Salmeron*.

¹ "A peccatis quæ dicuntur opera mortua, quia lædunt vitam naturæ: carent vita gratiæ: auferunt vitam gloriæ."—*Gorranus*.

² "Observe hic, qua brevitate Apos-

tolus ipsam sanctam Trinitatem explicet. Per Spiritum Sanctum, ait, obtulit se Deo. Hic Filius Dei, Spiritus Sanctus, et Deus Pater."—*Wicelius*.

³ "Mundatio grata quanto et munditia perfectior: quia sanguis et res maculata nobilior: quia conscientiam et macula tarpior: quia ab operibus mortuis."—*Gorranus*.

first testament, they which are called might receive the promise of eternal inheritance.

The superiority of the Antitype to the type has then been shown in these particulars :—

(1) That the tabernacle with which He entered heaven was greater and more excellent than that through which the Jewish High Priest entered into the holy of holies.

(2) That He conferred upon us a more perfect sanctification than that which was given by the old law, since this was limited to the *purifying of the flesh*, and merely admitted men into an earthly sanctuary ; whereas the sanctification wrought by the death of Christ admitted to the heavenly temple.¹ Grotius.

(3) That He is the mediator of a better and more enduring covenant. Capellus.

For this cause : objectively, because Christ it was who offered Himself for us ; subjectively, because His blood cleanses our conscience from dead works, and to those who are so cleansed the promises have been made and can be accepted ; therefore, *for this cause* is He the mediator of a better covenant than that which was made to Moses. Dion. Carth.

He is the mediator who gives and confirms to us the new testament, through His sacrifice of Himself, reconciling mankind to the Father, and procuring them strength to fulfil the obligations and commandments of the new law, thus making them acceptable in the sight of God. And in every testament there are these two parts :— Ribera.

(1) That which is promised. And in the *new testament* spiritual and eternal things are promised, not mere earthly and temporal rewards. Fromond.

(2) That by which the testament and its promises is confirmed or sealed ; which in this instance is the blood poured out at the death of Christ. Th. Aquinas.

And this *redemption of the transgressions* of mankind by the death of Christ availed to the cleansing of those who lived *under the first testament* as well as to those who ever after should sin and seek pardon by repentance under the New Testament dispensation. In this, again, does the Apostle point out the imperfection of the old law and the great superiority and excellency of the new covenant : the Stuart.

¹ “ As the Israelites did not enter upon the inheritance or take possession of the land of Canaan till after Moses, the testator or mediator of the old testament, was dead, so neither was the Kingdom of Heaven, our ever-

lasting inheritance, set open to all or any believers until Christ Jesus, the testator or mediator of the new testament, was crucified, dead, buried, and raised again to immortal glory.”—*Jackson on the Creed*, book x. c. 47, § 4.

first made nothing perfect, it had no power of redemption from sin, but those who lived under it, and sinned, were pardoned and cleansed, not by any Mosaic ordinances, but by virtue of the death of Christ and of the giving of the Christian covenant, which was indeed future to them, but of which the benefits and effects were present in the forgiveness of their sins; for they who lived before the Incarnation of Christ, equally with us, were redeemed and justified by His death and resurrection.¹ And these effects of the redemption and justification procured for all mankind by the death of Christ are twofold:—

Cajetan. (1) There is pardon, the grace and mercy given to those who repent, which is given in this world.

(2) *An inheritance* eternal in the heavens, the gift of His love, of which we have a foretaste and anticipation in this world, but which we do not receive, in its perfection, save in the world to come.

Hugo de S. Charo. And not as of old is this new gift, the blessings of this new covenant. The former covenant was limited to one people, the children of Israel; but the Christian covenant—greater and wider, and more excellent and enduring than the Mosaic covenant, and all the blessings dispensed by the priesthood of Aaron—is the inheritance of all them *which are called*: to the Jew who is a member of Christ's fold, as well as to the Gentile; to the Gentile equally with the Jew.

Cajetan. *They which are called.* The call of God is a twofold one:—

(1) To present justification, of which we read, *many are called, but few chosen.*

(2) The call to eternal life and to the inheritance of those who have loved and served God in this world. Of this latter the Apostle speaks in this place, and declares that Christ, the mediator of the new covenant, calls those who believe in Him to no temporal blessing, but to that eternal reward and inheritance laid up for the redeemed and faithful servants of the One great High Priest.

Gorranus.

¹ "Omnium temporum Mediator est, nec ullum remedium contra peccatum fuit, etiam tempore legis, nisi per sanguinem et merita venturi Mediatoris et per fidem in Ipsum."—*Natalis Alex.*

* * "Christe Jesu, mundi Redemptor! hanc mihi dona vitam; per Tuum pretiosissimum sanguinem tribue ut, ab operibus mortuis liber, Deo viventi vivam, eique in spiritu et veritate serviam. Amen."—*Piconio.*

THE SUNDAY NEXT BEFORE EASTER.

PHILIP. II. 5—11.

(5) *Let this mind be in you, which was also in Christ Jesus :*

Matt. xli. 29.
John xlii. 15.
1 Pet. ii. 21.
1 John ii. 6.

ST. PAUL had just before been exhorting the Christians in Philippi to mutual love and care one for another. He had called upon them to beat down selfishness, and had bidden them *look not every man on his own things, but every man also on the things of others*. And then, that he might enforce this rule, he sets before them the example of Christ Jesus ; who, disregarding *His own things*, the glory which He possessed as the Invisible God, took for man's sake the nature of man that He might raise mankind to Himself,¹ and, though sinless, bore the consequences of man's sins to save sinners from the yoke and punishment of their sin. So, says the Apostle in effect, ought we to bear one another's burdens, and in the spirit of love for *others* should we be ready to humble ourselves as Christ did, who *made Himself of no reputation* in order that we might be saved.

P. Lombard.

Hurd.

In the present Epistle the Apostle places before us three things :—

(1) Christ as the object for our imitation : *Let this mind be in you which was in Christ Jesus*.

(2) Those things in which we are all to imitate Christ, especially in His voluntary humiliation through His love for mankind.

(3) The testimony which God has given to this virtue of

¹ "Tria sunt propter quæ Christi passiones intimius sentire debemus. Unum est, patientis propinquitat. Caro enim et frater noster est, secundum assumptam dico nostram humanitatem. Secundum divinitatem verò, nunquid non Ipse est Pater tuus qui

possedit, fecit, et creavit te? Alterum est, passionis acerbitas, de qua per prophetam Ipse dicit: O vos omnes qui transitis per viam, attendite et videte, si est dolor sicut dolor meus (Lamentationes Hierem. i. 12)." — Royard.

humility, the exaltation of the Man Christ Jesus because of His condescension.

Wicelius.

Let this mind be in you. It is not the intellect but the affections of which St. Paul here speaks, the will and moral faculties of man which were given to regulate and control all his actions. Of this moral nature he elsewhere speaks :

Corn. & Lap.

Rom. vii. 25.

With the mind I myself serve the law of God. And this affection, this spirit of humility in accordance with the example of Christ, the Apostle desires may be *in* them ; that is, that it might not be merely an object of imitation without them, but that it might be the spirit and moving principle within. The rule and motive of our conduct one towards another is to be that *which was also in Christ Jesus*, which He had of Himself, as evidenced by His act of self-sacrifice, and which we saw in Him, which indeed He manifested in order that we might imitate Him.

Hugo de S.
Charo.

Mariana.

Sa.

No loftier example than that of Christ can be afforded to the Christian. As Moses was directed to fashion the tabernacle upon earth and all things in it according to the pattern of that which is in heaven, and *which was shewed him in the mount*, so is the Christian called upon to fashion himself, his life and conversation, according to the pattern of His life who tabernacled among men, and who took upon Him our flesh that He might be seen by men, and become to them an example for their imitation.¹ And thus to imitate Him is at once the duty and the privilege of every Christian. As He is the Head of the Church and all we members of Christ, so ought there to be the same *mind* in the Head as in the body. As he is the Lord of the Vineyard and all we are His servants, so ought there to be the same will in the one as in the other. As He is the example and all we are followers, so are we called upon to imitate Him and to be actuated by the same *mind*.

Exod. xxv.
40.

Corn. & Lap.

Salmeron.

And the special grace which is here placed before us for our imitation is that of the sacrifice of ourselves, the humbling of ourselves for the sake of others, after the example of Christ. And let none plead that He who so greatly condescended to

¹ "Notant Chrysostomus et Theophylactus nos maximè excitari à Paulo ad humilitatem ex hoc capite : quod per eam fiamus similes Christo, similes Deo. Deus se humiliat ; et tu qui homuncio es, te exaltas ? Fugis humilitatem quasi indecoram et vilem ? Erras, honorata est à Deo humilitas, insigne Dei est humilitas ; illa ergo te honorabit et decorabit, quia faciet

te conformem Deo tuo. Contrà superbia vilem te et abjectum, utpotè difformem Deo, conformem vero Lucifero, efficiet. Rursum, humilitas exaltavit Christum Deum tuum, deditque illi nomen, quod est super omne nomen : multò ergo magis humilitas potens est et prompta te homuncionem decorare et exaltare."—*Corn. & Lapido.*

our nature was God, and that He is therefore beyond the imitation of man. If Christ in His nature humbled Himself, we are called upon, and therefore have power in our nature as men, to humble ourselves. If Christ who is eternal for our sakes renounced eternal glory, we who are transitory are called upon to disregard transitory things for the sake of others. We are to act according to our nature as Christ acted according to His, and are here called upon to imitate, not the actions but the very *mind* of Christ. Nicole.

This command to be humble, to have the same *mind* as Christ in our regard for others, is the most fruitful of all the commandments; it comprehends almost all others. This, and this alone, makes us like Christ the God-man. Let us, then, strive after this most excellent gift, and manifest the possession of it by our regard in all things for the glory of God and the good of our fellow-men; so shall we imitate Him who sought not His *own glory*, but laid it aside in order that He might redeem us from the power of Satan.¹ Corn. & Lap.
John viii. 50.
Nicole.

And the humility of Christ, which is here commended to us for our imitation, was shown in these two particulars:—

(1) That being God He yet submitted to take into union with that Divine nature the finite nature of man.

(2) When He had condescended to this, and had become incarnate, He stooped still lower, and endured suffering from the hands of men, even to the death upon the cross. Boys.

(6) *Who, being in the form of God, thought it not robbery to be equal with God:* John I. 1, 2;
v. 18;
x. 38;
xvii. 5.
2 Cor. iv. 4.
Col. i. 15.
Heb. i. 3.

Here not only by the precise words, but by the whole train of argument, is the Divine nature of Christ asserted. St. Paul is here exhorting the Christians of Philippi to give up their own things, their own rights, their own wills, for the sake of others. There would be no force in adducing the example of Christ unless He were more than man before He stooped to the nature of man. Had He been a creature, it would have been no humiliation for Him to have taken upon Him *the form* or nature of a creature. His humiliation was Macknight.

¹ "Comme le capital des péchés de l'homme était l'orgueil, Jésus-Christ, en qualité de Réparateur de ce péché, a voulu porter la peine due à l'orgueil de l'homme. Or il n'y en a point de plus convenable que l'humiliation. L'outrage fait à Dieu par l'élévation injuste de l'homme pécheur, devait être réparé par la profonde humiliation

du Fils de Dieu; et comme tous les crimes des hommes portaient le caractère de leur orgueil, toutes les actions de Jésus-Christ homme ont dû porter les caractères de son humilité; et c'est aussi ce qu'il a parfaitement accompli, et ce qui paraît dans toutes les actions de sa vie."—Nicole.

evidenced in this, that being *in the form of God* from all eternity, He yet stooped to become incarnate and condescended to live among men.

Chrysostom.

Mariana.
Sa.
Sabbout.

Who being in the form of God—that is, being not merely a sharer in the majesty of Godhead, but being a partaker of the Divine nature itself,¹ truly and perfectly God. The Apostle says not, our Lord *was* in the form of God: there is no word implying time and change of time. The Apostle says *who being* (ὡν), existing, and continuing to exist, without change or beginning.

In the form of God—that is, in the very nature of God;² for *form* is that which makes a thing to be what it is, so that the form of God here means the nature of God: especially must *form*, in an uncompounded nature, be the whole of that nature.³ That this is the meaning of the Apostle in this place is evident, because—

Chrysostom.

(1) *Form of God* (ἐν μορφῇ Θεοῦ) is placed in apposition to form of a servant (μορφὴν δούλου λαβών), that is, of a man, and Christ was really and truly man.

(2) It was not an act of arrogance on His part to claim equality with God, therefore must He at all times have been so by His nature.

(3) He humiliated Himself to become man, therefore He was before greater than man, and stooped from the glory of heaven which He shared with God in order to become incarnate.

Corn. & Lap.

Atto.

Sabbout.

He thought it not robbery to claim what was His own by nature. It was not an act of arrogancy—for this is the meaning of the word *robbery*—since in claiming equality with the Father He did but assert His right to that which was His by essence, because He was a sharer in the Divine nature.⁴ So that He made no invasion of another's prerogative,

¹ “Though *μορφία* is not the same as *φύσις* or *οὐσία*, yet the possession of the *μορφή* involves participation in the *οὐσία* also: for *μορφή* implies not the external accidents, but the essential attributes. Similar to this, though not so decisive, are the expressions used elsewhere of the Divinity of the Son: *εἰκὼν τοῦ Θεοῦ*, 2 Cor. iv. 4, Col. i. 15; and *χαρακτήρ τῆς ὑποστάσεως τοῦ Θεοῦ*, Heb. i. 3. Similar also is the term which St. John has adopted to express this truth: *ὁ λόγος τοῦ Θεοῦ* [St. John i. 1].”—*J. B. Lightfoot*.

² “Imagine Dei absque peccato:

sive in quo erat Deus, id est, plenitudo divinitatis.”—*Primasius*.

³ “Τὸ ἀπαράλλακτον ἡ μορφή δεικνυσι, καθὼς ἐστι μορφή. Οὐκ ἐστι δὲ ἄλλης οὐσίας ὄντα, τὴν ἄλλης μορφήν ἔχειν οἶον, οὐδεὶς ἀνθρώπου ἀγγέλου ἔχει μορφήν, οὐδὲ ἄλογον ἀνθρώπου ἔχει μορφήν· πῶς οὖν ὁ υἱός; εἴτα ἐπὶ μὲν ἡμῶν, ὡς ἐπὶ συνθετοῖ ἴσμεν, ἡ μορφή τοῦ σώματος ἴσμεν ἐπὶ δὲ τοῦ ἀπλοῦ καὶ ἀσυνθέτου πάντως, τῆς οὐσίας.”—*Chrysostom*.

⁴ “Ἀρπάζειν non tantum significat alienum vi auferre, sed etiam quod nobis offertur gratumque accidit, id expetendum atque optabile existimare,

but He merely asserted His own inalienable right to an equality with the Father.¹ Here, then, are two truths respecting the Divine nature stated:—

(1) That in the Godhead is more than one Person, inasmuch as our Blessed Lord's nature was that of God, namely that of the Father. Wealey. Salmeron.

(2) The co-equality of the Son with the Father, for Christ made not Himself equal: He seized not on this equality, nor had He need to do so, since He was God by His nature.² Chrysostom.

Why, it may be asked, does not St. Paul in this place say, as elsewhere, that Christ is God, instead of that He was *in the form of God* before He assumed to Himself our nature? In his other Epistles he declares this truth simply: *Christ, . . . who is over all, God blessed for ever. In Him dwelleth all the fulness of the Godhead bodily. Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* In each of these places the assertion of the Divine nature of Christ is more direct than in this text. When, however, we consider the argument of St. Paul, we shall see the reason for selecting this word *in the form of God* (*ἐν μορφῇ Θεοῦ*). The Apostle is speaking of the humiliation of Christ, and this consisted not in laying aside the nature of God, for this He did not do, but only in veiling the glory of Godhead, and laying aside the majesty and glory of the Invisible, and taking instead of these the low estate and *form* of man.³ Rom. ix. 5. Col. ii. 9. 1 Tim. iii. 16. Velasquez.

In these words does St. Paul anticipate and refute several of the heresies respecting our Blessed Lord's nature which perplexed the Church in primitive times. Here is no room for the imaginations of Sabellius, that the Father, the Son,

cupideque et ambobus, quod aiunt, manibus amplecti, eoque cum gaudio uti."—*Rapholius*.

"*Rapina* hæc est arrogantia, vel arrogantis effectus: rapere enim alterius gloriam, est eam sibi arrogare."—*Corn. à Lapide*.

¹ "Non rapuit quod habebat; id est, æqualitatem Patris, quam naturaliter habebat, non rapuit."—*Primasius*.

² "The word *ἴσα*, here translated *equal*, occurs in the adjective form five or six times in the New Testament, Matt. xx. 12, Luke vi. 34, John v. 18, Acts xi. 17, Rev. xxi. 16; in all which places it expresses not a bare resemblance, but a real and

proper equality. It here implies both the fulness and the supreme height of the Godhead; to which are opposed, He emptied and He humbled Himself."—*Wealey*.

³ "Sensus Pauli in his verbis eo tendit, ut de Christo enucleatissime affirmet, non solum esse Dominum ac Deum, sed etiam imaginem Patris, in qua ipseius bonitas, potentia, atque majestas splendeat, ut vel hinc eximiam ipsius humilitatem magis commendat. Quæ mihi perstrinxisse videtur Ambrosius, cum dixit, Quid est *in Dei forma*, seu Dei formam, nisi imaginem et expressionem Patris?"—*Velasquez*.

and the Holy Ghost were but names or manifestations of one and the same Person. If the Son were equal with the Father, this very equality presupposed two distinct personalities. Here is no place left for the wild fancies of the Gnostic sects, in their assertions that God the Father was not the source nor the Father of Jesus Christ, and that the Son did not take flesh really, but only assumed the outer likeness of man's nature. In this passage we are told that he really took *the form*, the very nature, of a servant—that is, of man. The Arian, again, who declared the Son to be a created being, and not eternal as the Father, therefore in His nature not equal, is refuted by this declaration of the essential majesty and the humiliation of the Son of God. All these, and other now-forgotten heresies, are inconsistent with these words of

Chrysostom. St. Paul. Here we are told that He who was in *the form of God* from eternity took in time the form of a servant, still remaining what He ever was, the Very God, equal with the Father.¹ As to His whole nature, our Lord was greater before than after His incarnation. Before His coming into the world He was God : when He became incarnate He was Christ Jesus, God joined to man. As to His incarnate life therefore, when He took to Himself *the form of a servant*, He so far forth became less than Himself—Eternal God. Hence we can understand and reconcile passages in the Gospel which appear opposed one to the other. *I and My Father are one*, is true of Him who was *in the form of God*. *My Father is greater than I*, is equally true of Him *who, being in the form of God, had yet taken upon Him the form of a servant*.

John x. 30.

John xiv. 28.

Alto.

Though the humiliation of Christ by His own act is the one lesson which the Apostle places before the members of the Christian Church in this passage, yet the teaching which we may gather from it is threefold. We are called upon to copy—

(1) His humility, who being thus highly exalted took upon Him the lowly estate of man.

(2) His love, in that He laid aside the glory which He had with the Father, in order to redeem us, His enemies, the enemies of God through our sins.

(3) His patience, who not only endured the contradiction

¹ "Between the two expressions *ἰσος εἶναι* and *ἰσα εἶναι* no other distinction can be drawn, except that the former refers rather to *persons*, the latter to the *attributes*. In the present instance *ἰσα Θεῷ* expresses better the Catholic doctrine of the

person of Christ than *ἰσος Θεῷ*; for the latter would seem to divide the Godhead. It is not the statement either of the Lord Himself or of the Evangelists, but the complaint of the Jews, that He made Himself *ἰσος τοῦ Θεοῦ*, John v. 18."—J. B. Lightfoot.

of sinners during His life on earth, but submitted even to the death upon the cross.

Hugo de S.
Charo.

And in this blending of these three virtues in one act of the Redeemer we are taught that the graces and virtues of the Christian mutually support each other, and that the foundation and source of those graces which adorn the child and servant of God is this all-fruitful one of humility, after the perfect example and pattern of Christ.

(7) *But made Himself of no reputation,¹ and took upon Him the form of a servant, and was made in the likeness of men.*

Ps. xxii. 6.
Is. xlii. 1;
xlix. 3, 6;
lii. 13;
liii. 3, 11.
Ezek. xxiv.
23, 24.

Dan. ix. 26.
Zech. iii. 8.
Matt. xx. 28.
Mark ix. 12.
Luke xx. 27.
John i. 14.
Rom. i. 3;
viii. 3;
xv. 3.
Gal. iv. 11.
Heb. ii. 14,
17.
Beza.
Rab. Maurus.

From being the Maker of all things, the fulness of Him that filleth all in all, He *made Himself of no reputation*, nothing in the estimation of those whom He came to save, at the same time that He emptied Himself (*ἐαυτὸν ἐκένωσε*) of the glory which He had before the world was made, and took our nature, which is weak and vain. In the taking our humanity on Him He took that which was of *no reputation* in itself. And in the expression *He made Himself of no reputation*, or, He emptied Himself of the marks of His Divine majesty, the glory which He had from the beginning, the freedom of the sacrifice is pointed out. His own will, His own love for us, led Him to lay aside the tokens of His majesty and take upon Him the form of a servant.²

Lienard.

Mariann.

He took upon Him the form of a servant. The expression *He took* points out the distinction between the nature of Christ and that of mere man. He by His own power took that nature, which was not begotten as ours is, and clothed Himself in man's flesh, remaining what He was before, Very God, but adding to this Divine nature the nature of man, so that in His one person were two natures, that which He had before all worlds and that which He took at His incarnation; losing, indeed, nothing of that nature which He had as the only-begotten of the Father, whilst He took to Himself that nature which He had not until His conception by the Holy Ghost in the womb of the Virgin Mary.³ And that which *He took was the form of a servant*: He became, that is, truly man, really a servant and minister by reason of the human nature which He had assumed. For man is by creation a

Basii Seluc.

Chrysostom.

Lienard.

Att.

Sasbout.

¹ "Ἐαυτὸν ἐκένωσε—He emptied Himself: *Θεὸς κενώσας ἑαυτὸν, ἀπὸ τοῦ εἶναι ἴσα Θεῷ.*"—*Concil. Antioch.*

² "Ἐρακένωσεν ἑαυτὸν.—The emphatic position of *ἐαυτὸν* points to the

humiliation of our Lord as *voluntary, self-imposed.*"—*J. B. Lightfoot.*

³ "Ἐαυτὸν ἐκένωσε.—Non substantiam evacuans sed honorem inclinans."—*Sedulius.*

servant, bound to serve God and to do His will. So that when Th. Aquinas. Christ took man's nature He necessarily became a *servant*.

By this assertion, that Christ in taking the form of man took upon Him the form of a servant, we are taught:—

(1) That Christ, who in regard to His Divine nature was in that nature always the Son of God, by reason of His human nature became the servant of God.

(2) That since servitude is due to God from all His creatures because they are such, and Christ took upon Him this condition, Christ as man is a creature.

(3) That the servitude of man to God is not the penal consequence of sin, but the necessary result of creation; for Christ, who knew no sin, yet by becoming man became also a servant. Corn. & Lap.

He *was made in the likeness of men*. Not, that is, that He was not really man, but that He was not mere man; though in the *likeness of man* He was yet removed in condition from all men, since He was the God-man. In the *likeness of man*, so that in Him appeared no singularity or mark by which the indifferent world were compelled to note that He was more than man. All that the infirmity of the flesh, all that the needs of the flesh indicated, He possessed; all save the weakness caused by sin. And in this likeness *He was made*, Himself the Maker, Himself that which was made: for *all things were made by Him; and without Him was not anything made that was made*: so that He, by taking man's flesh, by His own power and of His own will made Himself, and became by His own act inferior to the Father, and inferior in this respect also to the Holy Spirit.¹ And the likeness which He thus took and in which *He was made* was the *likeness of men*—not of man, but of men, since He assumed not the nature of any one man, but that of the seed of Adam, mankind; because His redeeming work was to be for all. Hence we are not told that He took the flesh of sinners only, as though the just needed no salvation, no healing, but He took that flesh and that nature which was common to the whole race of man, because His humiliation, His incarnation, His suffering life, His death upon the cross, was not for some of that race, but for all the children of Adam. This term, then, *likeness of men*, implies two things:—

Hugo de S.
Charo.

(1) He was made like all men, not like one or another amongst them.

(2) He was like unto men in all things, sin only excepted,²

¹ "Exinanisse se dicitur, tanquam se propria virtute evacuaverit: dum in ea humilitate, qua nobis consuluit, non solum Patre, sed etiam Seipso

factus est inferior."—S. Leo, Serm. v. de Nativitate.

² "Exinanivit semetipsum: quomodo? Non substantiam evacua-

which is not of nature but of choice ;—like man in weakness, Estius.
in temptation, in suffering, and in death.

Let us, however, always bear in mind, that as when the Eternal Son descended from heaven He was, so far forth as He was God, still in heaven ; so when He humbled Himself to our nature it was not by laying aside the Divine nature, but by clothing it for our sakes in the flesh or nature of man. Th. Aquinas.
He is still one in person, though from the moment of His incarnation He became two in nature : for as, when the spirit which is the breath of God is united to the dust out of which man's body was taken, and to which man's body returns, these two differing natures make up but one person, that of man, so is it with Christ Jesus, in whose one person the nature of God has now for ever become united with the nature of man.¹ Konigsteyn.

How great, then, is the wound caused by sin, since it could be healed by no less a remedy than by the abasement and death of Christ, God and man ! Yet how much greater and more desperate that disease which defies this remedy, and refuses to be healed by this salvation ! Queenel.

(8) *And being found in fashion as² a man He humbled Himself, and became obedient unto death, even the death of the cross.* Matt. xxvi. 39, 42.
John x. 18.
Heb. v. 8 ;
xii. 2.

The humiliation of Christ was twofold :—

(1) In that He became incarnate, and in so doing *took upon Him the form of a servant*, though He was the Lord of all.

(2) In that He suffered death, and that death the shameful one of the cross. Th. Aquinas.

Being found in fashion—in life and conversation, in all the P. Lombard.

non formam deitatis mutans, sed formam servi accipiens, non formam Dei amittens. Forma servi accessit, non forma Dei diessit. Exinanivisse se ergo ab invisibilitatis suæ magnitudine se visibilem demonstrasse, per formam servi susceptam, quasi enim dignitate se exiit, dum formam servi sibi univit forma Dei.”—Pet. Lombard. *Comment. in Epist. Pauli.*

¹ “ Verbum caro factum est, non deposita sed seposita majestate.” — Buseb. *Emise.*

² “ Vocula ut (ὥς) ambigua est, significans nunc imaginem rei, nunc veritatem. Chrysostomus, hoc loco, interpretatur ut significet imaginem :

Benè, inquit, dixit ut homo : non enim erat unus ex multis, sed *tantum* unus ex multis, hoc est, cum inter multos esset singularis, tamen præ se tulit quasi esset quivis alius. Imago ergo in hoc est, quod visus est homo quales nos sumus, hoc est, purus et nudus homo. Theophylactus, non contentus solutione Chrysostomi, addit aliam, ut particula (ὥς) significet veritatem. Citat locum similem ex Johanne : *Vidimus gloriam ejus, gloriam quasi unigeniti a Patre*, ubi Græcis eadem est vocula, quæ est hoc loco apud Paulum, et certum est significare veritatem.” — Saebout.

outward circumstances which betoken man, in the sufferings which befall man in this life, and in His endurance of all man's temptations—as a man. The Apostle says not that Christ became man, for this might imply change from what He was before; whereas He was still God, although He had taken upon Him the *fashion* of man, and had clothed His Divine nature with the flesh of man; so that He who had been before invisible and had His dwelling in the glory which no man hath seen nor can see with mortal eyes, had made Himself manifest to man by the assumption of a visible and human nature.¹ *He humbled Himself*, not merely by becoming incarnate, but by submitting, as He did throughout His life on earth, to the perversity of man, and to sufferings endured from sinners; in this affording an example to every Christian, and also procuring us strength to follow in the footsteps of His humiliation.

The most perfect sign of humility is obedience. It is the characteristic of the proud soul to follow its own will and inclinations, whereas the mark of the lowly heart is obedience. And the obedience of Christ was not merely to the will of the Father, though in this His humiliation would have been shown. He was obedient unto the law of God for man's sake; but more than this, He was obedient unto man's law, and submitted Himself to the requirements of the Jewish law and to the orders of the Roman governor, so that He did not oppose the Divine power to those who came to seize Him. And as in His humiliation He stooped to become man, so His obedience was exercised by His human nature, and so far as He was man. In so doing He procured for us who are human the power to do as He did, and to render willing obedience to God. In His Divine nature this obedience could not be rendered, inasmuch as God and God's will is the rule of right to all creatures; and so long as He was simply God, and until He was incarnate, He could not be said to obey His own will.

And this humiliation of Christ reached its deepest point when He submitted to *the death of the cross*, the most ignominious and painful form of death which was known to the Roman world,² since it was the punishment reserved for slaves and for the lower class of malefactors; a fact which

¹ "Natura humana se habet ad Verbum, sicut vestis ad hominem. Nam sicut vestis induitur atque exiit sine mutatione substantialis esse hominis vestiti, ita quod homo est, homo et subsistit, et sive induatur sive non: sic Verbum humanam na-

turam assumpsit sine omni mutatione sui esse divini, possetque esse sine humana natura, sine qua nos esse non possumus." — *Dion. Carthusianus*.

² "Nulla mors peior propter diuturnum cruciatum." — *Primasius*.

must have been present to the mind of St. Paul when writing these words, since he as a Roman citizen could not suffer the humiliation to which his Divine Master was subjected. Lightfoot.

And to that death Christ *became obedient*. He was not compelled to be obedient. The voluntary nature of His obedience and death is shown in these words; He of His own will *became* thus obedient. His humiliation was a voluntary act of our great High Priest and Master Christ Jesus.¹ Salmeron.

(9) *Wherefore God also hath highly exalted Him, and given (ἐχαρίσατο)² Him a name which is above every name:*

Wherefore—for this very reason, that is ; because of this humiliation and of these sufferings and death, as the reward for what He had done and endured—*God hath highly exalted Him*—that is, the Man Christ Jesus. And this exaltation consisted in giving to that nature of man which he had assumed at His incarnation a place at the right hand of the Majesty of the Father. This He did at the ascension of Christ into heaven. *Hath highly exalted Him*—by the glorification of that body which entered into heaven, not in its weakness, but in power and glory. *Hath highly exalted Him*—by the preaching of the Gospel throughout the whole world, by means of which preaching Christ is received into the hearts of the faithful, and is *exalted* among all people. In His Divinity, in that eternal nature which He always had, Christ was not *exalted*, because that nature could not be abased ; only, therefore, in that nature of His which was human could He be exalted. Again, His exaltation is here declared to be the reward and consequence of His humiliation, His suffering, and His death ; and since all these respected His humanity—for this alone was crucified—therefore it follows that it was this part of His personality, this nature of His which was *highly exalted* to the right hand of the Father.

And this exaltation was twofold. It consisted :—

1 "Filius Dei vincens in sapientiam
malitiam, in humilitate superbiam, si
homo, inquit, mihi servire detrectat,
Ego ei serviam: et pro eo ut eum a
servitute redimam, faciam Me servum:
et ejus onera portem, faciam Me ju-
mentum."—*Pet. Blessensis.*

² "From the import of the word *bestow* the Socinians argue, that Christ was not entitled in His own right to

the honour which He obtained, but received it as a favour from God. However, it is well known that the word *χαρίζεσθαι* signifies, not only to give a thing gratuitously, but also (*rem gratam facere*) to do a thing which is acceptable, Acts iii. 14, xxv. 11; and even to give simply, Acts xxv. 16."—*MacKnight*.

(1) In raising the Crucified One from the dead, in taking the human nature up into heaven, and in giving to that nature a place in the unapproachable glory of the Godhead.

Saabout.

(2) In giving to Him who had thus humbled Himself a name which is above every name.¹

Matt. xxiii.
18.

This name, which includes in it all that the name itself implies—for with it *all power was given unto Him in heaven and earth*—is that of Jesus the Saviour, or Jesus the Son of God; for though the latter was His by eternal generation, yet to that one Person who united in Him the nature of man as well as that of God was the name not of right but of gift; since only by the favour of God could *that holy thing which*

Œcumenius.

Luke i. 35.

should be born of the Virgin be called the Son of God. This name of Saviour He had indeed from His conception by the Holy Spirit in the womb of the Blessed Virgin, but it was a name given in anticipation of that act by which He delivered His people from bondage to Satan through His death upon the cross, since so far as man's acts and reckoning are concerned, the moment was yet future when He should *save His people from their sins.*²

Tirinus.

Matt. i. 21.

Is. xlv. 23.
Matt. xxviii.
18.
Rom. xiv. 11.
Rev. v. 13.

(10) *That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

For this reason, then, that we should understand that His humiliation consisted in taking upon Him the form of a servant, and that His exaltation concerned not His Divine nature, but only His human, the Apostle adds that this name was that of Jesus, the name given to Him when, and because, He had taken to Himself man's nature.

Cajetan.

Tirinus.

At the name of Jesus the Saviour every knee should bow—that is, all should be in subjection, all should acknowledge His lordship and power. All, since all men shall stand at the judgment-seat of Christ to give account of their works; and not only all men, but every created being or thing, since the whole world, even that of lifeless and formless matter,

Novarinus.

Fromond.

¹ "Nomen imponitur ad significandam rem aliquam, et tanto nomen est altius quanto res significata per illud est altior; et ideo nomen divinitatis est altius."—*Th. Aquinas in Epistolas.*

² "Philo in a remarkable passage gives 'the Name of God' as a designation of 'the Word:' *καὶ ἂν μηδέπω μὲντοι τυγχάνη τις ἀξιώσεως ὡν υἱὸς*

Θεοῦ προσαγορεύεσθαι, σπουδαζέτω κοσμεῖσθαι κατὰ τὸν πρωτόγονον αὐτοῦ λόγον, τὸν ἄγγελον πρεσβύτατον, ὡς ἀρχάγγελον πολυνύμῳ ὑπάρχοντα καὶ γὰρ ἀρχὴ καὶ ὄνομα Θεοῦ καὶ λόγος καὶ ὁ κατ' εἰκόνα ἀνθρώπος καὶ ὁρῶν Ἰσραὴλ προσαγορεύεται (De Conf. Ling. § 28, p. 427 M)."—*J. B. Lightfoot.*

shall be in subjection to Christ, the Ruler as He is the Maker of all things. *Things in heaven*—the angels and ministers of God who stand around His throne shall yield ready submission to the Son; *and things in earth*—men and the powers of nature; *and things under the earth*—the evil spirits who tempt and vex, but who cannot control man—all these shall own the power, and be in subjection to Christ. For by this exhaustive form of words, *things in heaven, and things in earth, and things under the earth*, we are taught that where the will is not given up to Christ, or where there is no will to surrender to Him, yet shall all yield obedience to Him, if not by choice, yet by necessity.

Lightfoot.

Saebout.

Salmeron.

The adoration and obedience to Christ, then, here declared is twofold:—

(1) It is voluntary, the act of the will; and this He receives from angels and saints, the faithful members of His body.

(2) It is involuntary, as that of evil angels, and evil men, and the powers of nature itself; for *all things*—all contrivances of evil ones, all malice of the foes of God and man, all the destructive agencies of matter—all *things work together for good to them that love God*.

Th. Aquinas.

Rom. viii. 28.

And as the name Jesus implies the whole of His acts as the Saviour of mankind—His incarnation, His suffering life, His final act of redemption, the death upon the cross—so are we called upon to render Him everlasting gratitude and adoration for these mercies, and for all the benefits bestowed upon us. The name of the Redeemer and Saviour, Jesus, includes in it, indeed, all blessings given by Him. It is greater than any other name. For, though the name Creator does not include in it that of Redeemer, yet Redeemer does involve that of Creator; for only He who created us could redeem, could re-create us.

Salmeron.

(11) *And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

John xiii. 13.
Acts ii. 36.
Rom. xiv. 9.
1 Cor. viii. 6
xii. 3.

That every tongue should confess. The true worship of the true God is no longer to be limited to one nation, the true faith is no longer to be fenced and guarded by one people, but all, *Jew and Greek, Barbarian and Scythian, bond and free*, all are to confess that *Jesus Christ is Lord*; every one, that is, whether in heaven or in earth, whether willingly or unwillingly, is to make this confession. Let us, however, remember that our deeds are the tongues of our heart, and that those who would really confess Christ must do so by showing forth His power in them by the holiness of their lives and conversation.¹

Col. iii. 11.

Hardouin.

Estius.

Quesnel.

¹ "Les œuvres sont la langue du cœur; et c'est louer Jésus-Christ que de l'imiter. La louange digne de sa grandeur, c'est une vie animée de sa
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As to the precise meaning of *to the glory of God the Father*, there has from the first been a diversity of interpretations. These words mean, either—

Ambrose.
Sasbout. (1) That Christ, who is Lord, is in (*eis*)¹ the glory of God the Father, has entered into His glory, and hence is manifested as God, co-equal with the Father; or,

Grotius.
Oecumenius. (2) This confession of Christ as our Lord redounds to the glory of the Father, with whom He is one; so that the glory given to the Son is not taken from that due to the Father, but is really given to Him. For the humiliation and subsequent exaltation of the Son of God is the manifestation of the boundlessness of the love wherewith the Father loves us, in that, having given His only-begotten Son to be the redemption of the world, He has in Him raised man's nature to the seat of eternal glory:

Th. Aquinas. Note that the Apostle says, *to the glory of God the Father*; it is not to a similar glory that Christ is raised, but to the same; and when we glorify the Son, in that act of glorification we glorify also the Father.

In this Epistle three states or conditions of our Blessed Lord are noticed:—

(1) That eternal existence which He had when *in the form of God* He abode in the glory of the Father, in the same majesty and power, the invisible God.

(2) That life on earth when, having taken the nature of man, *the form of a servant*, He humbled Himself to converse with men, and submitted to suffer indignities and death from those whom He came to redeem.

John 1. 1.
Billot. (3) The glorified condition of the God-man Christ Jesus, when His human nature was taken up to that glory in which, as to His Divine nature, He had shared from *the beginning*, and when that whole nature was *highly exalted* by the powers of Godhead.

The accumulation of epithets which we have in this Epistle—*was in the form of God*; *was found in fashion as a man*; *humbled Himself*, and *became obedient unto death, even the death of the cross*; *God hath highly exalted Him*—set before us the various offices of our Blessed Lord. We have here in words what in type was manifested in the cherubim seen by Ezekiel in mystical vision:² *As for the likeness of their faces,*

charité. La foi et la conversion de toutes les nations sont le fruit des humiliations de Jésus-Christ, et l'on prétendra les convertir par des voies contraires."—*Quemel*.

¹ "Jesus Christus est Dominus, idque in gloriam Dei Patria, ut legit Chrysostomus et Græci codices habent

et Hieronymus interpretatur, id est, in natura et gloria Deitatis, dum ejusdem est gloriæ cujus Pater, quamvis frequens est apud Paulum præpositiones sic et ita confundi, et priorem pro posteriori poni."—*Salmeron*.

² "Cyrill. Alexandrinus, lib. x. The-sauri, cap. 9, hæc verba sic pen-

they four had the face of a man, and the face of a lion, on the right side : and they four had the face of an ox on the left side ; they four also had the face of an eagle. In the face of man we have the human nature of Him who was made man, and was found in fashion as a man. In the sacrificial ox is typified Him who came the sacrifice for our sins, and was obedient unto death, even the death of the cross, the High Priest of the human race, and the sacrifice offered up by Him. In the eagle we have His Divine nature shadowed forth, when, in the form of God, He dwelt in inaccessible glory. In the lion we have the image of Him who being God and man has passed into the heavens, and who is the Lion of the tribe of Judah, whom the God-head hath very highly exalted to the throne of kingly power.

Ezek. i. 10.

Heb. iv. 14.
Rev. v. 5.
Corn. à Lap.

siculationis explicat : ' Quando igitur Filius dicit, Δόξαον (glorifica) Me, Tu Pater, ea τῇ δόξῃ (gloria) quam habebam antequam mundus esset, hoc aperte dicit : Quoniam, O Pater, homo factus id solum esse hominibus videor, nec cognitus sum coeternus Tibi, δόξαον (clarifica Me), id est, talem opinionem ac fidem hominibus de Me largiaris, qualem haberent, credentes Me apud Te semper fuisse, etiam antequam mundus esset ; ut videlicet Me Deum existiment, credantque esse secundum

naturam, lumen de lumine, Deum verum de Deo vero.' — *Velasquez.*

* * * " Deus qui superbis resistis et gratiam præstas humilibus : concede nobis veræ humilitatis virtutem, ejus in Se formam fidelibus unigenitus Tuus exhibuit : ut nunquam indignationem Tuam provocemus elati, sed potius gratiæ Tuae capiamus dona subjecti. Per eundem Dominum nostrum Jesum Christum Filium Tuum. Amen." — *Missale Romanum.*

MONDAY BEFORE EASTER.

FOR THE EPISTLE. ISAIAH LXIII. 1—19.¹

Is. xlv. 23.
Jer. xxxii. 19.

(1) *Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save.*²

Is. lxiii. 11,
13.

2 Chron. xxi.
16, 17.
Obad. 20.
Joel iv. 1—8.
1 Macc. v. 65.

At the close of the previous chapter the prophet had announced the coming of the promised Messiah. *Behold, he says, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Sion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, the redeemed of the Lord: and thou shalt be called, Sought out, a city not forsaken.* Primarily these words refer to the sufferings of the chosen people of God, and to their captivity in Babylon, from which deliverance is promised in the message of the prophet. *His reward is with Him*—that is, the salvation of the Jewish people; and *His work before Him* points to the overthrow of their enemies. Here he speaks of the destruction not of Babylon but of the Edomites, who were the hereditary enemies of the Jews, and had shown their enmity by continually taking advantage of every danger which threatened the Jews, by making incursions upon their territory. The prophecy, however, stretches

¹ In the Sarum and Roman Missals part of this chapter is appointed to be read in the Office for Wednesday in Holy Week, and it is prefaced by part of the eleventh verse of the previous chapter: "Hæc dicit Dominus Deus: Dicite filiæ Sion, Ecce merces ejus cum eo. Quis est iste qui venit de Edom," &c.

² "Τίς οὗτος ὁ παραγινόμενος ἐξ

Ἐδὼμ; ἱρὸνθημα ἱμαρίων ἐκ Βοσὶρ; οὗτος ὡραίος ἐν στολῇ αὐτοῦ, βίᾳ μετὰ σχύος; Ἐγὼ διαλίγομαι δικαιοσύνην καὶ κρίσιν σωτηρίων."—LXX. "Quis est iste qui venit de Edom, tinctis vestibus de Bosra; iste formosus in stola sua, gradiens in multitudine fortitudinis suæ? Ego qui loquor justitiam et propugnator sum ad salvandum."—Vulgate.

far beyond this, and is a prediction of the *salvation* of the spiritual Israel of God and of the destruction of the enemies of God and man. This chapter divides itself into three parts:—

(1) That in which the coming of the Saviour and the overthrow of all that is opposed to God is predicted.

(2) The prophet then claims the gratitude and obedience of the people of God, because of His past mercies and the repeated deliverances by which He had saved them from the hand of their enemies.

(3) He supplicates the mercy of God, and prays that notwithstanding the backsliding of His people He will take pity upon them, and save them out of the midst of their sufferings in the land of captivity; for this reason He is entreated to *look down from heaven*.

Hugo de S.
Charo.

Spiritually regarded, this chapter is a prophecy of the deliverance of God's people, and of the redemption of the world, not from temporal calamities but from spiritual bondage; and the cause of this is assigned:—

(1) To the incarnation of Christ, who is thus *glorious in His apparel*—in that body of flesh which He had united to His Divinity.¹

(2) To His Divine and His almighty power, by which, we are told, He has *brought salvation* to His people.

ver. 8.

(3) To the zeal of Christ against sin, which was the cause of woe to mankind, and the moving cause of the coming of the Saviour into this world.

vv. 8—9.
Piscator.

This whole passage relates to the first advent of Christ: His incarnation, including His passion, His resurrection, and ascension into heaven. From the beginning of the sixtieth chapter the discourse of the prophet is continuous. And Christ, when He read part of these words in the synagogue, *The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, added, This day is this scripture fulfilled in your ears: that is, by His own coming*. We have, then, in the first part of this chapter, a revelation of the mystery of the incarnation, of the passion and triumphant ascension of Christ into heaven after the completion of His work of redemption on the earth. In the opening words of the chapter we have the expression

Dion. Carth.

Luke iv. 18,
21.

Jerome.

¹ "De Eo dicitur in Psalmo [xlv. 2]: *Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis*. Et in Canticis ait sponsa: *Delectus meus candidus et rubicundus, electus ex millibus* [Cant. v. 10]. Candidus ob

summam pulchritudinem ejus, quem divus Paulus in Epistola ad Hebræos [i. 3] gloriæ splendorem appellat; rubicundus ob hostium sanguinem, de quibus illustrissimam victoriam reportavit."—Pinto.

Hugo de S.
Charo.

1 Pet. i. 12.

Eph. iii. 10.

Pa. xxiv. 7.

Pinto.

of marvel from the angels in heaven, who had been the witnesses of His humiliation, and sufferings, and death, and were now the attendants of His ascension. Then was revealed unto them that mystery of redeeming love which they had desired to look into; then was made known unto the principalities and powers in heavenly places . . . the manifold wisdom of God. For just as David, in the spirit of prophecy, had introduced the angels of God, the hosts in heaven, crying at the ascension of Christ into the realms of glory, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in*, so here the angels are represented by Isaiah as saying, *Who is this that cometh from Edom, with dyed garments from Bozrah?*

Corn. à Lap.
De Saci.

Perusinus.

The first part of the chapter, then, is taken up with a dialogue between One coming from Edom and the spectators of His progress. Of these interlocutors, all agree that Christ is one, and that it is our incarnate Lord who is meant by the traveller glorious in His apparel.¹ Various interpretations, however, have been given and different conjectures made as to the other speakers. Some few have supposed that the exclamation of astonishment is put into the mouth of the Jewish people, wondering at the strange spectacle of a Deliverer, the promised Messiah, coming from Edom and Bozrah, and marvelling at the revelation that the Gentiles should be fellow-heirs with the covenant people of God, the children of Abraham.² Others have supposed that these words were spoken by the prophet in his own person, and that they are the expression of his wonder at the same fact. Some, again, have attributed these words to the souls of those who in the unseen world were awaiting the coming of Christ into this world, and who thirsted for a redemption of which they themselves were to be partakers. This latter interpretation is not inconsistent with the opinion, in which the great mass of commentators agree, that these witnesses of the ascension, these who cry out, *Who is this?* are the angels in heaven, the attendant ministers of Christ at His ascension from the

¹ "Aben-Ezra ait: '*Quis est ille qui venit de Edom?* Sunt qui dicunt hunc qui venit esse regem Messiam; sunt alii qui Michaellem esse statuunt; sed sic satis certum, innui IPSUM DEUM SANCTISSIMUM.' . . . Sed quid si persona hæc Divina vere sit ipse Messias et Michael? . . . Simul cum pluribus teneo, Michaellem, qui stat pro filiis populi Dei, [vide et Mosen Haddarschan ad eundem locum apud Raymun-

dum Pug. Fid. pt. iii. diss. 3, c. xvi. § 15.] ipsum esse Filium Dei, hoc nomine appellatum."—*Vitrina*.

² "Ille nunquam fuerat Idumæus, non quam sanguineus, aut rufus, neque caro et sanguis natura appellatus, sed gerendarum causarum rerum eodem, id est, Idumæam petierat, unde jam redux venit; sed qualis redit, ut ex habitu Dei actæ partem aliquam conjiciamus." *Arias Montanus*.

mount at Bethany, welcoming His coming in the flesh into the realms of glory, and marvelling at the fruits of His sufferings and death.¹

Origen.
Augustine.
Ambrose.
Mariana.

The question of the angels, then, is this: *Who is this Saviour and Redeemer that cometh from Edom*—from this world, from earth, *with dyed garments* as a king, *from Bozrah*, the fortified capital of the world;² whose *apparel*, the garment of flesh with which *His* Divine nature was shrouded and made visible,³ *was glorious* by reason of its sinlessness, its union with Godhead, and by its resurrection from the tomb, and proclaimed Him to be no ordinary traveller, but one eminent above the sons of men; *travelling from the earth*, and from the midst of His redeemed children, *in the greatness of His strength*, not overcome by the power of others, but returning victorious, surrounded by a host of angels, and attended as a conqueror who had triumphed over no common foes, but had by His own will submitted to death, and thus dyeing His garments had vanquished death and hell?

Pinto.
Calovius.

Hugo de S.
Charo.

Mariana.

Arias Mont.
Dion. Carth.

Corn. & Lap.

And the answer of Christ to the first part of the question, *Who is this?* follows in these words: *I that speak in righteousness*—I all of whose sayings and doings are righteous and holy, who reveal that which is righteous, and call upon mankind to do righteously⁴—I am He who is *mighty to save*,—as my name Jesus, a Saviour, implies,—great as a prince, and able to *save* all who are Mine, *mighty* or abundant with merits for all, possessing righteousness, the source of righteousness for all, so that all who fly to Me for salvation may find that which they seek. Christ it was who whilst doing justly was yet *mighty* in showing mercy to sinners, *for His great love*

Mariana.

Perusinus.

Oceucus.

¹ "Quis est iste qui venit?—Hanc interrogationem vult Osorius, Vatablus, Sasbout, et Sanchez, esse Isaie: Forerius et à Lapide et plures alii, esse Ecclesie primitivæ; angelis eam adscribunt S. Dionysius, Origines, Hieronymus, Cyrillus, Ambrosius, Augustinus; diabolo S. Athanasius, et ex eo Concilium Constantinopolitanum tertium. Respondet Christus."—*Tirinus*.

² "Bozra erat metropolis Idumææ, eratque in rupe, ideoque munita: unde à munitione dicta est Bozra. Significa et vindemiam: huc alludit hinc Propheta, q. d. Venis de Bozra, id est de vindemia et torculari; habes enim vestes rubro musto, id est sanguine, tinctas. Ex Bozra, per metathesisin,

dicta est Byrsa, arx munita Carthaginis; Carthaginienses enim fuerunt orti à Tyriis et Phœnicibus: unde et eorum linguam, putà Syriacam sive Hebraicam, in multis retinuerunt."—*Corn. & Lapide*.

³ "Non vilem aut vulgarem aliquem sed Principem et summum virum ipse cultus et vestitus indicat atque eundem dignitate nitentem vestimento non alieno, vel conducto, vel commodato aut alias per vim usurpato, indutus, sed in stola sua eademque, decentissima et pro personæ et muneris dignitate apprimè hærente."—*Arias Montanus*.

⁴ "Ego qui loquor seriò, studiosè, sedulò, instanter et efficaciter. Hæc omnia verbi אֲנִי forma adnotat."—*Arias Montanus*.

Eph. ii. 4.
Rom. x. 12.
Arias Mont.

wherewith He loved us, and will be ever rich in His kindness unto all that call upon Him. He it is who is mighty to save, mightier than the evil one, so that, in His own words, *When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.*¹

Luke xi. 21,
22.

Edom and Bozrah—whether the capital of Edom, as seems most probable, is meant, or a city of the same name in Moab; these were both the seats of the enemies of the Church of God in old times, both the hereditary foes of the Jewish people. Hence it would seem that these words were used as generic names for the enemies of Christ: that as *Edom* and *Bozrah* were arrayed against the cause of God and the people of God, so had the people of Judæa and the inhabitants of Jerusalem, the city which had killed the prophets of God, and had at length consummated the measure of their wickedness by crucifying the Lord of life Himself, become *Edom*, earthly, and swelling in its pride as *Bozrah*, and, like the worst parts of the world, at enmity with God.²

Saabout.

Corn. & Lap.

Matt. xxiii.
57.
Perusinus.

Pinto.
Corn. & Lap.

Rev. xix. 18.

(2) *Wherefore art Thou red³ in Thine apparel, and Thy garments like him that treadeth in the winefat?*

In the first verse the question is asked, *Who is this?* and an answer is returned by Christ that He is the righteous One, the defender of His people. Hereupon a further question is asked in the present verse, *Wherefore art Thou red in Thine apparel?* If Thy garments are glorious as those of a conqueror, a mighty man of war, why are they stained and defiled with blood? To this He makes answer in the next verse by show-

Hugo de S.
Charo.

¹ *Mighty to save* is understood by some to refer to the name given to Christ, Jesus the Saviour. Thus one commentator says: "*Ego qui loquebar in justitia, judicans et pugnans Jesus; id est, Ego sum ille qui loquebar in prophetis cum justitia, id est promulgans legem sum Jesus qui justifico justos et in justitia pugnans, id est, qui in justitia vinco principem hujus mundi.*"—Leo Castro.

² "Pro de Edom est in Hebræo מֵעֵדוֹם *me Edhom*: quæ dictio נִמְצָא; hoc est, rubedinem sonat. Ideo potest hoc in loco pro Judæorum synagoga

accipi, quæ non solum prophetarum, sed etiam Christi sanguine se polluit et rubicundam atque sanguinolentam reddidit."—Pinto.

³ "Ubi nunc dicitur rubrum, in Hebræo legitur אָדָם. Ergo et supra, ubi scribitur Edom, non loci vocabulum est, sed nomen sanguinis."—Jerome. "אָדָם אָדָם אָדָם. Quare rubrum tuo vestimento?"—Arias Mont. in translation. "The אָ, which might be omitted, ('Wherefore is thy garment red?') implies that the red was not its original colour, but something added."—Delitzsch.

ing the greatness of that victory which He had achieved, and the sufferings of the conflict. If a great deliverer, *wherefore* this stain upon Thy garments? why are the tokens of the conflict still remaining? If Thy *apparel*, Thy humanity, was thus *glorious* and free from sin, why these marks of sin in Thee *who knew no sin*? why these evidences of suffering? why the tokens of such unworthy treatment at the hands of men? ¹ To the question of the prophet the answer is given by the Apostle that all this is in order *that we might be made the righteousness of God in Him.* Corn. & Lap.

There is in these words an evident reference to the prophecy of Jacob, who, speaking of the Messiah, uses the same image as this of the *winepress*. *He washed His garments in wine, and His clothing in the blood of grapes*: in which words the old Jewish commentators acknowledge a prophecy of the coming of Christ. ² Hugo de S. Charo.
2 Cor. v. 21.

The body of Christ is *glorious* as the temple of His Divinity, comely in itself and *white, stainless as snow, so as no fuller on earth can white them*. It was a part of His humiliation for our sakes that His *glorious* and undefiled body should be stained with the marks of His conflict with sin and Satan, and that He should for ever bear the marks of those wounds where- *with He was wounded for our transgressions.* Gen. xlix. 11.
Calovius.
Mark ix. 3.

(3) *I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury;³ and their blood shall be sprinkled upon My garments, and I will stain all My raiment.* Jerome.
Dion. Carth.
Is. liii. 5.
Lam. i. 15.
Rev. xiv. 19,
20; xix. 15.

In various parts of Holy Scripture *the winepress* is used as the type of great suffering. Thus we read: *The Lord hath* Corn. & Lap.

¹ "Magis enim tibi clementia convenit quam crudelitas; magis candor quam cruer."—*Jerome.*

² "How beauteous is the King, the Messiah who will arise from the house of Judah. He hath girded His loins and descended and arrayed the battle against His adversaries, slaying kings with their rulers; neither is there any king or ruler who shall stand before Him. The mountains became red with the blood of their slain: His garments dipped in blood are like the outpressed juice of grapes. How beauteous are the eyes of the king Messiah, as the

pure wine! He cannot look upon what is unclean, nor on the shedding of the blood of the innocent; and His teeth, purer than milk, cannot eat that which is stolen or torn; and therefore His mountains are red with wine, and His hills white with corn and with the cotes of flocks."—*Targum of Palestine* [Jonathan Ben Uzziel] on Genesis xlix. 11, 12. See also *Targulum* of Onkelos on same verse.

³ "Furorem Domini et iram vocat majorem vindictam et minorem quibus puniti sunt. Furor autem est subitus motus, ira longa."—*Hugo de S. Charo.*

trodden under foot all my mighty men in the midst of me : He hath called an assembly against me to crush my young men : the Lord hath trodden the virgin, the daughter of Judah, as in a winepress. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city ; and blood came out of the winepress. And of the Messiah Himself we read almost in the words of this prophecy, Out of His mouth goeth a sharp sword, that with it He should smite the nations : and He shall rule them with a rod of iron : and He treadeth the winepress of the fierceness and wrath of Almighty God.

I have trodden down, Christ says, sin and death and hell, as typified by Edom, the foe of God's people ; it was My own act, My own choice ; I have made My garments thus sordid by My humiliation and submission to the winepress of suffering, the cross of My passion, and to death itself. And this He did alone, since He alone could redeem us. No prophet could bring salvation ; no angel could redeem mankind from bondage to sin. He did it alone, since none stood with Him, but in His tribulation even His disciples forsook Him and fled, that so we might know that He alone did, as He alone could, save us, who alone rose by His own power from the grave.¹ What wonder, our Blessed Lord seems to say, if My garments are stained with blood, if the marks of the sore struggle may be seen in My glorious body, since the warfare has been no common one, as the enemies are mighty, and I have alone sustained the conflict, for of the people whom I came to redeem there was none with Me ?

I will tread down the Jews, My chosen people, because of their unbelief and rejection of my offer of mercy, in My anger ; and in My stern justice, in My fury, I will trample upon them by the hand of the Romans, who shall punish them for their sins, and their blood, their strength,² shall be sprinkled

¹ " *Torcular calcavi solus; id est, mortem quæ cæteros deprimit Ego solus resurgendo calcavi. Solus enim torcular in quo torculatus est calcavit, quia sua potentia eam quam pertulit passionem in resurrectione superavit.*" — *Hugo de S. Charo.*

² " *Vocem רֹבֹר robur (eorem) LXX. reddidere ρὸ αἵμα αὐτῶν, ac similiter Vulgatus, sanguis eorum, sive quia sanguis est rubor et vita corporis, ut nonnulli volunt, sive quia rubri coloris mentio facta erat : sed cum nunquam vox illa Ebræa sanguinem notet, ut ob-*

servavit Forster in Lex., credendum est sensum eos magis reperiisse quam vocem interpretatos esse. Vox ista significat robur et excellentiam." — *Calovius.* " *Pro aspersus est sanguinis, Hebraicè est, aspersa est מִנְחָם mitcham, id est excellentia eorum, id est sanguis eorum, uti vertunt Septuag. Vatablus, et alii : in sanguine consistit vita ac consequenter excellentia hominis.*" — *Corn. à Lapide.* In the interlinear version of Arias Montanus this passage is given thus : " *Et spargetur victoria eorum super mea vestimenta.*"

upon My garments, so that they may know that the visitation is because of their wickedness, and that the punishment is from My hand. Dion. Carth.

As the quantity of blood spilt was the token of the prowess of an earthly victor, so is this figure used of Christ, the Conqueror of sin and death, and the Deliverer of His people. Hugo de S. Charo.
The prophet here speaks not of literal *blood*, but of the whole action of a victor over remorseless enemies, of the overthrow of the pride and strength of those who had oppressed God's chosen people. Jerome.

As Christ, our Divine Master, conquered His enemies by suffering, so must all who come to Him conquer in like manner, by the mortification of the flesh, and by the crucifixion of the old man. Cocceus.

(4) *For the day of vengeance is in Mine heart, and the year of My redeemed is come.*¹ Is. xxxiv. 8; lxi. 2.

Primarily, *the day of vengeance* is the day of the overthrow of Babylon; and *the year of redemption*, that of the deliverance of the Jews from their captivity. As *the day of vengeance*, in which Jerusalem was overthrown by the Romans under Titus, was *the year of the deliverance of the Christian Church* from its first oppressors, and as the punishment of their enemies and the deliverance of Christ's own people are thus closely connected, so *the day of vengeance*, when He shall come to judge the quick and the dead, will usher in the Sabbath of eternal rest to all the people of God.² Hugo de S. Charo.
Dion. Carth.

The day of vengeance is not known unto men, it is in *Mine heart* alone; but, whenever that time of vengeance may be, *the year of My redeemed* is not doubtful, since it has already come. This year is the whole time of Christ's dwelling on earth, from His birth at Bethlehem until His ascension from Bethany—the period of His incarnation, since by taking our nature upon Him He perfected the work of our redemption. Perusinus.
It is the work of the *Spirit of the Lord God*, to proclaim the arrival of the *acceptable year of the Lord*, and the certainty of that *day of vengeance of our God* which is yet unrevealed. Is. lxi. 1, 2.

Note in both these verses, that when the prophet speaks of the time of vengeance, he calls it a *day*; but when he tells of

¹ "Ἡμέρα γὰρ ἀνταποδόσεως ἐπὶ τὸν αὐτοῖς, ἐνιαυτός λυτρώσεως πάρεστι."—LXX.

² "Dies ultionis hic initium faceret anni redemptorum Jehovæ. Hunc enim diem sequeretur Sabbathum Ecclesiæ,

in bonum tempus protrahendum; quo tempore Ecclesia tota in ipsis quoque terris gauderet solido fructu ἀπολυτρώσεως suæ, sanguine Filii Dei impetratæ."—Vitringa.

the time of our acceptance, the period of our redemption, he calls it a *year*. In the same way we read in a previous chapter of *the day of the Lord's vengeance, and the year of recompences for the controversy of Zion*, where the same abundance of His mercies are pointed out. Though mercy and justice are blended in all the revelations of God's purposes with regard to man, yet His mercy seems to exceed His justice. Hence it is that whilst His severity towards the sinner is limited to a *day*, His mercy and loving-kindness to His obedient people shall last for a *year*, even for ever.

Ps. xcvi. 1.
Is. xli. 28;
lix. 16.
John xvi. 23.

(5) *And I looked, and there was none to help; and I wondered that there was none to uphold: therefore Mine own arm brought salvation unto Me; and My fury, it upheld Me.*¹

Neither angel nor saint could bring that *help* which was needed to God's people. *There was none to uphold* and to ensure victory to the sinner oppressed by his spiritual foes.² It was His work *alone*, who *alone* could bring redemption to man. By the whole human race, indeed, was the confession made, as well as in the person of the representative of mankind—our Blessed Lord: *I looked for some to have pity on Me, but there was no man; neither found I any to comfort Me. For there is none other name under heaven given among men, whereby we must be saved, than the name of Jesus Christ.*

Therefore Mine own arm brought salvation. The flesh of man united to the Eternal Word in the person of the Man Christ Jesus is that *arm* of God, that strength which brought salvation to mankind; for in taking our flesh, *Christ, who knew no sin, was made sin for us, that we might be made the righteousness of God in Him*, and through that righteousness we shall be saved in the great day of the Lord. *And My fury, it upheld Me: My fury—that is, My indignation at sin, and therefore My zeal to rescue sinners from that sin—upheld Me*

Hugo de S.
Charo.

2 Cor. v. 21.

¹ "Καὶ ἐπὶ βλεψα, καὶ οὐδεὶς βοηθός· καὶ προσενόησα, καὶ οὐδεὶς ἀντελαμβάνετο· καὶ ἐρρύσατο αὐτοὺς ὁ βραχίον μου, καὶ ὁ θυμός μου ἐπίστη."—LXX.

² "Alludit ad prælium antiquum à Josue confectum, orante manusque tendente Mose, eodemque à duobus comitibus hinc et hinc fulto. Quamquam verò istud, quo de agimus, cum Edom prælium, nullius unquam alterius

comparationem admittat, propter du-
cem principem tenebrarum videlicet et
propter innumerabiles oppugnantium
copias, tamen in tanta humani auxilii
aut subsidii aut etiam adhortationis vel
solatii inopia *salvavit mihi brachium
meum* ut impleretur quod scriptum
est: in brachio virtutis tuæ deposuisti
inimicos tuos. [Ps. lxxxix. 10]."—
Arias Montanus.

in the midst of My humiliation and sufferings, and enabled Me to bring help to the captives of sin and Satan. Perusinus. Sasbout.

(6) *And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth.*¹ Rev. xvi. 6.

I will tread down the people by the temporal calamities which are brought upon them on account of their sins—not by destroying them, however, but by correcting them. I will *make them drunk in My fury*—that is, I will make them to stagger as a drunken man, and will fill them with the calamities and punishments inflicted in My anger by the hand of the Romans. This victory of Christ over the enemies of God and man is attended with a trampling upon them— Perusinus. Hugo de S. Charo.

(1) As Jerusalem was trodden down, and the nation of the Jews was trampled upon by the conquering armies of the Romans under Titus and Vespasian.

(2) By trampling upon and bringing down *the high looks of the proud*. By this His correcting hand He brings sufferings upon His members, and by so doing enables them to beat down the lusts and rebellious affections of the flesh, and to bring all things in subjection to Him. Pa. xviii. 27. Corn. à Lap.

The punishments by which God drives men from their sinfulness are spoken of elsewhere as being poured out or as coming from the *cup of God's wrath*. Here there seems a reference to the wine and the *winepress* of which the prophet had just before spoken, and the blood which is shed is compared to wine in its effects, as making men drunken. Rev. xvi. 19. Vitranga.

*I will bring down their strength to the earth.*² The word which before had been rendered *blood* is here translated *strength*. It is used in either sense, since blood is the strength or the life of man. *Their strength* God says He will bring to the earth,³ will level it with the dust, make it of no repute or value; He will utterly destroy it.⁴ At verse 4. Mariana. Placator.

¹ "Καὶ κατεπάρησα αὐτοὺς ἐν τῇ ὀργῇ μου, καὶ ἡμίθυσα αὐτοὺς ἐν τῇ θυμῷ μου, καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν."—LXX. "Et conculcavi populos in furore meo, et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum."—*Vulgate*.

² "Vox *nezah* [נֶזַח] et robur et sanguinem potest significare: sanè v. 3 pro eadem voce sanguinem posuimus."—*Mariana*.

"Et conculcabo populos in furore

meo, et inebriabo eos in ira mea et descendere faciam in terram *victoriam* eorum."—Version of *Arias Montanus*.

³ "Virtus—firmitudinem et robur ac perpetuitatem vocabulum significat. Idumæorum autem victoria, firmitudo et robur si rogemur quidnam nobis esse videatur, illud referemus, *absorpta est mors in victoria*, 1 Cor. xv. 54."—*Arias Montanus*.

⁴ נֶזַח, *Netsach* (translated blood), "according to the more recently ac-

(7) *I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses.*¹

With these words the prophet commences the second part of this chapter. He has closed up and completed the vivid picture which he has given of the sufferings and the glory of Incarnate God; now he tells the people to whom the words had been addressed what they should do on account of this act of *great goodness*. And to inflame their love he details the mercy of God in past time towards His chosen people by their deliverance from Egypt and from the hand of their oppressors, and shows them how great were *His lovingkindnesses* in these temporal mercies. When driven from their land because of their sins, he still bids them trust in the All Merciful. For these words are spoken with reference to the state of the Jews after their exclusion from the land of Canaan on account of their rejection of the Messiah, who had overcome for them the hosts of enemies more mighty than those of Egypt, Assyria, or Chaldæa. For their crucifixion of the Lord of life they were driven from their country, and Jerusalem was trodden down and the Temple destroyed by the Romans.

Sabbat.

Perusinus.

Jerome.

I will mention, he says, or commemorate God's merciful dealings with His people in past time. The calamities which have come upon the children of Israel, and the loss of their possessions in that good land which God had given to them, does not prevent his recounting *the great goodness* of the Lord towards His people, nor hinder him from offering up thanksgivings for all *His lovingkindnesses*. This he does—

(1) By commemorating the deliverance from Egypt, and the leading the people through the Red Sea into the promised possession.

(2) By telling of their deliverance from captivity, and from oppression at the hand of the inhabitants of the land.

(3) He pictures their condition after their final dispersion,

cepted derivation from *Nâtsach*, signifies, according to the traditional idea, which is favoured by Lam. iii. 18, *vigor*, the vital strength and life-blood regarded as the sap of life."—*Delitzsch*.

¹ "Τὸν ἔλεον Κυρίου ἐμνήσθην, τὰς

ἀρετὰς Κυρίου ἐν πᾶσιν οἷς ὁ Κύριος ἡμῖν ἀνταποδίδωσι. Κύριος, κριτὴς ἀγαθὸς τῷ οἴκῳ Ἰσραὴλ, ἐπάγει ἡμῖν κατὰ τὸ ἔλεος αὐτοῦ, καὶ κατὰ τὸ πλῆθος τῆς δικαιοσύνης αὐτοῦ."—LXX.

and mingles earnest supplications with his thanksgivings for the mercies shown them in time past. Corn. & Lap.

According to all that the Lord hath bestowed on us. All His gifts and mercies, all that man receives from Him, are but the fruits and effects of His love to us; they are gifts *bestowed*, not rewards rightly demanded nor wages which can be earned by man. All is from the hand of a bountiful God, and only given because of His bountifulness towards us. Dion. Carth.
Hugo de S.
Charo.

(8) *For He said, Surely they are My people, children that will not lie: so He was their Saviour.*¹

Having in the previous verse declared his intention of commemorating *the lovingkindnesses of the Lord* in a song of thanksgiving, the prophet here commences it by recounting the favour which God has shown His people from the first. And he introduces God as saying after the manner of men, and as about to become incarnate, *Surely*, after I have chosen them from all the nations of the earth, and made them My covenant, My peculiar people, and have saved them from the corruptions of the nations around them, they will never fall away, will never reject Me, who have shown Myself to be indeed *their Saviour*. Mariana.

Corn. & Lap.

Surely, He says, *they are My people*, My chosen and peculiar people, in a higher sense than could be affirmed of the rest of the nations of the earth. *Children that will not lie*: they having promised obedience to the God who delivered them out of Egypt, and having entered into covenant with Him, *will not lie* by departing from this their promise.² They were *children* whom God had adopted and made members of His family, and not only adopted, but whom He had also saved; *He was their Saviour* and deliverer from all afflictions and oppressions of their enemies.³ *He was* this, not once merely, but at various times: under the Judges, who were raised up by Him to rule as well as to deliver them; and under the Kings in after times, when they were led away captive, and for a Hugo de S.
Charo.

Tirinus.

Calovius.

¹ "Καὶ εἶπεν· Οὐχ ὁ λαὸς μου; τίενα, καὶ οὐ μὴ ἀθετήσωσι· καὶ ἐγένετο αὐτοῖς εἰς σωτηρίαν."—LXX.
"Et dixit: Verumtamen populus meus est, filii non negantes: et factus est eis salvator."—*Vulgate*.

² "Et si populus meus mihi plerumque rebellis extiterit, nolo tamen eum perdere, et omnino deicere, quum *populus meus* est, ex omnibus gentibus illum selegi, *filii non negantes*, non negantes

inquam, Me super esse eorum Deum, neque spreverant protectionem meum."—*Thad. Perusinus*.

³ *Leo Castro* in his Commentary on Isaiah (Salamanca, 1670) reads the first words of next verse with this: "Et factus est eis salvator in *omni tribulatione eorum*." This, however, is opposed to the pointing in the Hebrew version, and to most, if not all, commentators.

more than Babylonish captivity, Christ saved us, not by the hand of Moses nor by that of Joshua, neither by priest, nor angel, but by Himself, who bore our sorrows and tasted our sufferings in His own person, who, although man, so that He could be afflicted in all our afflictions, was yet the living and eternal God, *Emmanuel*, . . . *God with us*.

Is. lili. 4, 5.
Jerome.
Matt. i. 23.

By the angel of His presence who saved them is meant our Blessed Lord, the messenger of the covenant, He who in a supereminent sense is the angel of God, for the angel of His presence is but another name for the angel of God, for the face or presence of God is God himself. He is sometimes called Michael, the prince of God, which is but another name for Christ. And these words, the angel of His presence, assert that there is another being distinct from the Almighty Father to whom the attributes of God are rightly attributed, in that—

Mal. iii. 1.

Calovius.

Hugo de S.
Charo.

(1) He sympathizes with the sons of Jacob—with all the children of the spiritual Israel—in their sorrows and afflictions, and preserves them: He saved them.

(2) He sustains the people of the Lord; He bare them, and carried them all the days of old.

(3) He delivers them, because of the love and the pity which He has for them, from the hand of their enemies: He redeemed them.

Vitringa.

In His love and in His pity He redeemed them, not for their works and deservings, but only of His free love and because of the multitude of His mercies. This is the moving cause of all God's gracious dealings with mankind. For God so loved the world, that He gave His only-begotten Son, not because of the prayers and entreaties of fallen man, but only because of the great love wherewith He loved us.

Dion. Carth.

John iii. 16.
Ephes. ii. 4.

But He not only redeemed them, He also bare them, and carried them all the days of old: bare them as a mother beareth the child of her love: bare them as the shepherd who having found the sheep which was lost bears it on his shoulders: bare with them in all their sins; and not their sins only, which He bare in His own body when He gave Himself up to the death upon the cross, but He bare also their sorrows and afflictions in His sympathy for sinners, and carried them, not only by saving them from their sins, by delivering them from all their enemies whenever they turned to Him and repented them of their sins, but by exalting them above all other nations in the privileges which He gave to them, the spiritual gifts with which He enriched His chosen people.¹

Sasbout.

Athanasius.

Jerome.

Hugo de S.
Charo.

¹ "Christus ipsorum et aliorum hominum peccata portavit super lignum in passione et levavit in ascensione."
—Hugo de S. Charo.

Ex. xv. 24;
xxiii. 21.
Num. xiv.
11.
Ps. lxxviii.
56; xc. 9.
Acts vii. 51.
Eph. iv. 30.

(10) *But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them.*¹

Perusinus.

Vitringa.

Deut. xxxii.
20.

Is. lxi. 7.

Here is the truth so often insisted upon, that the Holy Spirit of God is *vexed* or grieved by the sins of the members of Christ. This is that turning away or hiding of the face which is elsewhere threatened, on account of the obstinacy and rebellion of God's people. *And He said, I will hide My face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. There is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: for Thou hast hid Thy face from us, and hast consumed us, because of our iniquities.*

Dion. Carth.

Hugo de S.
Charo.

Corn. & Lap.

He was turned to be their enemy, the enemy of their sins, for which He punished them, in order that they might be again gathered into His family, and share in all the privileges and blessings of His Church. He was the enemy of the sins of men, not of the sinners, whom He is ever calling to put away their sins and to obey Him, to the saving of their souls. He *turned* against them and was their *enemy*, opposing their headlong course in sin, when He visited His people of old by His rod, the devastating army of the Romans. He *fought against them* by the same hosts, as in former times He had fought against them by the hand of the Midianites, the Moabites, the Edomites, the Syrians, and the Babylonians, and for the same cause, because of their rebellion and of the corruption of their hearts.

Ex. xiv. 30;
xxxii. 11,
13.
Num. xi. 17,
25; xiv. 13,
14.
Neh. ix. 20.
Jer. ii. 6.
Dan. iv. 8.
Hag. ii. 5.

(11) *Then He remembered the days of old, Moses, and his people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? where is He that put His Holy Spirit within him?*²

¹ "Αἱ τοὶ δὲ ἠπειθήσαν καὶ παρώξυναν τὸ πνεῦμα τὸ ἅγιον αὐτοῦ, καὶ ἐστράφη αὐτοῖς εἰς ἐχθρὰν, καὶ αὐτὸς ἐπολέμησεν αὐτούς."—LXX. "Ipsi autem ad iracundiam provocaverunt et afflixerunt Spiritum Sancti ejus: et conversus est eis in inimicum, et ipse debellavit eos."—*Vulgate*. "Spiritus sanctitatis ejus," Hebraicè. "Spiritus Sancti ejus, iste est Spiritus Sanctus."—*S. Jerome*. "Aliqui per Spiritum accipiunt Spiritum Sanctum. Hic dicitur Spiritus Sancti, id est

Christi: quia ab eo procedit et à Christo missus est in Apostolos. Unde S. Athanasius lib. de natura humana suscepta contra Apollinarem, et Nicetas in orat. Nazianzeni in S. Pentecosten hinc probant Spiritum Sanctum esse Deum."—*Corn. & Lapide*.

² "Καὶ ἐμνήσθη ἡμερῶν αἰωνίων Μωϋσῆ καὶ λαοῦ αὐτοῦ· ποῦ ὁ ἀναβιβάσας ἐκ τῆς θαλάσσης τὸν ποιμένα τῶν προβάτων αὐτοῦ; ποῦ ἐστὶν ὁ θεὸς ἐν αὐτοῖς τὸ πνεῦμα τὸ ἅγιον;"—LXX.

Then He remembered—acted, as man does, upon the memory of some event which influences his actions: spared them because of the fidelity and obedience of Moses, and the answer to his entreaties that God would spare the people notwithstanding their frequent backslidings, and had mercy upon them for the sake of His servant. There seems here to be a special reference to the prayer of Moses in behalf of the people after their idolatry of the golden calf: *Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written.*

Corn. & Lap.

Calovius.

Exod. xxxii.
31, 32.

Where is He? where is that mercy and love which have been so abundant in old time, *the mercies of the Lord and the former lovingkindnesses which Thou swarest unto Thy servant in Thy truth?* *Where is He that brought thee out of the Red sea with the shepherd, or the shepherds, of His flock?*¹ leading not the people only, but their leaders and guides also, so that it was clear He alone was the leader and guide of His people. By the shepherd of His flock, according to the Septuagint reading, Moses is primarily intended; yet was God's guidance and providential care as evident in the case of *Gideon, and of Barak, and of Samson, and of Jephtha*, and of the heads of the twelve tribes to whom His Spirit was given; and these, whether we adopt the reading 'shepherds' found in some Hebrew copies or not, may be here intended. To Moses, however, was this spirit pre-eminently given, the spirit of prophecy and of wisdom and of strength against the enemies of Israel, and of meekness and patience towards those over whom he ruled, and whom he led up from Egypt.

Pe. lxxxix.
1, 40.

Tirinus.
Heb. xi. 32.
Pinto.

Mariana.

Tirinus.

Hugo de S.
Charo.

Within him is said either of Moses, to whom these gifts had been granted, or of Israel, of the whole body of the people, *within* which body the Spirit was abundantly evidenced in the gifts given to the seventy elders, and particularly to those who were called to any especial work, as Bezaleel and Aholiab, *in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary.*

Exod. xxxvi.
1.

"Et recordatus est dierum sæculi Moyſi et populi ſui. Ubi eſt qui eduxit eos de mari cum paſtoribus gregis ſui? Ubi eſt qui poſuit in medio ejus Spiritum Sancti ſui."—*Vulgate.*

¹ "Qui eos eduxit ex mari cum paſtoribus gregis ſui.—Sic ſonant Hebræa, et vertit etiam Hieronymus. רִיבֵּי, ut in multis codicibus vox ſcribitur et

punctatur, poſſet eſſe paſtor, conſtructa forma ex רִיבֵּי, ſecundum analogium; ſed alii exhibent רִיבֵּי: in plurali; nec dubitum, quin ita accipiendum ſit. Sunt qui attributum referunt ad Moſen, ut dicere velint queruli, *Ubi eſt Moſes, qui eos eduxit ex mari*, ſeqq. Sic Jarchius et Abarbenel: tentavit quoque Hieronymus, ſed reſipuit."—*Vitrina.*

Ex. xiv. 21;
xv. 6.
Josh. iii. 16.

(12) *That led them by the right hand of Moses with His glorious arm, dividing the water before them, to make Himself an everlasting name?*¹

Corn. à Lap.

Jerome.

Pa. xvi. 8.

Aben-Ezra.

Exod. xiv.
19.

Dion. Carth.

Though Moses was the visible leader of the hosts of God's people, yet he led them only because he was strengthened by the arm of God Himself to accomplish this great work. God in truth led them, and He did so *by the right hand of Moses*. *By the right hand*, that is, propitiously and safely through the midst of their watchful and cruel enemies.² *Because God was at his right hand*, therefore could Israel say, *I shall not be moved*.

By the *glorious arm* with which He led the people through the *waters*, Jewish commentators understand the prophet to mean the angel which *went before the camp of Israel*; and the natural effect of this and other manifestations of God's great power was to preserve the memory of these deliverances, so that they should never die out, and that the people should hold this mercy of His in *everlasting remembrance*.

Pa. cvi. 9.

(13) *That led them through the deep, as an horse in the wilderness, that they should not stumble?*

Hugo de S.
Charo.

Ps. xxxi. 8.

Perusinus.
Mariana.
Valabius.

Exod. xiv. 22.

The question is still *where is He* who, having done so great things, is now absent from the midst of His people? *Where is He* who once *led* the children of Israel out of Egypt *through the deep* of the sea and from the abyss of misery and of danger, and *set their feet in a large room*? Where is He who led them safely and without difficulty through the waters, so that they went forth *as an horse* which roams at large and free from restraint in the *fenceless wilderness*, where there are no stones to cause it to *stumble*?³ Because He led them their strength did not fail; and they went *through the midst of the sea upon the dry ground*.

2 Sam. vii.
23.

(14) *As a beast goeth down into the valley, the*

¹ "Ὁ ἀγαγὼν τῇ δεξιᾷ Μωϋσῆν ἐβραχίων τῆς δόξης αὐτοῦ; κατισχυσεὺς ὕδωρ ἀπὸ προσώπου αὐτοῦ, ποιῆσαι αὐτῷ ὄνομα αἰώνιον."—LXX.

² "Qui eduxit in dexteram partem, non in sinistram, Moesen servum suum brachio majestatis suæ."—S. Jerome. "Ad dextram, id est qui familiariter et sicut amicum ad dexteram suam illum

statuens, vel quasi per dexteram tenens de Egypto illum eduxit."—Hugo de S. Charo.

³ "מִיָּמִין sæpe significat campos in quibus nec domus sunt, nec arbores, sed lata ad cursum spatia. Israëlites non minus securè per maris alveum ivere, quam equus per tales campos desultat."—Grotius.

Spirit of the Lord caused him to rest: so didst Thou lead Thy people, to make Thyself a glorious name.

As a beast, or an ox, goeth down into the valley for food and rest, so did the Spirit or angel of the Lord¹ lead God's people in safety to the land where they were to find rest.

So didst Thou. The prophet here turns directly to God and invokes Him. *So didst Thou gently and easily lead Thy people* through the sea and throughout their wanderings until they entered into the promised land, so that *Thy name was made glorious amongst the nations, because of the marvels wrought by Thee in the deliverance of these Thy people.*

(15) *Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory: where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies toward me? are they restrained?*²

With these words commences the third division of this chapter, and here the prophet himself prays for the children of Israel, that God would have mercy upon them, notwithstanding their ingratitude and their rejection of the Saviour. *Look*—as Thou hast in past times witnessed the sufferings of Thy people, and hast seen their afflictions, so now *look down from heaven* and listen to this supplication.

The prophet speaks, as is customary, of *heaven* and of the *habitation of God's holiness*, not as implying that God is confined to space, but because these realms are free from earthly pollution, and are hence fitter for His presence. He speaks of *holiness* and *glory* as though these attributes of the Almighty would be dimmed by the sufferings of His people, and that the heathen would say in derision, *Where is now their God?*

Where is Thy zeal, Thy great love towards us, which has been expressed by another prophet in these words: I am jealous for Jerusalem and for Zion with a great jealousy. . . . Therefore thus saith the Lord; I am returned to Jerusalem with mercies: My house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem. . . .

¹ "Spiritus hinc angelum debemus intelligere, qui ductor fuit populi Israël, juxta illud quod scriptum est: Qui facit angelos suos spiritus et ministros suos ignem urentem. [Ps. civ. 4.]"—Jerome.

² "Ἐπιστρέψον ἐκ τοῦ οὐρανοῦ,

καὶ ἴδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου καὶ δόξης σου· ποῦ ἐστὶν ὁ ζῆλος σου καὶ ἡ ἰσχὺς σου; ποῦ ἐστὶ τὸ πλῆθος τοῦ ἰλίου σου καὶ τῶν οἰκτιρμῶν σου, ὅτι ἀνέσχου ἡμῶν;" —LXX.

Vitringa.
Ps. civ. 4.
Jerome.

Mariana.

Corn. & Lap.
Dion. Carth.

Deut. xxvi.
15.
Ps. xxxiii.
14; lxxx.
14.
Jer. xxxi. 20.
Hos. xi. 8.

Corn. & Lap.
Exod. iii. 7.
Hugo de S.
Charo.

Jerome.

Perusinus.
Joel ii. 17.

Mariana.

Zech. i. 14,
16, 17.

My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Where, therefore, is the sounding of Thy bowels, the tokens of Thine affection for us: Thy zeal and strength with which in time past Thou hast shown Thy pity for Thy people, and hast delivered them with a mighty arm out of the hands of their oppressors in Egypt and of their enemies in Canaan? Are all these restrained and hardened against us now, because of our sins?

Perusinus.
Mariana.

Deut. xxxii.
6.
1 Chr. xxix.
10.
Job xiv. 21.
Is. lxiv. 8.
Eccius. ix. 5.

(16) *Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting.*¹

Hugo de S.
Charo.

Deut. xxxii.
6.

Tirinus.

Corn. & Lap.

Mariana.

Estius.

John viii. 58.

Doubtless Thou art our Father, who created us in Thine image, and by so doing made us Thy children: our Father, for Thou hast preserved us from all dangers in past time: our Father, who bought us and redeemed us, by the hand of Moses, from the temporal bondage of Egypt, and, by Thy direct interposition, from the most grievous bondage of Satan. Hast Thou not made us and established us, though Abraham be ignorant of us, and Israel acknowledge us not, though they should care not for us because of our sins, and their patience should be exhausted? They, indeed, are ignorant of us, for they have passed away and are gone, yet Thou abidest for ever, and in Thy long-suffering art not hardened against even Thy rebellious children.

Though earthly parents spurn us; though they reject us as unworthy and degenerate children, as wholly undeserving of their love, yet do Thou who changest not, whose name, Thine own self, is from everlasting, and before Abraham was, do Thou have mercy upon us, for Thou canst not change as earthly parents change.

*There may yet, in these words, though Abraham be ignorant of us, be a still deeper meaning. God's love and providential care, His creative blessing and His redeeming mercy, is not limited to those who are Abraham's seed after the flesh, but extends to those who are not in this way the children of Abraham, and of whom, therefore, Abraham was ignorant.*²

¹ "Σὺ γὰρ ἡμῶν εἰ πατήρ, ὅτι Ἀβραὰμ οὐκ ἔγνω ἡμᾶς, καὶ Ἰσραὴλ οὐκ ἐπέγνω ἡμᾶς ἀλλὰ σὺ, Κύριε, πατήρ ἡμῶν, ῥῦσαι ἡμᾶς ἀπ' ἀρχῆς τὸ ὄνομά σου ἐφ' ἡμᾶς ἵσται."—LXX.

"In Chaldaeo est, *Abraham non eduxit nos ex Aegypto et Israel non fecit mirabilia in deserto.*"—Tirinus.

² "Tu enim es Pater noster, hoc est verus noster Pater, ad quem confugere

(17) *O Lord, why hast Thou made us to err from Thy ways, and hardened our heart from Thy fear? Return for Thy servants' sake, the tribes of Thine inheritance.*¹

Num. x. 28.
Ps. xc. 18;
cxix. 10.
Is. vi. 10.
John xli. 40.
Rom. ix. 18.

Error relates to the intellect; blindness of heart to the will of man. The last comes from continuance in sin; and man is *hardened* in his heart, confirmed in his evil way, amongst other means, by the removal of punishment and by the return of prosperity. The effect of God's Word is to lighten the understanding, and then to free it from error; His grace softens it and removes its hardness, but only when man receives and uses the grace freely given.

Hugo de S.
Charo.

Why hast Thou made us to err? that is, why dost Thou permit us to err from Thy ways: take away from us, we beseech Thee, our errors and hardness of heart, and fill us with Thy fear. God is the final cause of all things, and hence the significance of these words and of the truth that He *hardened* their hearts. He does so—

Estius.

(1) Through their persisting in sin and their willing rebellion against God, and that in the face of the many mercies and tokens of His power which the prophet recounts. He gives them over to their own will, and lets them walk in their own way, according to His own words, *My people would not hear My voice, and Israel would not obey me. So I gave them up unto their own hearts' lust: and let them follow their own imaginations.*

Ps. lxxxi.
13, 18.

(2) Because the way of His providence is, doubtless for the highest and best of purposes in regard to us, dark and only half discernible by us, Satan takes advantage of this to mislead, to cause to err, those who listen to his suggestions.²

Vitringa.

(3) The blessings from God, and the long-suffering of God, His mercies and His love, harden the hearts of those who condemn His blessings, and will not listen to His re-

liceat, cum patres nostri naturales hoc tempore subsidium calamitati nostræ nullum adferre potes sint."—Vitringa.

¹ "Τί ἐπλάνησας ἡμᾶς, Κύριε, ἀπὸ τῆς ὁδοῦ σου; ἰσκληρύνας ἡμῶν τὰς καρδίας τοῦ μὴ φοβέσθαι σε; ἐπιστρέψον διὰ τοῦς δούλους σου, διὰ τὰς φυλάς τῆς κληρονομίας σου."—LXX.

² "Nota in Scriptura peculiariter et quasi per excellentiam eos dici excæcari et obdurari à Deo qui proposito sibi divinitus insigni aliquo lumine ac præsidio salutis, quo ad credendum vel

agendam pœnitentiam moveri debebant, tanti boni occasione redduntur multò magis obtenebrati ac depravati Deoque rebelles: adeò ut tunc quasi impossibile sit eos converti; sicut naturaliter impossibile est hominem cæcum illuminari aut durum lapidem emolliri. Quo sensu Dominus in Exodo aliquoties dicitur indurasse Pharaonem."—Estius in Is. vi. 10.

"Indurabo cor Pharaonis, id est, cessabo à flagellis, et ita indurabitur."—Hugo de S. Charo.

proofs. Thus St. Paul addresses the man who professes a creed to which his actions are opposed: *Despiseest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath.*

God may be said to cause us thus to err when He takes from us the grace to repent, or when He withholds from us that grace because of the hardness of our heart and of the certainty that we should reject the grace if given, and thus fearfully increase our sin. In the case of the children of Israel, those mercies from the hand of God which He had so lavishly poured out upon them, whilst they had opened the heart of some of the recipients, and had led them to repentance and had caused them again to obey their *Father*, had been to many others a motive for presumption and for hardening the heart. Mercies and evident acts of kindness, like scourging and temporal chastisements for sin, lead many a sinner to God, but others are only strengthened thereby, through their own freewill, in their rebellion and hard-heartedness. There are sorrows which lead some to death, and which are yet to others the call and the beginning of new life. Pharaoh's heart was hardened, not by the judgments of God, but by the suspension of those judgments and by the withdrawal of His hand.¹

Jerome.

Return for thy servants' sake: not for our merits and deservings, but—

Fernsinus.

Hugo de S.
Charo.

Dion. Carth.

Corn. & Lap.

(1) Because by covenant with Thee we are Thy servants.

(2) For the *sake* of those who were in old time Thy servants, the patriarchs, the fathers of our nation who served Thee, and who were Thy faithful *servants*, and for the *tribes of Thine inheritance*, who possess that land which Thou gavest to their fathers and which is *Thine inheritance*.

Deut. vii. 6;
xxvi. 19.
Ps. lxxiv. 7.
Is. lxii. 12.
Dan. viii. 24.

(18) *The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary.*²

¹ "Indurasti, non corripuisti nos cum peccaremus et tua longanimitas fecit nos peccare licenter et sine fræno, non castigasti nos et hinc durum cor habuimus et propter hoc viam evangelicam reliquimus: tua bonitas influit et longanimitas fecit in nobis hanc impudentiam, quod enim nos non puniebas cum legem tuam violabamus, ausum eam impudenter violare." —

Theodoret apud Castro.

² "Ἵνα μικρὸν κληρονομήσωμεν τοῦ ὄρους τοῦ ἁγίου σου ὃ ὑπεραντίοι ἡμῶν κατεπάτησαν τὸ ἁγίασμά σου."
—LXX.

"Quasi nihilum possederunt populum sanctum tuum: hostes nostri conculcaverunt sanctificationem tuam." —
Vulgate.

Castro, connecting this verse with

However true these words were with reference to the land of Judæa and the city of Jerusalem at the time of the captivity in Babylon, they sound still more pathetically when we take into account the long expulsion of the Jews from this land, the long waste of the city of the Lord since its capture and destruction by the Romans. It was trodden down by Herod the Idumæan—from the land of Edom and of Bozrah—and by the armies of the Romans under Titus and Vespasian. From the entry into Canaan under Joshua until the time when the prophet was writing, or even still further, until the final destruction of the Temple and city, and the removal of the nation, the possession of the Israelites, their abode in that good land, was *but for a little while*. In the days of Joshua and of the judges, the original inhabitants disputed with the Jews the possession of the country, and were oftentimes their masters. During their captivities, and when subject to the Assyrian, the Babylonian, and the Roman, they had no possession of it, even when allowed to dwell in it. So literally are these words true. Add to this, that the time of captivity and of suffering would appear to be longer than any equal time of prosperity, and that this latter time would appear shorter when it had gone, and when keen and bitter suffering was again the lot of God's people.

Corn. & Lap.

Klmchl.

Our adversaries have trodden down Thy sanctuary. However great the personal sufferings and loss of the Jews might be, this circumstance was felt as an aggravated evil; it was God's *sanctuary* which was thus *trodden down*. This, we know from history, took place at the last desolation; and of this Christ himself predicted, *there shall not be left here one stone that shall not be thrown down*. Signs, these, of God's anger against sin, and yet signs no less of His mercifulness. The destruction of Jerusalem was, it may be, the only possible token to the Gentiles that the Jews had no exclusive possession of the mercies of God; that, whilst He was casting off the unworthy branches from the olive-tree, He was at the same time grafting in to the good olive-tree those wild branches, which were to take warning by the fate of the nation of the Jews, and were to bring forth those fruits which His own people had failed to produce.

Matt. xxiv. 2.

Vlrlinga.

(19) *We are Thine: Thou never barest rule over them; they were not called by Thy name.*¹

Is. lxx. 1.

the previous, reads; "Convertere propter servos tuos, propter tribus hæreditatis tuæ, exiguum possideant populi sancti tui."

¹ "Ἐγενόμεθα ὡς τὸ ἀπ' ἀρχῆς, ὅτε οὐκ ἤρξας ἡμῶν, οὐδὲ ἐπεκλήθη τὸ ὄνομά σου ἐφ' ἡμᾶς."—LXX.

"Facti sumus quasi in principio,

God was now revealing His purpose of bringing in the Gentile nations, who were then serving the world and their own lusts, and were not His servants by willing obedience to Him. He bears rule over those only who, in the freedom of their will, accept His yoke and are obedient to His commandments. In vain will be the plea, we have been *called by Thy name* and signed by Thy mark in that baptism which has made us Thy children, unless at the same time our hearts are turned to Him, and we show that He is indeed bearing *rule over us*.

Hugo de S.
Charo.

cum non dominareris nostri, neque invocaretur nomen tuum super nos."—*Vulgata*.

"Fuius à seculo non es dominatus in eos, nec invocatum est nomen tuum super eos."—*Arias Montanus in translat.*

"Quamquam nomen *Elohim* ad omnes omnium regionum gentes gubernandas appellatum sit, nomen tamen *Jehveh*

Israeli singulari prægogativa adjunctum, frequentissimè auditur *Dominus Deus Israel*."—*Arias Montanus*.

. "Deus, qui pro nobis Filium tuum crucis patibulum subire voluisti, ut inimici à nobis expelleres potestatem, concede nobis famillis tuis ut resurrectionis gratiam consequamur: per eundem Dominum Jesum Christum."—*Sarum and Roman Missals*.

TUESDAY BEFORE EASTER.¹

FOR THE EPISTLE. ISAIAH L. 5—11.

(5) *The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back.*²

Ps. xl. 6—8.
Matt. xxvi.
32.
John xiv. 31.
Phil. ii. 8.
Heb. x. 5.

THESE words are so clearly a prophecy of the incarnation and of the sufferings of Christ, and they so evidently find in Him alone their fulfilment, that they have been selected, in place of a portion from one of the Epistles, for the Communion Office of the Western Church during Holy Week. They so clearly relate to Christ that, in the language of a great commentator, they need no explanation but only meditation to draw out their meaning. They are indeed almost as full a representation of what took place in the palace of the high priest and in the hall of the Roman governor, as that left to us by the Evangelists who saw the sufferings of Christ or received them from the lips of those who were present, and witnessed them. In them, moreover, we see the voluntary nature of those sufferings to which Christ submitted in order that He might procure our deliverance from the yoke of our sins and from bondage to Satan. By the mouth of the prophet He predicted what afterwards He endured at the hands of men. It is, then, the incarnate One, the man Christ Jesus, who is here set before us in His obedience, His sufferings, and death, and the words which

Jerome.

Corn. & Lap.

Stanhope.

Bernard.

¹ In the Sarum and Roman Missals the Epistle for the Monday before Easter is from Isaiah l. 5—10. In the Parisian Missal for the same day the Epistle is taken from the same chapter, but including verses 1—10. In those of Châlons-sur-Marne and Besançon the Monday Epistle is Isaiah l. vv. 5—10, as in the Sarum and Roman books, and that for Tuesday vv. 1—6 of the same chapter; whereas in the

Sarum, Roman, and Parisian Missals the Epistle for Tuesday is Jeremiah xi. vv. 18—20; and in the Besançon Missal from the Book of Wisdom ii. 12—22.

² “Καὶ ἡ παιδεία Κυρίου Κυρίου ἀνοίγει τὰ ὦτα μου, ἵνα δὲ οὐκ ἀπειθῶ, οὐδὲ ἀντιλέγω.”—LXX.

“Dominus Deus aperuit mihi aurem et ego non fui rebellis, retrorsum non reversus sum.”—*Arias Montanus*.

express this obedience and which describe these sufferings must needs relate not to His Divine but to His human nature.

*The Lord God hath opened Mine ear*¹—that is, the ear of the heart: He has made Me His servant, and I have not rebelled against Him:—

(1) He has revealed His truths to Me, and taught Me all that He wills Me to do, so that I may declare it fully to others.²

(2) He has enabled Me to do His will, to be ready to do what the Father willed should be done by Me—by Christ. Hence in prophecy the Psalmist, speaking of Christ, says, *Sacrifice, and meat offering, Thou wouldst not, but Mine ears hast Thou opened. . . . In the volume of the book it is written of Me, that I should fulfil Thy will, O My God: I am content to do it; yea, Thy law is within My heart.*

I was not rebellious, neither turned back. Not rebellious, by arguing against the will of God, and refusing to submit to the ordinance of the Father. I was not rebellious, but came into the world and abased the glory of the Eternal with the humiliations of earth. It is the act of obedience rather than the habit which is here referred to; the submission to the will of the Father in coming here, rather than the lifelong submission from Bethlehem to Bethany, from the birth to the accession of Christ; that act by which, though being in the form of God and equal with God, He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.

Neither turned away back by disobedience, but I did throughout My incarnate life that which the Father had appointed Me to do. I fulfilled that work of redemption, and set before the eyes of rebellious man that pattern of holy obedience which I came to manifest, thus working not Mine own will as man, but the Divine will.

To a certain extent these words are true of all servants of God: of all those whose ear God has *opened*, of all those who are obedient to His will, and who turn not again to the earth from which God has called them. In their measure these words

¹ "Duo in hoc sermone verba auri nomini adjuncta animadvertimus, *erigere* [in vers. iv.] et *aperire*: alterum ad primam præceptoris monitionem, attentionisque postulationem; alterum ad ipsam rei narrationem referendum."
—*Arias Montanus*.

² "Dominus aperuit mihi aurem.—
Ainsi la source de la parole extérieure,

qui contribué au salut des âmes, est la fidélité que nous aurons à entendre la parole intérieure de l'Esprit de Dieu dans le fond de notre cœur."—*De Sacy*.

³ מַרְדָּח "mardāh, according to its radical meaning *stringere*, to make oneself rigid against any one, *avertir*."
—*Deliusch*.

Dion. Carth.

Hugo de S.
Chiaro,
Tirinus.

Dion. Carth.
Vitranga.

Ps. xl. 8, 10.

Alexander.

Phil. ii. 6, 7.
Dion. Carth.

Mariana.
Sabbat.
Luke xxii.
42.
John v. 30;
vi. 38.

are especially true of Moses, the great servant of God, the leader of the children of Israel from the bondage of Egypt, who was in this the special type of Christ. Again, these and other words are in a measure true of Isaiah, who suffered for his obedience to the will of God and from his rebuke to a sinful court and people. His firmness in meeting Manasseh with intrepid words, and his boldness in declaring God's truths, seems not unfittingly described in the words, *I set my face like a flint*. But in no one save in Christ do the words of this prophecy find their full and adequate fulfilment. Their partial fulfilment they must indeed find in most of the true servants of Christ, since the virtues of the root must really pass into the branches, and the life of the stem must needs be traced in every one of those who make up the clusters of grapes which adorn *the true vine*.

Corn. & Lap.

Hugo de S.
Charo.

John xv. 1.

(6) *I gave my back to the smiters, and My cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*¹

Lam. iii. 30.
Matt. xxvi.
67; xxvii.
26.
John xviii.
23.

Here in part we may say these words were fulfilled in the patriarch Job, who, speaking of his adversaries, says that *they spare not to spit in his face*; and some of them in the sufferings of Isaiah himself,² as they were applied typically and prophetically to Christ in the Psalms; in Him, however, do they alone find their full and antitypical fulfilment, to whom, in His human nature, all these indignities were offered. For it is of incarnate God that these words are spoken.

Job xxx. 10.

Ps. xlii. 7;
lxix. 8.
Delitzsch.
Saebout.

His back was given to the smiters when, by the command of Pilate, He was scourged by the Roman soldiery. We nowhere read, indeed, that those who mocked and evil entreated our Blessed Lord *plucked off the hair*, though this was an indignity common with the Jewish people, and therefore has been supposed to be included in what is said about the buffeting of Christ, the smiting of our Saviour upon the cheek, of which Jeremiah speaks, *He giveth His cheek to him that smiteth Him*,

Matt. xxvii.

26.
Mark xv. 15.
John xix. 1,
16.Neh. xlii. 25;
comp.
Ezra ix. 3.
Matt. xxvi.
67.
Mark xiv. 65.

Lam. iii. 30.

¹ "Τὸν νῶτόν μου δίδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνῃς ἱμπτυσμάτων." —LXX.

"רָגַל עַל-כְּתֹף. On *kelimmōth* with *rōg*, smiting on the cheek, *κολαφίζειν*, strokes with rods, *ραπίζειν*, blows upon the head, *τύπτειν εἰς τὴν κεφαλὴν*, with *ἱμπτύειν*, compare Matt. xxvi.

67, xxvii. 30; John xviii. 22." —Delitzsch.

² "Tria notantur hic in Isaia, quæ decentia sunt et necessaria in quolibet predicatore: scientia et eloquentia simul, Dominus dedit mihi linguam eruditam; obedientia, Ego autem non contradico; et patientia, Corpus meum dedi percutientibus." —Hugo de S. Charo.

and of which Micah prophesied, *They shall smite the Judge of Israel with a rod upon the cheek.*¹ Of the *spitting*, which makes up so much of the indignity offered to Christ, mention is made both by St. Matthew and St. Mark, who note this as a feature of the sufferings of our Lord when in the palace of the high priest: *They spit in His face, and buffeted Him;—And some began to spit on Him, and to cover His face, and to buffet Him.*

Ezek. iii. 8, 9. (7) *For the Lord God will help Me; therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed.*²

These words are spoken, it is evident, of the human nature of Christ, aided and sustained as it was by the *help* of the Divine nature. What Christ did, however, though done in that nature of ours which He took in the womb of the blessed Virgin, was done by the direct aid of the Godhead, which was inseparably united to the manhood in the one person of the Saviour; *therefore*, He says, *shall I not be confounded*, because I trust not to man, but rely upon the Eternal Father, who is ever with Me.

Therefore have I set My face like a flint, moved by no reproaches, shrinking not from the work of man's redemption, because of the sufferings and persecution and death which I know awaits Me from the hands of those whom I come to redeem. This forcible figure of the *flint* stone is used elsewhere, and we read, *Behold, I have made Thy face strong against their faces, and Thy forehead strong against their foreheads. As an adamant harder than flint have I made Thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.*³

¹ "Barbam Christi illos velliisse, depilasse—quæ hic genuina significatio est vocis שׁוּם, ut alibi [Ezra ix. 4]—non legimus; nec tamen improbabile, cum in illusionibus ignominiosis receptum fuerit; sed comprehenditur id in Historia Evangelica sub nomine κολαφίζειν *alapas infligere*. Sic Int. Alex. hoc loco: τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα. *Dedi genas meas ad alapas.*"—Vitringa.

² "Καὶ Κύριος Κύριος βοηθός μου ἐγενήθη διὰ τοῦτο οὐκ ἐνετράπην, ἀλλὰ ἔθηκα τὸ πρόσωπόν μου ὡς στερᾶν πίτραν, καὶ ἔγνων ὅτι οὐ μὴ

αἰσχυνθῶ."—LXX.

³ "Therefore have I set My face as a flint.—This is a common description of firmness and determination as expressed in the countenance. It is equally applicable to a wicked impudence (Jer. v. 3; Zech. vii. 12) and a holy resolution (Ezek. iii. 8, 9). The same thing is expressed by Jeremiah under different but kindred figures (Jer. i. 17, 18; xv. 20). It is probable, as J. H. Michaelis suggests, that Luke alludes to these passages when he says that the Lord *steadfastly set His face* (τὸ πρόσωπον αὐτοῦ ἱσχυρίζετο) to

(8) *He is near that justifieth Me ; who will contend with Me ? let us stand together : who is Mine adversary ? let him come near to Me.*¹

Rom. viii.
32—34.

Though I be crucified between two thieves, though I be mocked at and buffeted by the Jews, and treated with every indignity by those to whom I come that I might redeem them, and though I die and seemingly there is none to help, for all men fall off from fear, yet is it God who *justifieth Me*, and even in the hour of death proclaims the truth of My Sonship, and who will vindicate My claim to be the Messiah by raising Me from the tomb on the third day.

Corn. & Lap.

He is near at hand, at My side, for the Father was ever, through the union of the Divine with the human nature, *near* to the Son, to help Him whom He had sent into the world, to vindicate His righteousness, and to manifest to mankind His claim to be the *Just One*. *Who*, then, *will contend with* such an adversary as the Almighty God, or convince Me of sin ? who shall accuse Me of any sin, since it is God *that justifieth* ?

Cocceus.

Hugo de S.
Charo.
Mariana.
Acta vii. 52.

Alexander.
Estius.

Who is Mine adversary ?—that is, who has a judicial cause or lawsuit against Me ? *Who shall lay anything to the charge of God's elect* ?

Delitzsch.
Rom. viii. 33.

These words again are in their measure as applicable to the members of Christ's body as to Himself the Head. It is their consolation amid persecution to be able to feel the impotence of human adversaries, and to say, what matters it if we receive injuries at the hand of man, and suffer from the revilings of sinners, since God is *near* to succour us and to justify us, making our uprightness clear at the last, and shielding us from all our adversaries.

De Saci.

(9) *Behold, the Lord God will help Me ; who is he that shall condemn Me ? lo, they all shall wax old as a garment ; the moth shall eat them up.*²

Job xiii. 28.
Ps. cii. 36.
Is. li. 6, 8.

go to Jerusalem (Luke ix. 51). The strong and expressive English phrase *set my face* is in all respects better than those which later versions have substituted for it, such as *place*, *present*, &c."—*Alexander*.

¹ "Ὅτι ἐγγίζει ὁ δικαιώσας με· τίς ὁ κρινόμενός μοι ; ἀντιστήτω μοι ἄμα· καὶ τίς ὁ κρινόμενός μοι ; ἐγγισάτω μοι."—LXX.

² "Ἰδοὺ Κύριος Κύριος βοηθήσει

μοι· τίς καώσει με ; ἰδοὺ πάντες ὅμοις ὡς ἱμάτιον παλαιωθήσεσθε, καὶ ὡς σὴς καταφάγεται ὑμᾶς."—LXX. "Ecce Dominus Deus auxiliator meus : quis est qui condemnet me ? ecce omnes quasi vestimentum conterentur, tinea comedet eos."—*Vulgate*. "En Dominus Dominus auxiliabitur mihi : quis ipse me impium faciat ? ecce omnes ipsi ut vestimentum veterascent, tinea comedet eos."—*Arias Montanus*.

Up to this verse, the prophet has noted three sources of consolation to Christ in the midst of His sufferings :—

vv. 7, 9. (1) The hope and certainty of *help*, of active Divine support to the manhood of Christ : *the Lord God will help Me*.

ver. 8. (2) The consciousness of innocence in the midst of His sufferings ; *He is near that justifieth Me ; who will contend with Me?*

Piscator. (3) The certitude of the presence of the Father, as the source of consolation to the soul, even when most weighed down by the severity of the sufferings which He should undergo. Here—

(4) He goes on to speak of the final overthrow of the adversaries of Christ, their destruction by means of their sin.

Hugo de S. Charo. *The Lord will help Me*, so that He will keep My soul, even though men persecute Me and destroy My body. He will not leave My soul in hell, neither will He let My flesh see corruption.

Acts ii. 27. As to the enemies of Christ, His own people, who rejected Him and at length crucified Him, the prophet declares *they all shall wax old*, shall perish by slow decay, and *as a garment ; the moth shall eat them up*, they shall be destroyed by a power working imperceptibly, and yet certainly ;—shall be destroyed from within, corroded, as it were, and eaten up by their own heart-wickedness. The prophet seems to be referring to the effect of small sins, pointing out their action in consuming unseen for a time, until they have at length destroyed the whole soul.

Corn. a Lap. By the threat that *the moth shall eat them up* some have understood the prophet to mean, that light calamities shall be the means by which they were to be destroyed. But by *the moth* others understand the worm, the gnawing of a reproaching conscience ;¹ and that as a moth is generated seemingly from the wool or the garment on which it feeds, so shall the evil which is born in the heart of the ungodly eat into his soul, and utterly destroy the sinner. Of such a state of inward corruption the prophet speaks when, picturing the moral condition of the Jewish nation, he says, *The whole head is sick, and the whole heart faint. From the sole of the foot even unto*

¹ "Et quasi tinea, ait, comedet eos : conscientia videlicet peccatorum et zelus gentium salvatarum. De quo et in fine hujus voluminis dicitur : *Vermis eorum non morietur*. [Is. lvi. 24.] Et in Michæa contra perversos principes, *Auferam bona eorum quasi tinea excomedens et ambulans super regulam*

in die speculationis tue [Mich. vii. 4, in vers. LXX.]. Et in Proverbiis : *Tinea ossium cor intelligens* [σὴς δὲ βοτῶν καρδία αἰσθητικὴ. xiv. 30 in vers. LXX.]. Pro tinea in præsenti loco, Symmachus *rubiginem*, Aquila *vermem* interpretati sunt."—Jerome.

the head there is no soundness in it; but wounds, and bruises, Is. i. 5, 6. and putrifying sores.

(10) *Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.*¹

2 Chron. xx.

Ps. xx. 7;
xxiii. 4.

*Who is among you that feareth the threatenings of the Lord and the judgments which are denounced against impenitent sinners, and will return to Him by ceasing from sin, and by obeying His voice?*² *Who is there among you that will trust in Him, and not in man and in the suggestions of human vanity and self-sufficiency? This entire dependence upon the protecting arm of God was taught symbolically by our Blessed Lord when He bade His disciples provide neither gold, nor silver, nor brass in their purses for their journeys.* The God whose message they were to declare, and on whose mission they were sent, was to be their only stay, the sole ground of their confidence. But in vain all fear of the Lord, unless this filial fear should work obedience in the heart of the child of God; and hence the prophet adds, *that obeyeth the voice of His servant.* Primarily in point of time, and typically, this servant is Isaiah himself, but the full meaning of the words, *His servant*, reaches beyond this, to Christ, who took upon Him the form of a servant, and came as a servant to do the will of the Father who sent Him. Hence the Septuagint translates the word *servant* by Son—that is, Christ—and the sinners are exhorted to turn from their iniquity, and to obey His voice. This passage is cited as one of those in which the Divinity of the Saviour is shadowed out, an anticipation of that witnessing to the truth of the mission of Christ on the Mount of Transfiguration, when there came a voice out of the cloud, which said, *This is My beloved Son, in whom I am well pleased; hear ye Him.*

Jerome.

Matt. x. 9.

Pinto.

Mariana.

Phil. ii. 7.

τοῦ παιδὸς
αὐτοῦ.

Jerome.

Cyril.

Matt. xvii. 5.

Ps. cxi. 10.
Prov. ix. 10.

The fear of the Lord is the beginning of wisdom; it is the

¹ "Τίς ἐν ὑμῖν ὁ φοβούμενος τὸν Κύριον; ἀκούσάτω τῆς φωνῆς τοῦ παιδὸς αὐτοῦ· οἱ πορευόμενοι ἐν σκότει, καὶ οὐκ ἔστιν αὐτοῖς φῶς, πεποιθότες ἐπὶ τῷ ὀνόματι Κυρίου καὶ ἀντιστηρίσασθε ἐπὶ τῷ θεῷ ὑμῶν."—LXX.

² "Nec parum putemus esse timere Dominum, juxta illud quod in Proverbiis dicitur: *Principium sapientiæ timor Domini* [ix. 10]. *Perfecta quippe*

dilectio foras mittit timorem: quia timor pœnam habet [1 Joan. iv. 18]. Qui autem timet non est perfectus in charitate. Sed hic timor pro timiditate et εὐλάβεια ponitur; de quo et alibi legimus: *Beatus qui omnia metuit propter εὐλάβειαν*, hoc est, propter timiditatem; quos vulgo appellant timoratos in religione Dei. *Protegit enim Dominus iter eorum et viam timoratorum custodit.*"—Jerome.

beginning of that wisdom which is in itself the beginning of salvation, for he who knows the Lord so as to fear to lose His love, will obey the voice of Christ, the Messenger of the Father. For the Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

Perusinus.

John iii. 35,
36.

Who is among you . . . that walketh in darkness.¹ These words are addressed to all who are in the midst of this darkness:—

(1) Those who were in the darkness of dungeons and in captivity, to whom there was no light of prosperity, and who are exhorted to turn from idols and from trust in other protectors, and to confide solely in the mercy and the protection of God.

Hugo de S.
Charo.

(2) Some have understood these words to refer to Christ: Who is among you, who, when His servant walked in darkness, and was opposed by the malice of His enemies, yet had faith in Him, and were not shaken in their confidence in Him, but feared the Lord, and obeyed His voice.

Corn. & Lap.

(3) These words have their applicability to all time and to all sinners whether Jew or Gentile: Who is among you . . . that walketh in the darkness of ignorance and sin, and who stumbleth through the feebleness of his faith and the darkness caused by his sins, let him not despair, let him lift up his head, and learn to trust in the name of the Lord and to stay upon his God.²

Perusinus.

Ps. xvi. 4.
John ix. 39.

(11) Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow.³

¹ "Hieronymus legit qui, non autem quis, et sic interpretatur: Quis, ait, inter vos timens Dominum et audiens vocem servi vel pueri ejus, hoc est Christi, qui Christus ambulavit in tenebris, quia non habuit speciem neque splendorem aut gloriam? Item Haymo legit qui, et sic interpretatur: Qui scilicet Filius Dei ambulavit in tenebris. Commentarius quoque Thomæ falso ascriptus etiam legit qui. Lyra verò utroque loco habet quis; sed verisimile est librum ejus esse mendosum."—Sasbout.

² "There is a *gratia præparans* at work in the Gentile world, as these prophecies all presuppose, in perfect harmony with the Gospel of St. John with which they have so much affinity, and it is an actual fact that the cry for redemption runs through the whole human race, i. e. an earnest longing, the ultimate object of which, however unconsciously, is the 'Servant of Jehovah' and His instructions from Zion, in other words, the Gospel."—Hengstenberg.

³ "Ἰδοὺ πάντες ὑμεῖς πῦρ καίετε,

These words have their applicability to the nation of the Jews, and to those sufferings which should fall upon them for their continued rebellion against God, and because of their persistent rejection of His guidance. The inability to see in the Messiah the fulfilment of old prophecies, the rejection of Christ and the sufferings and death which He endured, were but the result of generations of declension from God, and of repeated falls into idolatry and sensuality. As, then, the sufferings which befell the Jews on account of their sins are the appointed punishment of sin, so must sufferings like to those which came upon the people of God necessarily befall those who sin like them; for all sin is the blindness of the heart which prevents the sinner from seeing Christ, and the perversion of the will which leads to the rejection of Him.

First, then, with reference to the Jewish nation : *Behold, all ye that kindle*, by your wickedness in crucifying the Saviour, the *fire* of Divine anger,—not only the temporal *fire* of the Roman host at the final overthrow of Jerusalem, but also that which shall be your portion hereafter,—the destruction which ye have prepared for the *servant* of the Lord shall become your own, and you shall be driven forth into the *sparks* that ye have kindled, and be involved in that ruin which ye have laboured by your sins to accomplish for another. *Ye shall lie down in sorrow* in that *fire* and in the tribulation which shall fall on Jerusalem, and which ye have drawn down and have kindled by your sins.¹

Jerome.

Tirinus.

Pinto.

(

Delitzsch.

Cyril.

But, secondly, with reference to those sinners of whom the Jews of old were but types and examples, these words have their application for all who rebel against God and who refuse to obey His voice. *Behold, all ye that kindle a fire*—that is, not light to the afflicted, not a guiding light to those who wander, but a *fire* of evil and of punishment to the ungodly; *that compass yourselves about with the sparks*, the uncertain lights of mere human philosophy and reason, and surround yourselves with the molestations and calamities which spring from sin : *shall walk in the light of your fire*, and not in that which you have rejected—the light from Me; *shall walk* in the way of your own sinfulness, and amidst the mire of your own wickedness. *This shall ye have of Mine hand* which you have despised, that the sinner shall be taken in his own

Horaley.

Arias Mont.

καὶ κατισχύετε φλόγα· πορεύεσθε τῷ φωτὶ τοῦ πυρὸς ὑμῶν, καὶ τῇ φλογὶ ἣ ἔξεκαύσατε· δι' ἡμῶν γίνετο ταῦτα ὑμῖν, ἐν λύπῃ κοιμηθήσεσθε.”—LXX.

¹ “D. Hier. et Cyril. dupliciter hunc locum explanant de igne, quo conflagravit universa Judæa post cru-

cem Domini, ut Tertull. declaravit, quem ignem succendisse ipsos Judæos ait propheta et auxisse vehementer, cum tantoperè sæviere in Christum, in apostolos, in martyres, undè omnes Judæi consumpti sunt incendio et igni sempiterno.”—Leo Castro.

Job v. 18.
1 Cor. iii. 19.

craftiness, and his sin shall bring with it its own punishment ; and he *shall lie down in sorrow*, shall be in perpetual sorrow, unable to raise himself again—he shall *lie down* sorrowfully in death.

Mariana.

Corn. & Lap.

Ps. xi. 6.

This is the part of all those who will not hear the voice of Christ, and will not obey His easy laws and bear His light yoke, that for their ungodliness He will rain upon them *snakes, fire, and brimstone*—the fire which they have kindled because of their sin and as its punishment, which is but the continuance of the flames of lust and of ungodliness with which they have compassed themselves in the days of their life on earth.

Sasbout.

In this portion of Scripture we have set before us :—

(1) The uses and comfort which the sufferings of Christ may be to all His true members when suffering under unmerited persecutions.

(2) The punishment which should befall the persecutors and murderers of Christ—for which reason it is read at this season—and, in their proportion, shall fall upon all those who reject Christ, and in so doing turn them to the fires of earth, and compass themselves about with evil to the destruction of their soul.

Stanhope.

•• Largire nobis, Domine, appropinquante Filii Tui passione, gratiæ abundantius auxilium ; ut, per opera caritatis, Christi bonum odorem

ubique diffundamus ; Per eundem Jesum Christum Filium Tuum Unigenitum Dominum nostrum. Amen." —
Missale. Parisiense.

WEDNESDAY BEFORE EASTER.

HEB. IX. 16—28.

(16) [*For*] *where a testament¹ is, there must also of necessity be the death of the testator.*

HAVING told them to whom he was writing that it was by *means of death* that Christ had redeemed all those who, under the first testament, had become subject to sin, and were therefore the bond-slaves of Satan, the Apostle here tells them that it is in the very nature of *a testament* that the benefits bestowed by it should not be of force nor should take effect until after *the death of the testator*, and as a consequence of that death.² Whatever doubt there may, then, be as to the meaning of the word here used (*διαθήκη*), there can be none as to the sense of the passage. Whether *διαθήκη* mean a covenant or a testament in other places, it means *testament* here, since a covenant which is to take effect after, and as a Stuart. consequence of, the death of another, is *a testament*.

And the fitness or necessity of the death of Christ to the validity of the testament, or at least a reason why we should expect that Christ, *the Mediator of the new covenant*, should die, is shown in these two particulars :—

(1) That since it is a testament according to human custom and man's law, it could have no force until after *the death of the testator*.

¹ “ Il est à remarquer que l'Apostre a écrit cette Epître, non en Hébreu mais en Grec, et qu'il a cité les passages qu'il a pris et tirez du vieil Testament, non selon le texte Hébreu, mais selon la version Grecque des Septante, en laquelle version le mot Hébreu ברית *berith*, qui signifie *alliance*, est toujours expliqué par le mot *διαθήκη*, qui signifie *alliance et testa-*

ment.”—*Launoy.*

² “ *Διαθήκη* h. l. est *testamentum*. Quia enim Apostolus in superioribus hereditatem commemoraverat, delatibitur ad notionem testamenti. Glossæ veteres : *Διαθήκη ἰσὶ δικαία βούλησις ὧν τις ἰθὺς μετὰ θάνατον αὐτοῦ γενίσθαι*. Itaque sufficit, usum vocabuli *διαθήκης mortem testatoris* necessario involvere.”—*Rosenmüller.*

(2) According to the Divine law, the types which were continually kept before the eyes of the people taught them the same truth.

Th. Aquinas.

Stuart.

Where a testament is—that is, where it has force or validity, for the word used in the next verse is implied here—*there must also of necessity be the death of the testator, and that on two grounds* :—

(1) Because it is not a testament so long as the testator has power to change his mind and to dispose of the inheritance in any other way. It must therefore be ratified by his death.¹

Th. Aquinas.

(2) No one can claim under any covenant which presupposes the death of one of the covenanting parties until he has really died. There is no entrance into the possession which follows from heirship until the death of the testator.

John xiv. 1.

St. Paul here presses upon the consideration of Christians the same argument used by our Blessed Lord when speaking to His Apostles, terrified at the prospect of His removal from them ; He bade them not be *troubled*, since His departure was not a cause of insecurity to them, nor any sign of diminished love, but, on the contrary, it was the token of His continued protection and of His abiding love, who *loved them unto the end*.² Let not, He says, My death, the death of Christ, the Mediator of the new covenant, trouble you, as though My promises were less secure for that reason. Indeed, the testament which He has left could have no force

John xiii. 1.

Theophylact.

Atto.

Corn. & Lap.

unless He had died, and by His sacrifice on the cross He not only confirmed every promise and ratified the covenant which He had before made, but unless He had so died there would have been no validity in that covenant, no force in the testament which by His death He left to us.³

Here we are confronted with the mystery of the being of Christ, the union of the two natures of God and man in the one person of the Incarnate Saviour. The testator of all those spiritual hopes, and of those blessings of which we are now partakers, is God himself. But God, the Eternal Spirit,

¹ "Ubi enim testamentum est, ut illud est firmum et stabile, necesse est ut intercedat mors testatoris, quia hodie fieri potest, et cras mutari: cum ergo Christus venerit institutus novum testamentum, necesse est ut mortuus fuerit."—*Lienard*.

² "Deus in Veteri Testamento ponebat in litteris suis et in promissionibus suis sigillum suum, cum dicebat, Ezek. xviii. 3, 32: *Vivo ego, dicit Dominus . . . nolo mortem morientis*. Et frequenter in Veteri Testamento

dicebat Dominus, *Vivo ego*. Sed in Novo Testamento Dominus dicere videatur, in cruce moriens: *Morior ego, qui volo vitam peccatoris*. Unde ad significandum confirmationem hujus dicit Joan. xix. 30: *Consummatum est*."—*Hugo de S. Charo*.

³ "Quidam testatores, quando non opus est, tamen id exprimunt; ut apud Salvinium contra Avaritiam iii.: *Quando ego ex rebus humanis exiero, tunc mihi tu ille, carissime, heres esto*."—*Grotius*.

cannot die; and yet it was necessary, from the very nature of a testament, that the testator should die, and until then there could be no force nor validity in the instrument by which our inheritance was assured to us.¹ It was necessary, therefore, that the testator should be mortal and should taste of death. Hence, to fulfil this condition, the Son of God assumed the nature, the flesh of man, and became the Second Adam, the Son of Man, and died in our flesh, a sacrifice for all those who had transgressed against the first testament, and for all those who should hereafter sin.

Heb. ix. 15.
Guilliaud.

(17) *For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

Gal. iii. 15.

*For a testament is of force, is confirmed and made effectual, only after men are dead: but otherwise it is of no strength, since the disposition of the inheritance may be changed while the testator liveth. It is only rendered unchangeable by his death.*² Hence it was that when Christ confirmed the covenant or testament by His death on the cross, He declared emphatically, *It is finished.*

Dion. Carth.

Fromond.
John xix. 30.

And the argument of St. Paul, that the testament, from its very nature, required to be sealed and rendered valid for us by the death of Christ, the testator, is not invalidated by the fact of the resurrection of Christ from the dead. He who was and is the very and eternal God always liveth, and yet this does not diminish in any way the significance of the fact of His death. Enough that He really died upon the cross, and by His death gave force to that testament which was not sealed except by His blood.³ In all His actions towards us we

Salmeron.

¹ "He who speaks of διαθήκη, [ἔμα] φίλοι, carries in it, involves in that assertion, the death of the διαθήμενος." —Alford.

² "Hoc est quod dicunt Romani jurisconsulti, Testamentum morte confirmatur. Est enim testamentum, Modestino definiente, voluntatis justa sententia, de eo quod quis post mortem suam fieri velit. Unde et voluntas defuncti à Quintiliano definitur, Viventis nulla est hereditas, l. i. Digest. de Hered., vel Actione vendita, l. i. Digest. pro herede." —Grotius.

³ "Etsi Dicat, Christus mortuus jam resurrexit; ergo revocare potest testamentum, quod morte firmavit: si-

cut, si modo quis à mortuis resurgeret, testamentum revocare posset. Primo tamen respondeo, negando quod homo resurgens ex mortuis possit testamentum suum jam morte firmatum iterum revocare; quia jam voluntas ejus morte fuit facta irrevocabilis, non solum defectu subjecti, sed quemadmodum inter vivos donatio solet fieri irrevocabilis. Secundo, quidquid de hoc sit, cum Christus Dominus resurrexerit ad confirmandum quod sua morte peregerat, dicente Paulo ad Rom. v. 25, *Traditus est propter delicta nostra, et resurrexit propter justificationem nostram*, nullus potest esse timor, quod revocet testamentum sua morte firmatum: imo,

Rev. xxii.
12.

are reminded of the twofold truth that He was both God and man : the victim slain for us, and also the Priest who offered the sacrifice thus slain ; the Mediator of the covenant between God and man, the Intercessor for the sins of the people, and yet the Judge who will reward every man according to his works. By His death upon the cross He made the testament *of force* ; by His resurrection He lives to enable us to fulfil the conditions required in that covenant, and to secure to us the possession which He has given us by His testament. For, not as with earthly testators who bequeath possessions and then leave them to others to take possession of what is given, He, the living God, gives to us what by His death He has bequeathed to us : by His death, indeed, giving to us the right of inheritance, and by His rising again fitting us and strengthening us to enter into its possession.

Tena.

Nor was the typical covenant with Moses other than a testament, since the promise of the possession of Canaan was made *of force* and confirmed by the blood of the sacrifice, a type of His blood who was figured under all sacrifices of the old law, and who should hereafter come to give men a right to the possession of the spiritual Canaan, and to open to them the gates of the Jerusalem which is above.¹

Menochius.

Ex. xxiv. 6,
&c.

(18) *Whereupon neither the first testament was dedicated without blood.*

Stuart.
Fromond.

Whereupon : that is, because the true covenant was to be ratified by the blood of Christ, therefore was the first covenant, which was a shadow and type of the new testament or covenant, ratified by the shedding of the blood of the typical sacrifice, thus keeping before the mind of the worshipper this great truth, that by the shedding of the blood of the true Paschal Lamb were men to be cleansed from their sins. In reference, therefore, to the Jews, to whom this Epistle was written, the Apostle argues that the second testament could not be objected to, because the founder of the new dispensation had been offered up in sacrifice, and had ratified the covenant by the shedding of His blood, since this was what was expressly

ideo resurrexit, ut illud executioni mandaret, sicut re vera mandavit, et mandat, electos suos introducens in possessionem gloriæ, quæ erat hæreditas suo testamento relicta."—*Tena.*

¹ "Moyses dicit Exod. xxiv. 8, *Hic est sanguis fœderis* ; ubi LXX. *Hic sanguis testamenti* [ἰδοὺ τὸ αἷμα τῆς

διαθήκης]. Sicut autem vetus illud pactum in sanguine et morte pecudum sancitum est ; ut hac ratione non absurdè testamentum vocari poterit . ita novum, inquit, propriissimè testamentum dicitur, eo quòd, intercedente morte testatoris, factum sit ratum et validum."—*Estius.*

foreshadowed by that *first testament* which they held in honour. And indeed for this very reason was the *first testament* dedicated or confirmed by blood¹—that is, by death, since the pouring out of blood is the token and proof of death—not because there was any power inherent in the sacrifices of the law, but in order that the worshippers, who could not but acknowledge the worthlessness of the blood of bulls and of goats to cleanse them from their sins and to make atonement for their transgressions, might see in the type the promise of a shedding of blood which should be efficacious and should cleanse them from a deeper than legal impurity.

Corn. & Lap.
Atto.
Theophylact.

Again, since the old covenant or testament—for the Apostle is not speaking simply of a covenant, but of one which derived its force from the death of one of the covenanting parties, and was therefore in fact a testament—was not ratified by the blood-shedding or death of its mediator, Moses, therefore was it necessary to the completion of the typical resemblance which it should bear to the new covenant—the New Testament—that the blood of animals should be poured out at its dedication. Hence all the provisions of the Mosaic law; hence the continued sacrifices and shedding of blood in the sight of all the people.²

Bellarmino

Stuart.

(19) *For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats,³ with water, and scarlet wool,*

Ex. xxiv. 5,
6, 8.
Lev. xiv. 4,
6, 7, 49, 51,
52; xvi.
14, 15, 18.

¹ "Pro dedicatum est Syrus vertit עָטָרְרַת *estarrat*, id est, confirmatum fuit, robur suum accepit. Ita et Chrys. cum suis. Græce est ἑγχεκαίνισται, id est, initiatum est, initium sumpsit, sui novitatem et exordium accepit."—*Corn. à Lapide*.

"Ἐγχεκαίνισται, to initiate, to consecrate, to dedicate, i. e. by appropriate rites; to declare a thing which is already completed to be now ready for its uses, and to devote or dedicate it to those uses. The sprinkling of blood upon the book of the law and upon the people was the rite performed by Moses when he consecrated the book of the law as their statute-book, and them as publicly and solemnly bound to observe its precepts."—*Stuart*.

² "Digna est observatio Zachariæ annotatio, διαθήκη à Paulo ex lingua

Hebr. sumi, sed hujus jam ætate duas notiones coaluisse; nam cœpisse jam inter Judæos Græcè loquentes ideam testamenti cum idea fœderis conjungi, et inventum tunc temporis esse aliquid in διαθήκη, quod בְּרִית non exprimeret."—*Dindorf in Ernesti, Lect. ad Heb.*

³ "In Exod. xxiv. 6 it is said that Moses sent young men who offered burnt-offerings (עֹלֵי) and sacrificed ascripcial peace-offerings (שְׁלָמִים) to Jehovah, even bullocks (בָּקָר). Now although goats are not mentioned here, yet it is quite probable that the עֹלֵי on this occasion were goats; for עֹלָה is a holocaust, i. e. an offering entirely consumed by fire, while שְׁלָמִים were mostly eaten by the offerers. That goats were used for all kinds of sacrifice, as well as bullocks, is quite evident from mere inspection of the

and hyssop, and sprinkled both the book, and all the people,

Exod. xxiv.
6, 7.

Exod. xii.
22.

Numb. xix.
18.

Lev. xiv. 6,
7.

Promond.

In this assertion, as in other parts of the Epistle to the Hebrews, the Apostle appeals not merely to the written law and to the directions preserved in the latter books of the Pentateuch, but, drawing his illustrations and arguments from the actual ritual and from the traditionary sources of knowledge common to all Jews, he fills up that of which we have only the outlines and principles preserved in the law. Thus we are not told in the books of Moses that *the book* was to be sprinkled, neither do we find any mention of *wool and hyssop* as used at this time, nor indeed of the mingling of *water* with the blood sprinkled upon the people. Yet without this testimony of the writer—who, however, in addressing Jews accustomed to the Temple ritual, would be careful as to these details—we might infer the sprinkling of the book, since it was to be used, and was probably placed on the altar, which was to be sprinkled.¹ Again, it was necessary to mingle water with blood for the purposes of aspersion. It could scarcely indeed be done without mingling water with the blood. As to the use of scarlet or purple wool and hyssop, we find both prescribed at other aspersions; as, for instance, at the appointment of the Passover and the institution of the Paschal rites, we read: *Ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason*, so in the law for purification from sin, *a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent*. And again, in the directions as to leprosy, we read of *cedar-wood and the scarlet wool and the hyssop* to be used in sprinkling him who was unclean. All these accessories were typical of the means by which men should be cleansed, and of the requirements of those who would be purified from sin.

When Moses had spoken every precept—for men are bound not to the fulfilment of some but of all the commandments

Levitical law. E. g. *goats* are named as an עִזִּים, Lev. i. 10, iv. 24, 28, et alibi. It is altogether probable, then, that the holocaust or עִזִּים mentioned in Exod. xxiv. 6, as offered on the occasion of renewing the covenant, were *goats*; and were of course understood by a Jewish reader to be such, inasmuch as the עִזִּים only are affirmed to have been bullocks.”—Stewart.

¹ “Solius quidem populi mentio disertè fit Exod. xxiv. 8. Sed librum quoque sanguine aspersum subinnuunt Mosis verba. Præterea, Moses populo quidem præcipit omnia quæ Deus volebat observari, sed eorum quæ fecerat ipse circumstantias omnes non describit. Itaque nec hircorum, non aquæ, nec lanæ coccineæ, nec hyssopi meminit Exod. xxiv.”—Capellus.

of God, and as we are bound to obey all, so *all the people* without exception are called to show this obedience. According to the law (κατὰ νόμον): that is, either—

(1) According to the commandments given by God, that he should read these words; or

(2) Following every letter and direction of that law which was before him, without addition or diminution.¹ Theophylact. Stuart.

He took the blood . . . with water mingled in order that he might sprinkle the people, but in the mingling typical of that blood and water which flowed from the side of Christ when He gave up the ghost. With scarlet wool once white, an emblem of the whiteness, the innocence of Christ, the atoning sacrifice stained scarlet by our sins and by His sufferings for us. And sprinkled both the book of the law, thus signifying— Estius. Corn. à Lap.

(1) That the law itself could not be fulfilled, nor the people delivered from the bondage and guilt of their sins, save by the blood of Christ to be afterwards poured out for them. Estius.

(2) That it is His blood which makes His word efficacious, for in vain should we plead for forgiveness were it not for the efficaciousness of His precious blood. Anselm.

(3) That the Lawgiver himself, He whose words were written in that Book, should be sprinkled with blood, should taste of death for those with whom He was to make the covenant.² Fromond.

And as the precepts were to be read in the hearing of all the people, so was Moses enjoined to sprinkle with blood *all the people*. As all were redeemed by the death of Christ, so were all called upon to obey His commandments. No nation or people were beyond the benefits of His death; no nation or people were exempt from the duty of obedience.

These commandments were recited by Moses twice in the presence of all the people:—

(1) *Memoriter*, as they had been communicated to him in Sinai. Exod. xxiv. 2.

(2) When he had written them in the book of the law.

¹ “Κατὰ τὸν νόμον—τούτῃστι, καθὼς ὁ Θεὸς ἰνομοθέτησεν ἵνα λαληθῶσιν εἰς τὰ ὅλα παντὸς τοῦ λαοῦ ἡ πάσης ἐντολῆς τῆς κατὰ τὸν νόμον, τούτῃστι τῆς νομοθετίσης.” — *Theophylact*.

² “Τὸ αἷμα . . . μετὰ ὕδατος.—This prefigured the blood and water which came out of the Saviour's side after He was dead, John xix. 34: ἱρίου κοκκίνου was a type of the χλαμὺς κοκκίνου which they put on our Saviour in mockery after His condemnation,

Matt. xxvii. 28: ὕσώπου represented the stalk of the *hyssop*, on which was put the sponge with the vinegar, and lifted up to Jesus' mouth as He hung on the cross, John xix. 29. These were manifest tokens of the Messiah given by Moses. It is not much to be wondered that the Jews, at the time of our Saviour's crucifixion, did not see them; but it is much to be wondered that neither they nor the Christians since that time should perceive them.” — *Markland in Bouvier*.

Exod. xxiv.
4-7.

He recited them again from the book on the occasion of solemnly renewing the covenant made with the people.

This sprinkling of the book with blood denoted the two parts of the covenant then made:—

(1) On the part of God it was made inviolable by the blood shed, the type and promise of the pouring out of the blood of His Son on the cross.

Corn. & Lap.

(2) With reference to man, it declared that whosoever should violate the covenant did so on peril of his own death.

Rev. xlii. 8.
Heb. ix. 14.
Piconio.

The typical blood-shedding, and all the minute directions in the ritual of the Jews, had their meaning, their value, and their completion in Christ. Why were the people sprinkled with blood, but to keep ever before their minds and assure them of the after-coming of that *Lamb slain from the foundation of the world*, who should take away their sins and *purge their conscience from dead works to serve the living God*? The water which was mingled with the blood typified the cleansing nature of His baptism. In the *scarlet wool* we have the emblem of His sufferings, the token of the greatness of that love which led Him to endure thus greatly for us sinners. The *hyssop* was an image of that humiliation to which He stooped that He might procure for us the grace of penitence for our sins. And the *book* sprinkled with blood was a type of that Gospel from which all our hopes are drawn, and which is made efficacious to us only through the blood poured out on Calvary.¹

Atto.

Ex. xxiv. 8.
Matt. xxvi.
28.

(20) *Saying, This is the blood of the testament which God hath enjoined unto you.*

Fromond.

Stuart.

This is the blood of the testament, of that covenant which was typically a testament, inasmuch as it shadowed forth and gave promise of that testament which was to be sealed by the death of Christ. *The blood of the testament*, that is, the blood by which the covenant was ratified by Moses as the mediator of the Old Testament. It was:—

(1) A covenant, as being the assurance of a possession to be given them—the land of Canaan.

¹ "Hyssopum, quæ est herba humilis et vim habet purgandi pectoris, Aquinas fidem typicam interpretatur; Fides enim mentem Deo subjicit et corda purificat, teste Petro Act. xv. 9: *lanam* verò *coccineam*, quæ rubri est coloris, interpretatur flammantem charitatem. Alii per *hyssopum* significari

volunt humanam Christi naturam, in qua et humilitas ostensa est et virtus latet ad purganda cordis nostri vitia. Per *lanam* verò *coccineam*, (Christi carnem, quæ per se candida velut lana, sanguine passionis velut cocco rubricatur.)—*Estius*.

(2) It was a testament, because confirmed by death, by the shedding of blood; a type of the testament to be sealed by the blood of Christ, by which the spiritual Canaan was given to the children of faithful Abraham. Lienard.

Which God hath enjoined unto you: the testament which He has given, and which contains the commandment; that is, which He has *enjoined* upon all of us in order that, through obedience, we may obtain the inheritance which He has given us. Ribera.

The word here translated testament, in Latin *testamentum*, is the translation of a word which, in the Greek of the Septuagint, is διαθήκη, and in Hebrew, בְּרִית, which has various meanings:—

(1) It means—

(a) Generally a compact, promise on condition, an agreement. Here it is an agreement or promise made by God of certain benefits to follow upon the performance of specified conditions.

(b) More specifically, a testament-covenant assured to those for whom it is made, and unchangeable.

(2) The New Testament, or Gospel of Jesus Christ, which has both the meanings of a covenant and a will. The covenant of God to man; the will made by His only-begotten Son, and confirmed by His death.

(3) The old covenant bore also these same meanings. It may be regarded as a pure covenant, as when Moses says, *Behold the blood of the covenant which the Lord hath made with you concerning these words*; ¹ or it may be considered as a testament, because it needed to be confirmed by death, the typical death of a victim, which stood in the place of, and represented, Christ. Thus, when Moses said, *Behold the blood of the covenant*, he understood necessarily a covenant-testament, since it was a covenant which required to be confirmed by the shedding of blood.

(21) *Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.*²

1 "אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
"Λαβὼν τὸ αἷμα κατασκιδάσει τοῦ
λαοῦ καὶ εἰπεν· Ἴδου τὸ αἷμα τῆς δια-
θήκης, ἧς δέθετο Κύριος πρὸς ὑμᾶς
περὶ πάντων τῶν λόγων τούτων."—
LXX.

“Ἦς ἐνετείλατο in Hebr. est, quod

fœdus Deus sanxit vobiscum, et apud τοὺς ὁ ἧς διάθετο, bene Græcum. Hinc ἐντέλλεσθαι h. l. loco non est mandare, præcipere sed, quod Deus fecit vobiscum."—*Ernesti*.

3 ἡ Μωϋσής δὲ . . . ἐκ τοῦ αἵματος
τῶν θεθυμένων τὴν τε στολὴν τοῦ
Ἀαρῶνος, καὶ αὐτὸν σὺν τοῖς παῖσιν
ἐβράβαινεν. ἐπὶ μὲν οὖν ἡμέρας ἑπτὰ
τοῦτων τὸν τρόπον αὐτοῦς τε καὶ τὰς

that when the Jewish controversialist objected to the death of Christ as a reason for rejecting Him as the Messiah, St. Paul argues that this was no hindrance to the truth of His doctrines, since the law itself in fact contemplated this very thing, for without death there could be no atonement for sin. And since the blood of bulls and of goats was confessedly unable to put away sin, therefore the law required for its fulfilment the death of one who should be able to remit the sins and to cleanse the consciences of the people. Ernesti.

Almost all things are by the law purged with blood. Two interpretations of these words have been current almost from the first:—

(1) Some understand by this word *almost*, that all things are *almost purged*, that the legal sacrifices were imperfect and unable wholly to put away sin and to cleanse the sinner. Chrysostom.
Ecumenius.
Atto.

(2) The more usual interpretation considers the *almost* to limit the next word *all*. Not all things are cleansed by blood, though *almost all* are so. Some were cleansed by fire, some by water; these, however, were exceptional cases, since *almost all things are by the law purged with blood*.¹ Estius.

In whatever sense, however, this may be taken, in using the word *almost* the Apostle does indicate the imperfection of the cleansing under the Mosaic law, in that such acts of cleansing were frequently used, whereas the cleansing which comes from the death of Christ was by the pouring out, once for all, of His blood. Salmeron.

Without shedding of blood is no remission. Without the shedding of blood in the sacrifices prescribed by the law, the Jewish worshipper could not obtain access to the Temple worship, nor receive absolution from temporal censures nor procure the removal of ritual impurity. And if this was the case with reference to sins of ignorance or of accidental uncleanness, what was all this intended for but to teach the Stuart.

Grotio jam adversum אֵין מִסְכָּח לְבָרָא בְּדָם יִמְכָּח *non est expiatio nisi per sanguinem: quod de sanguine pecorum intellige. Conf. Lev. xvii. 11. Docet quoque Philo in sacrificiis, ubi omnia sanguine purgabantur, ἀφαιρῶν ἀμαρτημάτων* acquiri, Lib. de Victim. p. 840."—*Dindorf in Ernesti, in Epist. Heb.*

¹ "Quæritur cur non absolutè dixerit *omnia*, sed *ferè omnia*. Hæc quæstio apud Græcos expositores nulla est. Nam particulam *σχεδόν*, id est *pene* aut *ferè*, non referunt ad *omnia*, sed ad verbum *mundantur*; faciunt-

que hunc sensum: Omnia secundùm legem *ferè*, id est *imperfectè*, mundantur in sanguine, quia non erat illa perfecta mundatio; quod per eam peccata non tollerentur. At sanè nimirum coacta est ista constructio. Rectius itaque Latini, *pene*, referentes ad *omnia*, respondent Apostolum dixisse *pene omnia*, quod essent quædam quæ non sanguine, sed vel igne vel aqua expiationis mundarentur."—*Estius.*

"Ἐπειδὴ ἱκεῖνου οὐκ ἦν καθαρὸς τέλειος, οὐδὲ ἀφαιρῶν τελεία, ἀλλ' ἡμιτελής, εἶπε τὸ *σχεδόν*."—*Jo. Damasconus.*

people that the deeper infirmities of the heart, the more grievous sins of wilfulness, and the uncleanness of the conscience, could only be remitted by the shedding of the blood of Him whose death was prefigured in every victim offered upon the altar in the Temple?¹ Even in Christian baptism there could be *no remission* of sin were it not for the efficacy which this sacrament derives from the blood poured out, and from the offering made once for all men upon the cross.

The people were taught the transitory nature and mere typical character of the law, by the words prescribed in the ritual for purification and for the remission of sins, and were made to look forward to the perfect and all-sufficient nature of the sacrifice which Christ should afterwards offer for the healing and cleansing of the sinner. Hence we read, the priest shall pray for the offender, and his sins shall be forgiven. We read, not that the priest could remit the sin, but that the sin should be remitted to the penitent; be remitted, that is, by Him who is the true High Priest, the Lamb of God that taketh away the sins of the people.

Heb. viii. 5. (23) *It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*

Therefore, because almost all things are by the law purified with blood, it followed as of necessity that those things which at the first had been made after the patterns of things in the heavens—that is, the tabernacle, and the book, and the vessels of the ministry—should be purified with the blood of these animals; but the Christian Church, the one fold for all, since it was more excellent than the tabernacle, and the souls of which it is composed,² should be purified and delivered from the bondage of sin by better sacrifices than these, even by the sacrifice of Christ. Here let us note that the Apostle points out two effects of the death of Christ:—

- (1) By it the testament is confirmed to man.
- (2) By it the soul is cleansed, so that it is able to enter in and to receive the inheritance purchased for all men.

Theophylact.

¹ "The word *σχεδόν* occurs only twice elsewhere in the N. T., and on both occasions is used by St. Luke (Acts xiii. 44 and xix. 26) in immediate connection with the adjective *πᾶς*. Here it takes the first place in the sentence, and is separated by *ἐν αἵματι* from the *πάντα*, to which it belongs.

Stier remarks that while the former clause is only *almost*, the second is quite universally true."—*Delitzsch*.

² "*The heavenly things themselves*. Our heaven-born spirits. What more this may mean, we know not yet."—*Wesley*.

By the *heavenly things* which were purified by the death of Christ, some have understood the mansions of eternal happiness; and that as the tabernacle, and the book, and the vessels were prepared for the service of man by the blood sprinkled on them, though there could have been no previous defilement in them which required to be cleansed away, so heaven itself needed to be prepared for the reception of man by being consecrated with the blood of Christ, though it had never been defiled. This interpretation, though it has obtained the sanction of great names, is however not the usual one, nor does it seem so consistent with the argument of the Apostle as this other. The tabernacle in the wilderness and the temple which afterwards was built in Jerusalem, the ceremonies of the old law and the whole Mosaic ritual, were but types and figures of that Church and worship which, beginning on earth and at Calvary, will be prolonged in heaven. This Church is called in the New Testament *the kingdom of heaven*, as when the Baptist, announcing the coming of Christ, then nigh at hand, called men to repentance because *the kingdom of heaven is at hand*. The Church, then, in its twofold aspect, militant here on earth and triumphant in the heavens, is heavenly, and all things therein—the ministry, the worship, the worshippers—are of heaven, are these *heavenly things* which need for their purification the blood which *speaketh better things than that of Abel*.

Th. Aquinas.
Lyra.
Ribera.
Whitby.

Tena.

Matt. iii. 2.
Theophylact.
Sa.
Estius.

Heb. xii. 24.

The Church of Christ is heavenly:—

(1) Because the sacrifice by the sprinkling of whose blood it was consecrated is Christ the Lord of heaven.

Tirinus.

(2) Because the inheritance which is secured to us through that death, and the consecration of that Church, is in heaven.

Hardouin.

(3) Because the doctrine—the spiritual truths of which the Church is the keeper—is of heaven.

Menochius.

(4) Because, though it has its beginning on earth, yet the consummation and the reward given to its members is in heaven.

Chrysostom.

(5) Because its Head, the Ruler of the Church, has *passed into the heavens*.

Heb. iv. 14.

All who are made for heaven, to whom it has been given that they should inherit heaven; all who have been cleansed and purified, and are still cleansed and purified by His blood who is in heaven, are included in *these heavenly things*, of which the Apostle declares that it was *necessary* that they should be cleansed *with better sacrifices* than those of the old law.¹ The sacrifice which they needed was that one all-

Cajetan.

Bengel.

¹ "Cur dixit *melioribus hostiis*, cum Christus unam hostiam duntaxat ob-
EPIST. VOL. I. tulerit? Quoniam hæc hostia quotidie repetitur et à multis sacerdotibus offer-

efficacious and abiding Sacrifice which, because it reaches to all sinners and avails for all sin, is spoken of as *sacrifices*, though it be but one sacrifice once offered, by the means of which we become *no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone.*

Ephes. ii. 19,
20.

All things in the ceremonial law are but types and shadows of realities in the Christian Church. If the book of the covenant was to be sprinkled by the blood of the sacrifice, let us not forget that we are that *book*—the living *epistle of Christ, . . . written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.*

2 Cor. iii. 3.

We are the vessels of the sanctuary to whom the exhortation is addressed, *Touch no unclean thing; . . . be ye clean, that bear the vessels of the Lord.* We are the tabernacle of God, *the temple of the living God*, to whom the warning is spoken:

Is. lii. 11.

2 Cor. vi. 16.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Know ye not that your body is the temple of the Holy Ghost which is in you? With the blood typified by the blood of bulls and of goats, even by His own blood, Christ sprinkles us: the blood of His spotless innocence, typified by the wool, poured out in His sufferings, even to death, imaged in the scarlet with which it was stained: the blood of His humanity typified by the hyssop to which it was bound. *For He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.*

Nat. Alex.

Is. liii. 5.

Rom. viii.
34.
Heb. vi. 20;
vii. 25;
viii. 2.
1 John ii. 1.

(24) *For Christ is not entered into the holy places made with hands, which are the figures¹ of the true; but into heaven itself, now to appear in the presence of God for us:*

Christ is not entered into the holy places—not, that is, into the material sanctuary, into which He is never said to have

tur, et ideo quasi multæ hostiæ censentur: sicut sacra Eucharista, cum unam sacramentum sit, propter species panis et vini sacramenta dici solet. Repetitur autem hæc hostia, quoniam etsi semel oblata cælum emundavit, tamen quotidie peccatis novis hominum poluitur cœleste tabernaculum, et emun-

dari debet eadem hostia."—*Ribers.*

¹ "'Αντίτυπα—copies, not 'anti-types' in the usual English sense. The Levitical tabernacle was an ἀντίτυπον of the ἀρχιτύπον shown to Moses in the mount. Christ is the substance of the archetype and of its type."—*Wordsworth.*

entered—into which indeed He could not enter, since He was not a priest after the order of Aaron—but He has gone into the true Holy of Holies, where God the Eternal Father is ever visibly present, and He has entered there, not for Himself, because He was ever with the Father in His Divine nature, but He has gone there for us. Not only indeed for us, but in our nature as the first-fruits of those who should hereafter enter. As the Son of God He did not enter, since He was ever there, but as the Son of Man, as born of the Virgin Mary, in our flesh He entered in, when at His ascension the heavens were opened and He sat down for ever in the glory of the Father, very man as well as very God. Entering in not because He had laid aside His care for us, but that He should ever show His love and care on our behalf *in the presence of God the Father.*¹

Lienard.

Th. Aquinas.

Tena.

Ribera.

The things of the material temple were figures of the true; this was at once their excellency and their defect.

(1) Their excellency: they are types and resemblances of that which is to come, *the true*, that is, the enduring and eternal mansions.

Hugo de S. Charo.

(2) Their inferiority: they are not substantial in themselves, they have no abiding principle, but they typify obscurely other things which shall come, and which shall not pass away.

Estius.

In the fact of the high priest of the Jews entering into the presence of God—the Shechinah visible in the holy of holies—for the sins of the people, we have an image of Christ going into the true Temple, and a declaration of His purpose in going there, that it was *for us*, for the sins of the people. We are also taught that this earthly tabernacle into which He did not enter was in its nature transitory. It was never consecrated and made enduring by the presence of the Antitype, the High Priest of the human race. In this it is contrasted with the eternal mansion into which the Eternal Son has entered, and which His presence makes to be eternal.

Salmeron.

Gorranus.

(25) *Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others;* Ver. 7.

The priests under the old covenant entered yearly into the

1 “Τῷ προσώπῳ Θεοῦ ὑπὲρ ἡμῶν. —Εἰπὼν τὸ ἱμῶνισθῆναι, καὶ δείξας τὴν οἰκονομίαν καὶ τὴν αἰτίαν ἐπάγει, ὅτι τοῦτο πεποίηκεν ὑπὲρ ἡμῶν, ἵπαι,

καθὼ Θεὸς Λόγος, πάντοτε σύνιστι τῷ Πατρὶ. ἐγὼ γάρ, φησιν, ἐν τῷ Πατρὶ καὶ ὁ Πατήρ ἐν ἐμοί.”—Jo. Damas-cenus.

Heb. ix. 12.

Ribera.

holy place, because they could not obtain that redemption which man needs; but Christ, because He, by the offering up of Himself, obtained for us *eternal redemption*, needed not for that reason to *offer Himself often*, but made one offering, and entered in once for all. The Apostle in these words contrasts the ministry of Christ with that of the Aaronic priesthood in three particulars:—

(1) The Jewish high priest entered into the holy place made with hands in order to fulfil his ministry. Christ entered into that not made with hands, of which true tabernacle the first was but a shadow.

(2) The Aaronic priest offered continually, once *every year*, because of the imperfection of his offering. Christ entered in once for all, and did not repeat His offering, since it was an eternal sacrifice.

Corn. & Lap.

(3) The priests under the old law went into the holy place with the blood of bulls and of goats. Christ entered into heaven by His own blood, by means of His death upon the cross.

1 Cor. x. 11.

Gal. iv. 4.

Eph. i. 10.

Heb. vii. 27;

x. 20.

1 Pet. iii. 18.

(26) *For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.*

Menochius.

Hugo de S.
Charo.

For: if the redemption procured by the blood of Christ was not eternal and not applicable to all mankind, but was only of avail for those before whom it was offered, then must *He often have suffered*—that is, for each generation of sinners; so that His death could not have availed in that case for those who died before His incarnation, but He must have entered into the world, and lived, and suffered, from the moment that sin entered into the world—that is, from the very *foundation of the world*.

Gal. iv. 4.

Heb. i. 2.

Instead of this, He came *in the end of the world*, at the time appointed by the Father for His manifestation to man, *when the fulness of the time was come*. The time in which Christ came into the world is called in this Epistle, *these last days*.¹

¹ "Ecclesia canit in hymno Ascensionis ad vesperas,

Deus, creator omnium,
Homo in fine temporum.

Et in hymno Prim. Dominice adventus—

Vergente mundi vespere,
Uti sponsus de thalamo
E virginis sacrario.

Ergo si incarnatio Christo fuit novissimo tempore, ut Paulus ait ad Galat. iv. 4, ejus passio fuit in *consummatione seculorum*, vel in *novissima hora*, ut Joannes dicit [1 Joan. ii. 1]."—Tena.

St. John, again, and St. Jude, speak of the period of the Christian dispensation as *the last time*: implying by this that no new lawgiver was to come, that no other law should be promulgated, no new change of the priesthood was to be expected; but that in His coming, who is not only the *Alpha*, but the *Omega* of the Church, redemption was completed, and the whole will of God, so far as He thought good to reveal it, was made known to man. That the Saviour of mankind should come *in the end of the world*—in the *last days*—was shown by our Blessed Lord Himself in the parable of the labourers in the vineyard, whom He called to Himself to receive the reward at the end of the day, in the last hour. The same truth was shown in type, and the paschal lamb, which was a perpetual image of the *Lamb of God which taketh away the sins of the world*, was for this reason directed to be slain and eaten *in the evening*.¹

1 John ii. 18.
Jude 18.

Rev. ii. 8.

Ribera.

Matt. xx. 1—
10.
Ribera.

John i. 29.
Exod. xii. 6.
Tena.

Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. In these words we have pointed out:—

(1) The time of our Lord's coming. It was *in the end of the world*, in the consummation of all things. Now: in the *accepted time, the day of salvation*, but yet at the end of the world. 2 Cor. vi. 2.

(2) The perfection of His work of redemption. He, the Maker of the world, *appeared once* for all. There is to be no after-appearance until He shall come to judge the quick and the dead.

(3) The end of His coming—the destruction or putting away of sin.²

(4) The means by which it is to be effected—*by the sacrifice of Himself*. Gorranus.

He *appeared*; that is, He, who was before unseen, made Himself manifest by the act of incarnation to *put away sin* from the soul of man, by teaching us to resist sin, and by giving us strength to overcome temptation and to avoid sin. He, indeed, deprived sin of its power by His death, and in this He trod *the winepress alone*. This He did without us, but He frees us not from sin without our co-operation. From Him alone comes the grace which enables us to strive manfully; yet because we have this grace we must strive in order

Tena.

Cajetan.

Corn. & Lap.

1s. lxiii. 3.

¹ "Agnus vespere immolabatur, quia Christus diu expectatus tandem in consummatione sæculorum, quæ Deus præfinierat passus est, et quia vespertino tempore expiravit."—*Ribera*.

² "Εἰς ἀθίρῃαν—Aliqui legunt ad

destructionem, sed melius est *destitutio- nem*, id est, ad rejectionem, reprobationem, et profligationem (ut vertit Vatabl.) peccati; ut scilicet peccatum ab omnibus destituatur, rejiciatur, reprobetur, et profligetur."—*Corn. à Lapide*.

Nat. Alex.
Rom. vi. 12.

that the power of the devil may wholly be destroyed in us, and sin no longer *reign* in our *mortal body*.

Bengel.

Sin. The Apostle does not say *sins*; there is a greater force in this abstract form. It was not this nor that sin of which Christ destroyed the power, it was *sin* itself which He *put away* by His death.

Stuart.

As the expiatory sacrifices under the law which were appointed to be annually offered, and were therefore *often* repeated, procured remission of the temporal punishment due to offences against the Mosaic law, so the sacrifice of Christ, and the blood which He shed upon the cross and presented once for all—and still presents by His continued presence—in the eternal or heavenly sanctuary, is effectual in procuring for us eternal pardon and remission throughout all time, and for all sins, and for all men, whether they were those who died before His incarnation or those who have been born since His ascension into heaven.¹

Gen. iii. 19.
Eccles. iii.
20.
2 Cor. v. 10.
Rev. xx. 12,
13.

(27) *And as it is appointed unto men once to die, but after this the judgment :*

Estius.

In these words the Apostle introduces another argument against the repetition of the sacrifice of Christ. He was man, made like unto His brethren, and *it is appointed unto men only once to die*; therefore could He not, as man, have died *often* to put away sin.

Leigh.

It was *appointed unto men once*; not, that is, as some have supposed, that it was *once* for all appointed, but it was appointed that all men should die *once*. It is so appointed unto men in general; the Apostle does not say, unto all men, for many will be alive at the coming of Christ, and then shall these be *caught up together with them* that are raised from their graves, *to meet the Lord in the air*, without dying. Neither does the general law of man's being militate against the fact of Enoch and of Elijah being taken away from the world without death, nor against the case of those who, like Lazarus and the widow's son at Nain, were raised from death again to die. What is declared is this, that as a general rule applicable to all men, death can visit them but *once*; and that when they have descended to their graves, there

1 Thos. iv.
17.

Macknight.

¹ "Peccatum in nobis non destruit Sacerdos noster sine nobis. Ejus gratia cooperemur. Sanguinis ejus virtutem ac mediationem ne irritam faciamus. Offert pro nobis sanguinem quem effudit, mortem quam passus est, vulnera

quæ suscepit: coram Deo nos sistamus corde contrito et humiliato; offeramus ipsi lacrymas, vulnerati sanguinem cordis; corpus et regnum peccati perpetua penitentia in nobis destruamus." —*Natalis Alex.*

remains only the quiet awaiting of the last *judgment*, and the reward for all the things done in this life, whether they be good or evil.¹ Estius.

(28) *So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.* Matt. xxvi. 28.
Rom. v. 15;
vi. 10.
Tit. ii. 13.
1 Pet. iii. 18.
1 John iii. 5.

As it is appointed unto men to die once, and after that nothing remains save the judgment, so Christ, the Son of man, was *once* offered, and died once, and therefore will not appear again until He comes to summon all mankind to judgment, and to give to every man according to his works. He came, first, in the likeness of 'sinners, having humbled Himself to man's weakness, to take away sin, which He did by the sacrifice of Himself. He will come a second time, in the same body indeed, but in majesty and great glory, not as the sacrifice for sin, not as the Redeemer of mankind, but as the Judge and Rewarder of all.

Hugo de S.
Charo.

His first coming was to bear the sins of many:—

(1) To endure the consequences of man's sins, to suffer in the place of man.

(2) To bear away the sins of man, wholly to remove them, so that they should no longer have dominion over him; and to give him power to avoid sin, and to resist temptation.² Corn. & Lap.

Many. He bore, indeed, the sins of all, yet we know that efficiently, and through the perversity of man's will, His death, which was for all, will only avail to the *many* who are obedient to His commands. That He died for all, and that this, as in so many other parts of Holy Scripture, is the meaning of the word *many*, we know from repeated declarations. For all—not for Jews only, but for Gentiles also; for all—not for the ages to come only, but for those that were past at His incarnation; not only for present sinners, but for all who should hereafter sin—for the redemption of the transgres- Estius.
Stuart.

¹ "Sicuti quilibet homo debet semel mori, et post mortem sequitur judicium particulare, quod peragetur eo instanti, quo anima à corpore separatur."—*Lienard.*

² "Ανεσχεῖν significat sursum tollere, et consequenter exhaurire, sicut aqua è puteo, dum sursum tollitur, exhauritur; aut sicut poculum vini, dum sursum ad os tollitur et bibitur, exhauritur: sic Christus calicem passionis et poenarum nobis debitaram ad

os suum sustulit, ebibit, et exhausit, itaque culpam omnem absumpsit et abolivit. Hanc significationem secutus est noster interpres, dum vertit *exhaurienda*. Disce hic, Christiane, per Christi gratiam peccata tibi non esse radenda, non secunda, non carpenda; sed planè exhaurienda, eradicanda, et extirpanda."—*Corn. à Lapide.*

"*Exhaurienda* peccata quæ tanquam abyssus inundabant."—*Gorranus.*

Heb. ix. 15. *sions that were under the first testament, and for the remission of sins that are past, . . . that He might be just, and the justifier of him which believeth in Jesus, the propitiation for our sins : and not for ours only, but also for the sins of the whole world.*

And when He shall come the second time to the earth, though every eye shall see Him, and they also which pierced Him, yet to those only shall He appear the second time . . . unto salvation who shall look for His appearing, and be ready for His coming, who shall reward those with eternal life who have persevered unto the end. He shall then appear *without sin* : as some interpret these words, without a sin-offering ; as others say, without a body suffering the consequences of man's sin ; and yet these two interpretations are one in meaning, however differing in expression ; for if He came in a suffering body, He would come again to endure the effects of man's sin, and to be again an offering for sin. We are, then, told that He will come, neither—

(1) In the weakness of sinful flesh, in a body subject to the consequences of sin, but in a glorified body—in Divine majesty.

(2) Nor as a victim for sin, but as the Judge of quick and dead, as One who will reward the righteous and condemn the guilty.

Christ comes but twice corporally : once to merit salvation for us, once to perfect that which He has procured. Let us, then, so live as faithful servants, that we may rejoice in His appearing ; let us desire as a chaste spouse the return of the Bridegroom ; let us so wait for our Lord, and keep His commandments, that when He cometh we may inherit that land which by His death and His blood-shedding He procured for us, and by His testament He has bequeathed to us, and of which only our rejection of Him can deprive us.¹

¹ "L'incertezza della nostra salute è un rimedio contro la vanità, siccome l'immobilità della speranza è un rimedio contro la nostra pusillanimità. Questi rimedj contribuiscono ugualmente alla nostra salvezza, perchè ci distaccano da noi medesimi per unirci a Gesù Cristo colla pratica della cristiana sofferenza." — *Spiegazioni del Evangelo del Gius. Branca.*

* * * "Omnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere et crucem subire fecisti, concede propitius, ut et patientiæ ipsius habere documenta et resurrectionis consortia mereamur : Per eundem Jesum Christum Filium Tuum Unigenitum Dominum nostrum. Amen." — *Breviarium Bituricense.*

THURSDAY BEFORE EASTER.

1 COR. XI. 17—34.

(17) [*Now*] *in this that I declare¹ unto you I praise you not, that ye come together not for the better, but for the worse.*

Most commentators understand these words to refer to that which immediately follows, the dissensions which had arisen in the Corinthian Church, and the scandals which had been occasioned by the separation of its members into parties, even at the celebration of the Eucharist and at the feasts of charity which accompanied it. There are, indeed, some who connect these words with the injunctions respecting the covering of the head in their assemblies for public worship; but this is not the usual interpretation, and it is opposed to the view of the Church, which, in appointing the Gospel for this day to commence with these words, clearly take them in connection, not with what has gone before, but with that which succeeds.

H. G. Chrysostom, Theophylact, Ecumenius, Grotius, Bengel.

The Apostle has just been speaking of a comparatively light matter—the uncovered heads of the women who frequented the Assemblies of the Church; he now turns to something far graver. And, having been content with advice, he now prescribes and enjoins upon the Corinthian Christians a more fitting conduct at the Holy Communion.² He declares unto them what the will of Christ is with reference to this feast. As to their past behaviour, he says that he cannot

Fromond. Alford.

Arias Mont.

¹ "Verbum Græcum *παράγλω* significat etiam *denuncio*, et quidem frequentius: quod huic loco optimè convenit, q. d. seipsis denunciare quod ab aliis de moribus eorum perceperat."—*Fromond.*

² "Hic tria principalia peccato in

eis reprehendit, ut in sequentibus demonstrat: quod cibum corporalem in ecclesia sumebant; quod ante communionem corporis Christi ipso cibo vescebantur; quod nihil pauperibus dabant; et quod contentiosi erant."—*Sedulius.*

praise them as he had done with reference to their care for himself. He blames them, indeed, because of this; that instead of their coming *together* to any spiritual advantage, they assembled merely to their own injury; that they met, not to nurture that devotion which became them, but to waste it,¹ so that the custom which prevailed in their own and in some other churches, of meeting to partake of a common meal at the time of the celebration of the Holy Eucharist, had become an occasion for the display of their selfishness; and what should have been a means of replenishing and strengthening their love for each other as brethren of Christ and fellow-heirs of the same promises, had become the opportunity for the display of pride and the occasion of division.

Chrysostom.

The custom itself would seem to have been one known to the heathen, and was probably borrowed from them, but sanctified as a symbol of Christian equality and union, and as a bond of love. Hence the name *agapæ*, feasts of charity. With the heathen it was the custom to do that which St. Paul here reprehends. Each sharer in these feasts provided for himself, and was indifferent to the necessities of others.² The *agapæ*, love-feasts, seem to have been held on the chief feast-days of the Church, though some have supposed that they accompanied and made a part of every celebration of the Eucharist. And they were held sometimes, as it would seem, before, and sometimes after, the Holy Communion. The scandals caused by the spirit which is here blamed by St. Paul, together with other disorders which attended them, led at length to their being discontinued by the Church. The plea for their being held before the solemnity of the Sacrament of the Body and Blood of Christ was the example of Christ Himself, who instituted the Christian supper after the Jewish one was ended. But then there was a fitness that this sacrament should be instituted after the Paschal Supper was ended, which does not exist except with

Raphnel.

Ecumenius.

Theophylact.

Piconio.

¹ "Omnia animalia gregalia, puta, columbæ, græves, oves, naturali instinctu in unum conveniunt, ut sit eis corporaliter melius. Unde et homo, cum sit animal gregale vel sociale, secundum rationem agere debet, ut multi in unum conveniant propter aliquod melius, sicut in rebus secularibus multi in unitatem civitatis conveniunt, ut sit eis melius seculariter scilicet, propter securitatem et sufficientiam vitæ. Et ideo fideles in unum convenire debent propter ali-

quod melius spirituale. Sed isti in deterius conveniebant propter culpas quas committebant dum convenirent. *Iniqui sunt cœtus vestri*, Esa. i. 13."—*Th. Aquinas in Epist.*

² "Moris fuit Athenis Socratis ætate, ut, qui ad cœnam conveniebant, ipsimet singuli aliquid obsonii afferrent: quod non semper in commune apponebant, sed plerumque quisque suo vescebatur. Testis est Xenophon. *Memorab. lib. iii.*"—*Raphælius.*

reference to this institution itself. This fitness consisted—

(1) In that the type should precede the antitype; and the Paschal Supper of the Jews was the type or figure of the Christian Communion.

(2) In that Christ should go immediately from the Communion of His Body and Blood to that one Sacrifice which He was about to offer up.

(3) In that the minds of His Apostles would be more deeply impressed if the Communion were directly followed by that Sacrifice of which it should be for ever the manifestation.¹

Th. Aquinas.

When, however, these feasts degenerated into scenes of mere festivity, and were even abused by the excess of the worshippers, as soon happened, then the very solemnity of the sacrament required that it should not take place after the *agapæ*. The new linen cloth in which Joseph received the body of our Lord when he had taken it from the cross, and the tomb in which the body of man had never lain, were but the emblems of that purified soul and of that renewed heart into which Christ will enter, and where alone He will take up His abode.

Pseudo-Jerome.

(18) *For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.*

1 Cor. i. 10—
19; iii. 3.

First of all, the Apostle blames the divisions which existed in the Corinthian Church, and the party contentions which arose out of these divisions. He spoke of this *first of all*, since this is the *first* and primal evil in a body, from which all other evils proceed. *For where envying and strife is, there is confusion and every evil work.*² It destroys, in

P. Lombard.
Jas. iii. 16.

¹ "Tempore Pauli, Christiani, ut imitarentur Christum (qui, post cenam agni et communem, Eucharistiam instituit), ante cenam Eucharisticam instituebant cenam communem omnibus Christianis, tam pauperibus quam divitibus, idque in mutua et Christianæ charitatis symbolum. Perduravit hic mos in nonnullis Ecclesiis per multa sæcula: nam Sozomeni adhuc tempore, ut ipse narrat, lib. vii. Histor., c. 29, in Ægypto, multis urbibus et pagis, sumptâ cenâ vulgari, exemplo Christi celebrabant et sumebant sanctam synaxin. Idem de aliis quibusdam Ec-

clesiis judicat Concilium Carthagin. iii. can. 29. . . Agapæ hæc tempore Pauli fiebat, non post sed ante sacram synaxin: licet paulò post prima hæc Ecclesiæ tempora, scilicet cum Ecclesia sanxit, ut Eucharistia ob reverentiam non nisi à jejuniis sumeretur, post Eucharistiam celebrata sit hæc agapæ, ut patet ex Tertulliano, et Chrysostomo, et ex Augustino, Epist. 118."—*Corn. d. Lapide*.

See on the Agapæ of the early Church, Bingham's *Origines Ecclesiasticæ*, book xv. c. 7.

² Though the older commentators

Th. Aquinas. deed, the very object for which a body is framed—the union of all the members for the common benefit of all. It is not, indeed, separation from the Church which is here spoken of; that had not been dreamt of in those days; it was rather the uncharitable divisions and strife within its bosom that was condemned, such as exalting one Apostle at the expense of another, and speaking of themselves as followers of Paul, or of Apollos, or of Cephas. Beginning from this, they had come to hold their feasts of charity apart, and in their selfishness had forgotten the claims of the poor.

Wesley. That separation into parties was the more blameworthy because it took place *in the church*, where all ought to meet as equally the children of the one Father, as equally redeemed by the Lord. It seemed, indeed, to them but a small thing to do this, since they were accustomed as heathens to eat apart; but because he would point out the evil mind from which this proceeded, and the evil to which it tended, the Apostle speaks of it as *divisions* or schisms (*σχίσματα*).

Chrysostom. *There be divisions among you.* Divisions, not only amongst the members of the Church, but a division in each member who became a partisan. They came *together* into one place in the body, but they were far from being one in mind. They came to the sacrament of unity, but they manifested by their actions that they were wanting in that love which they professed and which should have actuated them, and in that care for unity which Christ demands from all His disciples.

Jo. Damas- cene. Yet let us note the tenderness with which St. Paul treats those whom he felt obliged to blame. He avoids any word of harshness which might have hardened them in their selfishness. Rather, he opens a way for the removal of the practice which he condemns by the gentleness of his language: *I partly believe it*; not wholly. He is ready to suggest that the evil may have been exaggerated. *Partly* he believes that which has been told him. Only *partly* are they guilty of this wrong. He is far from believing that all the Christians at Corinth are contentious, that all have caused these *divisions* which he deploras.¹

Arboreus.

consider that the *πρῶτον* is here used in an absolute sense, and implies the greatness of the mischief caused by these divisions, yet the note of Mac-knight is not to be disregarded: "The first thing the Apostle blamed in the Corinthians was their indecent manner of eating the Lord's Supper. The second was the wrong use which they made of their spiritual gifts, chap.

xii."

¹ "*Μίρος τι, partem aliquam.* Erasmus, *aliqua ex parte.* Id intelligi potest vel de parte rerum vel de parte personarum; utroque enim modo exponunt interpretes: vel Apostolum credere partem aliquam malorum quæ sibi narrata essent, vel ea quæ narrata erant, credere de aliquibus illorum, non de omnibus."—*Estius.*

(19) *For there must be also heresies among you, that they which are approved¹ may be made manifest among you.*

Dent. xiii. 3.
Matt. xviii.
7.
Luke ii. 35;
xvii. 1.
Acts xx. 30.
1 Tim. iv. 1.
2 Pet. ii. 1,
2.
1 John ii. 19.

He has before spoken of divisions; here he makes use of another word, *heresies*. Not, that is, doctrinal error, nor even open separation, not the performance of acts which lead to formal division, but disputes and dissensions springing from a want of charity one towards another. And in the use of this word the Apostle shows the latent tendency of all selfishness. The spirit of dissension increases until it causes division amongst brethren. First, the want of perfect concord and oneness of heart and actions, and then the open division into parties, that is into *heresies*, according to the primary meaning of the word.

Chrysostom.

Salmeron.

There must be also heresies among you, as well as among the members of other Churches. He tells them, that is, that they have no right to think that they shall be exempt from those trials which had already happened to some members of the Church, and which should hereafter befall others through the sins and the imperfection of men. *There must*—not, that is, that such things ought to be, for he is blaming them for these divisions and *heresies*—therefore there was no necessity that they should so sin, but he tells them what in the nature of things should certainly happen *among* them as among others.² These *heresies* will, he says, *be made manifest*, and thus show men their weakness. Hence he says not that they will *be made manifest* in the sight of God, but *among you*. He indeed knows the weakness which affects us: the tendency to self which lurks within every one of us. It is to us that the effect of self-seeking and of self-will is *made manifest*, because this knowledge is necessary to us.

Estius,

Macknight.

Fromond.

So long as selfishness is latent it is able to poison our nature and inflict the deepest injury to our whole character; it is when this spirit is *made manifest* that its power is limited and it is made less noxious to us.³

Salmeron.

The use, then, of the manifestation of open *heresies* or of division into parties is twofold:—

(1) It leads to the more perfect manifestation of the truth.

¹ "Οἱ δοκιμοί—persons that can bear the test."—Barrow, *Second Sermon on Creed*. "Sive doctores in resistendo, sive fideles in permanendo."—Sedulius.

² "τὸ ἴνα οὐκ αἰτιολογίας ἔστιν, ἀλλὰ πολλαχοῦ καὶ τῆς τῶν πραγμάτων

τῶν ἐκβάσεως."—Jo. Damascene.

"Δεῖ, oportet—propter hominum ingenium et mores non aliter evenire potest, ut Matth. xviii. 7."—Rosenmüller.

³ "Dum latent magis efficiunt."—Salmeron.

There is, indeed, this incidental value in all manifestations of error that the truth is seen more clearly, and is held more intelligently by those who are able to withstand the seductive influence of untruth, than it can be so long as error is secret.¹

(2) It teaches humility to the believer, since it shows the danger of falling away, and the readiness with which mankind are led astray from the truth.

Th. Aquinas.

(20) *When ye come together therefore into one place, this is not to eat the Lord's Supper.*

Communion.

Theodoret.
Pseudo-
Jerome.

By the *Lord's Supper* is here meant primarily, the *agapa* or feast of love, which was held more or less frequently at the time of the celebration of the sacred mysteries of the Eucharist, but so that the term includes the Holy Communion, celebrated at the same time as the feast of love. It was called *the Lord's Supper* because held in imitation of that last supper which included the Jewish paschal feast as well as the Christian passover. Sometimes, indeed, though this would seem to have been a later use of the word, the Holy Communion itself apart from the *agapa* was called *the Lord's Supper*. *The Lord's*, because appointed by our *Lord*, and the means by which His death was to be shown forth by His Church, and a *supper* because the Holy Communion was instituted at a *supper*.²

Whether, then, these words be taken in the wider meaning of the feast of love, together with the Holy Communion, or in the more limited sense of the Holy Communion itself, these divisions were to be blamed, and those who were guilty in this respect did not imitate Him, did not therefore really

¹ "Multa quippe ad fidem Catholicam pertinentia, dum hæreticorum callida inquietudine agitantur, ut adversus eos defendi possint, et considerantur diligentius et intelliguntur clarius et instantius prædicantur: et ab adversario mota quæstio discendi existit occasio." — *August. de Civit. Dei*, lib. xvi. cap. 2.

² "That the sacraments of the altar must not be celebrated by any who are not fasting, except on the day of the *Lord's Supper*." — *Canons of African Church*, can. 41.

"The synod of Carthage gives leave to eat before the holy mysteries

of the altar be performed, on the annual day when the *Lord's Supper* is celebrated, for some reasons agreeable to that Church. We do not allow this; for 'tis a profanation of the Lent-fast, contrary to apostolical tradition." — *Council of Trullo*, can. 29.

"From these canons it is evident that by the *Lord's Supper* the ancients understood the supper going before the Eucharist, and not the Eucharist itself, and that on Maundy Thursday yearly, before the Eucharist, they had such a public entertainment in imitation of the *Lord's Supper*." — *Johnson's Vade-Mecum*.

eat the *Lord's Supper*, since that which was appointed as the sacrament of love and unity was depraved by these dissensions. It seems to have been an evil creeping into the Church at the time the Apostle was writing—it was at its commencement; afterwards it grew so greatly, and was the cause of such heartburnings and scandals, that the *agapæ* were at length discontinued by the whole Church.

Mariana.

Augustine.

Cajetan.

The Apostle here, and in the next verse, points out what the sin of these divisions into parties was:—

(1) It was directly contradictory of all that was taught by that sacrament. It was an offence against God.

(2) It was an offence against their neighbours, their brethren.¹ Only through a grievous failure of charity could it happen that one was hungry whilst another was full.

Th. Aquinas.

When ye come together as shepherds under one pastor, as the children of one family, this very act is an indication of the love which ye ought to bear one for another. Yet by your divisions you deny that oneness of nature, and your common interest in the Redeemer, and eat not the *Lord's Supper*, since you follow not His example who is Lord of all, of the rich and the poor alike. And this division was not merely between the members of the one flock, it extended also to every one, and was shown in the person of each member of the Church. They who came and yet forgot the oneness of the nature of all men, the oneness of the Spirit given to all the regenerate children of God, came indeed in body to the house of God, but came not in spirit, and there was dissension between their outward profession and their inward act. They came unto one place without, however, any oneness of heart and affection.

Theophylact.

Th. Aquinas.

(21) *For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.*

2 Pet. ii. 13.
Jude 12.

The Apostle here seems to refer to the custom of bringing food into the church that it might be blessed, and then carrying it away either from the church or apart from the whole body of the faithful, without regard to the needs of the poor.² Here, then, there are two faults reprehended:—

P. Lombard.

(1) The luxury, the drunkenness which had crept into the common feast.

¹ "Cenam noctibus offerebant cumque divites ebrii ad eucharistiam venirent vexebantur inopes fame."—*Primasius*.

² "Post Eucharistiam solebant una cenare, invitatis pauperibus: postea per abusum quidam soli cenabant, non expectatis egenis."—*Sd.*

(2) The neglect of the poor, which was a consequence of the selfish indulgence of the richer members of the Church.

Piconio. It was not the possession of much which the Apostle thought worthy of blame, but the abuse of those riches which God had entrusted to men as the stewards and dispensers of His bounties, and because they misused the good things of God to their own injury, and in place of ministering to the wants of others, wasted their goods on their own sensual gratifications.

Cajetan.

Macknight.

Esius.

Fromond.

Every one taketh his own supper, and taketh it by himself. He made it his *own supper*, not that of the Lord, by his disregard of the example and injunctions of Christ, and partook of that which bore the name of a common meal *before* the poor came, or apart by himself.

It were a sin to make the *agapa* a private meal; it were a greater sin to make that sacrament, which is intended for all, the occasion of parties and divisions in the Church. This was taught, not only by word, but also by type. To teach us this it was enjoined that the paschal lamb—which was at once a memorial of the deliverance of the Jewish nation from Egypt, and a prophecy of the Lamb who, by His death, should deliver the whole spiritual Israel from a worse than Egyptian bondage—should be eaten not alone, but at a common meal by all of the household. And so essential was this that it was specially provided in case *the household be too little for the lamb*, that the man and his neighbour next unto his house should take it according to the number of the souls. It was not to be a solitary meal; it was to be common to all, and eaten in *haste*,—a declaration of the common nature of that sacramental supper which Christ should institute in His Church, and of the longing desire with which His faithful members should come to this supper.¹

Ex. xii. 4.

Hugo de S.
Charo.

1 Cor. x. 32.
Jas. ii. 6.

(22) *What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.*

Theophylact. If ye cannot eat in common, then, says St. Paul to the richer Corinthians, ye ought not to eat in public, and make pretext of being at a common meal. In doing so he tells

¹ "Cum aliquis est pransus, non desiderat cibum; sic multi sine desiderio sumunt cœnam Domini: cum tamen dicatur ibi in Exod., quod

comedant festinanter sicut familiares et desiderantes (Exod. xii. 11)."—Hugo de S. Charo.

them that they despised *the church of God*, both the house of God, the place set apart for that common meal, and the body of the faithful, the Church. For to disregard others, to separate from the brethren of Christ, is to despise *the Church of God*, to despise Him who is the Head of the Church, and the purpose for which the Church was instituted, which was to bring into one those who were separated, whereas these members of the Corinthian Church caused that which was really one to be divided.¹

Lienard.

Cajetan.

Chrysostom.

If you come only for the gratification of your appetites, *have ye not your own homes* in which you can eat and drink, or do ye despise *the church of God*, and make that place, which ought to be common to all, the place for the gratification of your fleshly desires, and thus shame them that cannot bring food for the common meal? It is, he says, a hardship to the poorer members of the Church that they should suffer hunger; it is harder still, whilst hungering, to be put to shame because of their poverty; but hardest of all, whilst hungering and enduring shame on this account, to be compelled to witness the abundance of others. Let those who have a sufficiency and to spare of this world's goods bear in mind the teaching of the parable of the rich man and the poor beggar, and fear lest their end should resemble his who had abundance of the things of earth, and was at the same time forgetful of the necessities of his poor brother.

Lienard.

Chrysostom.

Estius.

Piccolo.

The wrong, then, that the Apostle points out is twofold:—

(1) That the richer members of the Church were accustomed to eat in a public place, but yet apart from others, so as to shame their poorer brethren.

(2) That they exhibited this spirit of selfishness in the house of God, where they were especially called upon to share with their brethren the goods with which God, the common Father of all, had enriched them.

Gorranus.

(23) *For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread:*

Matt. xxvi.
26.
Mark xiv. 23.
Luke xxii.
19.
1 Cor. xv. 8.
Gal. i. 1, 11,
12.

This, St. Paul tells us, he *received of the Lord*; that is, not

¹ "Notat illos qui munera quæ offerebant altaribus sibi resumebant, nec aliis non habentibus communicari sinebant. Offerebant enim divites panem et vinum abundanter, ut benedictione et consecratione sacerdotali consecraretur, et Dominici corporis et

sanguinis sacramentum confiteretur. Post celebrationem verò sacri mysterii et consecrationem panis et vini suas oblationes vendicabant, et aliis non communicantes soli sumebant, ut inde etiam inebriarentur aliis esurientibus."

—P. Lombard in *Epistolas*.

from men, nor by men, but by direct revelation from God. This is evident when we remember the way in which he speaks of himself with reference to this very matter. When others urged the lateness of his call to be an Apostle, and insisted upon the fact that he was not one of the personal followers of Christ, he declared that even in this respect he came not *behind the very chiefest of the Apostles*, and that the Gospel which he taught to the Church he received not from men, but, in accordance with what he here says, *from the Lord*. He urges, therefore, their acceptance of what he is about to declare to them, by saying that it is not his declaration, but the Lord's, so that they ought to receive it as from Him, and reverence it because of His authority, who commanded the observance of this sacrament and solemnized it first on the night of His betrayal.

2 Cor. xii. 11.

Fromond.

Pseudo-Jerome.

Theophylact.

Chrysostom.

Theophylact.

Cocceus.

Estius.

Th. Aquinas.

Piconio.

The example of our Blessed Lord is adduced by the Apostle as an admonition to the members of the Church against separation from their brethren and neglect of the poor. If the Master counted all worthy of admission to His table, if He repelled none, if He permitted Judas to sit with Peter and John, how shall they be excused who withdraw themselves from the assembly of their brethren? And this love to all He showed at the time when all were about to forsake Him, at the very moment when He was being *betrayed* (*παρεδίδωτο*) by Judas. Even then, knowing this, He received him, and left us a significant lesson of charity, in His disregard of Himself and in His willingness to be sacrificed for us. When man was about to set Him at nought, and to put Him to open shame, and to crucify Him, then He appointed this sacrament, and consecrated bread and wine as means of grace, for the remission of sins, and for the strengthening of the souls of the penitent.¹

In the same night in which He was betrayed He took bread.

In this we see the voluntary nature of His sacrifice: *He took bread*; He offered Himself for the needs of men. Oh the boundless charity of our Lord! When He was on the point of being given into the hands of sinful men to suffer all the indignities that hatred could heap upon Him, He gave Himself, a living sacrifice, into the hands of His Apostles, that He might deliver those from sin who were His enemies and persecutors.²

¹ "Caro Christi pro salute corporis, sanguis verò pro anima nostra sumitur: . . . panis ad corpus refertur, vinum ad animam."—*P. Lombard*.

"Per panem corpus, per vinum anima designatur."—*Atto*.

² "In supremæ nocte cœnæ Recumbens cum fratribus, Observata lege plenè Cibis in legalibus, Cibum turbæ duodenæ Se dat suis fratribus."

(24) *And when He had given thanks, He brake it, and said, Take,¹ eat: this is My body, which is broken for you: this do in remembrance of Me.*

When He had made it a real Eucharistic gift *He brake* the bread for all His disciples, *and said, Take* from the hand of God who offers it to you, not because of your merit, but because of the greatness of His love who gives it. *This is My body*: these words are not merely affirmative of a truth, they are operative. By this word He made the bread to be His body—just as at the first by His word alone He caused light, when He said, *Let there be light, and there was light*; or again, as when during His incarnate life He healed by a word: for when He said, *Go thy way; thy son liveth*, He did not merely affirm this as a fact, but He healed the sick child by His word, *Thy son liveth*; and again, when to the woman bowed together by long infirmity He spake, it was not to tell her that she was already healed, but to heal her by the word, *Woman, thou art loosed from thine infirmity*. So now when He speaks and says, *This is My body*, He makes the bread to be that which His word declared it to be.

But then the words *He brake* applies to the bread in the Holy Eucharist, and not to His natural body. Yet doubtless this breaking has a mystic reference to that body of our flesh which He took at His incarnation, and which in His passion was bruised for our iniquities, and broken upon the cross by the soldier's spear. And this breaking of the bread in the Holy Eucharist, as the bruising of His sacred body in His last sufferings, was for us—*broken for you*—for our spiritual redemption, for the remission of our sins.

This do, He said—that is, receive, take. This seems a more preferable sense than that which would make *do* synonymous with sacrifice;² though by this command Christ gives power to His ministers to *do*, to consecrate and to make that which before was bread to be His true body, and also to the faithful to receive it in its spiritual efficacy.

In remembrance of Me, not in remembrance of My command merely; for in the other sacrament, that of Holy Baptism, He says, *Go ye, and teach all nations, baptizing them*, without

¹ "Diu in Ecclesia, propter istud exemplum Christi, moris fuit ut fideles acciperent Eucharistiam in manus, non in ore acciperent ex manu sacerdotis, ut colligitur ex *Tertull. c. 7 de Idol.*" —*Fromond.*

"Accipite, scilicet in manibus. Hinc mos erat antiquus in manibus Eucha-

ristiam accipiendi, non in ore, de manu sacerdotis, ut modò."—*Piconio.*

² " . . . non quod verbum *facite* sit idem quod *sacrificate*, quomodo nonnulli illud interpretati sunt, plane præter mentem Scripturæ. . . . Facere nequaquam, nisi coacte, per sacrificare potest exponi."—*Estius.*

any addition of remembrance.¹ It is the remembrance of His dying love, of His sacrifice and sufferings, which are to be kept in mind at the Holy Communion of His body and blood. Remember, He says, at such a time My passion and death for you, that you may in all things walk in My footsteps. These words St. Paul here presses upon the divided Church of Corinth, that he may enforce that love to the brethren which was manifested in every action of our Blessed Lord's life, but especially in His death for all sinners. If Christ, he said, so loved you, will you, when you draw near to Him at that feast which is a perpetual memorial of so great a love, make this unchristian distinction between yourselves and those who, equally with you, are His brethren?

Theophylact.

Photinus in
Ecumenius.

If Christ, our Lord and Master, brake and gave to His disciples, how shall we dare at such a time to reject any one for whom He died.

It is thought by some that this significant action of Christ in breaking the bread and handing it to the disciples, when repeated by Him at Emmaus, opened the eyes of the two disciples, and caused them to recognize their Lord in the wayfaring man who had joined Himself to them in their walk from Jerusalem.²

Fromond.

(25) *After the same manner also He took the cup, when He had supped, saying, This cup³ is the new testament in My blood: this do ye, so oft as ye drink it, in remembrance of Me.*

When He had supped—when the old paschal supper was ended, that is. It was not the wine-cup of this supper which He then consecrated; but when the supper of the new dispensation had commenced, whilst it was yet going on, He took the cup, and declared it to be that by which the new testament was confirmed and sanctified—a testament not written in ink, but sealed by His own blood.⁴

P. Lombard.

Estius.
Monochius.

1 "Suam memoriam nobis reliquit, quemadmodum si quis peregre profiscens, aliquod pignus ei quem diligit derelinquat, ut quotienscumque illud viderit, possit ejus beneficia et amicitias recordari, quoniam ille si perfecte dilexit, sine ingenti desiderio et fletu illud non potest videre."—*Sedulius*.

2 See Commentary on the Gospel for Monday in Easter week.

3 It is not merely, He took wine and commanded His faithful children to

drink of this—which, however, would have been sufficient to make the reception of the wine imperative upon them—but, as though to guard against all fancies as to concomitancy and the existence of the blood in the body, and thus to defend the taking away of the cup from the people, Christ says that it is the cup which is to be taken, and from which His members are to receive His blood if they would partake of His life.

4 "*Postquam cenavit.*—Cujus ratio

For the testament which He now gave was no old covenant, but a new; not that which contained the promise of a temporal possession and the deliverance from temporal evils, but that which promised spiritual good and a deliverance from spiritual evils. Of this new testament, the old was but a type and shadow. Th. Aquinas.

(26) *For as often as ye eat this bread, and drink this cup,¹ ye do show the Lord's death till He come.* John xiv. 3;
xvi. 22.
Acts i. 11.
1 Cor. iv. 5;
xv. 23.
1 Thes. iv.
16.
2 Thes. i. 10.
Jude 14.
Rev. i. 7.

As the paschal supper of the Jews was to remain until fulfilled in the death of Christ, the accomplishment of the work for which He came at His first advent, so was the Christian Passover, the sacrament of His body and blood, to remain until the fulfilment of all things at His second advent, when *death itself shall be swallowed up in victory*, and be our spiritual food on earth until we eat angels' food and sit down with Him in immortal glory. Leigh.
1 Cor. xv. 54.
Carraciolus.

The Lord's death. He calls upon us to *show forth* neither His resurrection nor ascension; He would have us keep before the eyes of men, not so much the glory of the Eternal Son as the ignominy of the cross, His death between two malefactors: thus teaching us in all things to follow the example of His great humility, and to show forth the hidden power of His death by our death unto sin and our mortification from the world. It is to a life of humiliation that He here calls us. This, and the greatness of His undying love who *loved us unto the end*, are symbolized in every memorial of His death. For this His death consummated all promises which had gone before, and gave efficacy to that testament which was sealed in His blood. It was the sign of the greatness of His love toward us: it has been therefore, to our comfort and encouragement, chosen as the memorial which we are ever to keep before our eyes and to set before the eyes of the world.² Novarinus.
John xiii. 1.
Corn. & Lap.

est, quia corpus Christi representat mysterium incarnationis, quæ facta est adhuc legalibus observantiis statum habentibus, inter quas præcipua erat cœna agni paschalis. Sed sanguis Christi in sacramento directè representat passionem per quam est effusus et per quam sunt terminata omnia legalia. Unde Heb. ix. 12 dicitur, quod *per proprium sanguinem introiit semel in sancta, æterna redemptione inventa.*—Th. Aquinas.

¹ "*Hoc facite, consecrate, offerte, sumite. . . Et calicem bibetis.*—Quod

sacerdotes facere debent; laici autem, quibus permittitur, possunt!"—*Fromond.*

² "Quare mortem Domini? Quare non similiter dixisti, Apostole, incarnationem Domini, nativitatem, vel, quod majus videretur, resurrectionem Domini, ascensionem Domini, quando dixisti mortem Domini? Quare illa, quæ gloriosa videntur, dimisisti, quod erat ignominiosius elegisti? Ut ostenderem, inquit, istud opus præponderare omnibus operibus ejus."—*Petrus Cluniacensis, Ep. contra Petr. Brus.*

Till He come. Let every offering up of the body and blood of Christ on the altar, every communion in which we show forth the strength of His love who died for us, fasten upon our minds the certainty of His second advent, that He will again *come*. For as, when we die unto sin, we manifest to all the fact that He died, and show forth the power of His death, so when we live unto Christ by crucifying the world and the sinful affections of the flesh, we make evident this truth, that He is alive again—that He is our life, and that He is again coming to show Himself the Lord both of the quick and of the dead.

Robertson.

Basil.

Numb. ix.
10, 13.
John vi. 51,
63, 64;
xiii. 27.
1 Cor. x. 21.

(27) *Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*

Æcumenicus.

Note here the strong but incidental confirmation of the doctrine of the Divinity of Christ. The unworthy eating and drinking consists in our so treating Him who is *the Lord*. Had He been but man, there would have been no unworthiness in regarding Him as man. It is because He is the Creator of all things and the Lord of all that we are called upon to approach reverently to the communion of His Body and of His Blood. For, though there be a distinction between what those receive who approach worthily and that which is received by the unworthy, yet are these guilty in not receiving that which is there offered. There is a sacramental body and a spiritual food. The worthy recipient receives both the sacramental Body and Blood of His Redeemer and that spiritual food which is given for the nourishment and refreshment of the soul; the unworthy, though he receives the sacramental body and blood, receives not that spiritual food which can only be taken by the faithful, and by those only who come worthily.¹

P. Lombard.

There are those who fast before coming to the Holy Communion of Christ's Body and Blood. Let them remember that

¹ "Ait Augustinus, Bonus accipit sacramentum et rem sacramenti, malus verò sacramentum et non rem. Ad quod dicemus sacramentum hinc appellari corpus Domini de virgine sumptum, rem autem spiritualem carnem Christi quæ est unitas fidelium. Bonus ergo accipit sacramentum, id est, carnem Christi propriam et sanguinem, et rem, i. e. unitatem fidelium et gratiæ augmentum. Malus verò accipit sacra-

mentum, i. e. corpus Christi sub sacramento, et non rem, i. e. unitatem Ecclesie. Id est, Bonus manducat spiritualiter et sacramentaliter: malus verò sacramentaliter tantum. Item, non manducans manducat et manducans non manducat, id est, non manducans sacramentaliter manducat spiritualiter, et manducans sacramentaliter non manducat spiritualiter."—P. Lombard in *Epistolas*.

it is their duty still more to fast after partaking of this food. For though it is our duty to be temperate at all times, yet more especially is this our duty after we have received the precious Body and Blood of our Divine Lord. Let us be temperate before we come, that we come worthy to receive Him : let us be temperate after coming, that we may not be found unworthy of Him when we have thus received. Chrysostom.

(28) *But let a man examine himself, and so let him eat of that bread and drink of that cup.* 2 Cor. xiii. 5.
Gal. vi. 4.

In these words the Apostle shows us in what the unworthiness of which he speaks consists. It is in coming irreverently, with unclean thoughts and deeds unrepented of, with malice or hatred not put away from our hearts. Hence he says, *examine yourselves*; find out whether the leaven of sin be hidden within you or no : *examine* whether you have any sin which you have not repented of and put away, and repent you truly of such sin. And this examination as to the purity of our life and conversation is pressed upon every man as a duty. It is the private personal scrutiny of the heart and life which is here enjoined, not a public one. He is to *examine himself*, and not others, for the first and most pressing work to every one of us is the correction of our own faults and sins.¹ Cajetan.
Chrysostom.
Leigh.

Note here that the Apostle does not say come worthily, but come after examination, and so with sorrow for sin, and with repentance. What is required in every one coming to the altar of God is a reverent discerning the presence of his Lord, and an examination into his own heart ; not the feeling of worthiness, but the consciousness of his own needs. Though *I know nothing against myself, yet am I not thereby justified*, is the language of this same Apostle, but *He that judgeth me is the Lord*.² Cajetan.
1 Cor. iv. 4.

(29) *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.* Rom. xiii. 2.

¹ "Καὶ οὐχ ἕτερον ἑρῆψω κτελεῖαι δοκιμάσαι, ἀλλ' αὐτὸν αὐτὸν, ἀδημοσίευσον ποιῶν τὸ δικαστήριον, ἀμάρτυρον τὸν ἑαυτοῦ." — S. Chrysostom.

² "Probare seipsum est discutiendo purgare seipsum, vel potius discutiendo

seipsum, probum decernere. Et utrobique modo, unicuique committitur suimet judicium : sed tale, quod terminetur ad probum esse : ut intelligamus, quod nisi proprio judicio discussus ac probus quis inventus fuerit, indignè sumit." — Cajetan.

Mysteries become the means, the very provisions (ἐφόδια), of greater punishment to those who come to them unworthily.

Chrysostom.

The Apostle does not say, he that eateth and drinketh being unworthy, for that are we all. We are not worthy that Christ should come under our roof, still less that we should come to His table. He says not unworthy, but unworthily (ἀναξίως): this concerns the manner of our eating; our coming irreverently, without examination, without a hearty desire to receive His absolving mercy. He who comes thus hastily and irreverently into the presence of his Lord eateth and drinketh to his own *damnation*, his own condemnation; and this not because of any failure in the sacrament, for this is in itself life-giving, but because of his own unworthiness in coming irreverently to so great a mystery. And this condemnation the sinner falls into because he does not consider the greatness of that feast, and the presence of Him who there offers Himself to all, but comes as though it were not the Lord's body, but some common food of which he was to be a partaker; coming to it, that is, as to an unhallowed feast.

Hugo de S.
Charo.

Theophylact.

Estius.
Hammond.

That which the Apostle had just before spoken of as *bread*, for it is bread, he here calls *the Lord's body*, since it is not mere bread which is given in the Holy Eucharist. But let us all who come thereto remember that there are two modes of eating and drinking that Body and that Blood: there is a sacramental eating, in which the good and the evil both join; there is a spiritual eating, of which only those who come worthily are capable. He however who, examining himself, so comes that he discerns the Lord's Body, spiritually eateth Him and receives Christ within him.¹ If those, then, who approached God in the tabernacle were bidden to *wash their hands and their feet, that they die not*, and this was ordained as a *statute for ever*, with what care must those now approach who draw near to Christ Himself, given in the sacrament which He has appointed. *Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

Fromond.

P. Lombard.

Ex. xxx. 21.

Matt. v. 23,
24.

(30) *For this cause many are weak and sickly*

¹ "Quid est Christum manducare? Non est hoc solum, in sacramento corpus ejus accipere, sed in ipso manere et habere Christum in se manentem.

Spiritualiter enim manducat, qui in unitate Christi et Ecclesie, quam ipsum sacramentum significat, manet."—P. Lombard.

among you, and many sleep. (31) For if we would judge ourselves, we should not be judged. (32) But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Ps. xxii. 5.
1 John i. 9.
Ps. xciv. 13,
18.
Heb. xii. 5—
11.

The Apostle here points to the temporal punishments which, as in the case of Ananias and Sapphira, were inflicted in the early Church as warnings against irreverence and profanity, and as perpetual monuments of those sharper and more enduring punishments which those incur who on earth despise the presence of the Lord, and disregard His death. Many were, in the days of the Apostles and in the early Church, visited with sickness as the punishment for their sins; many were even cut off by death. Therefore he calls upon them to be mindful of this duty of examination, of judging themselves, that so they should anticipate and prevent the judgment which impends over the sinner.¹ For when he says that such *should not be judged*, he means, should not be condemned and punished. He who so judges himself, that is, who examines his ways and watches over himself, pleases God in two ways:—

Katius.

Mariana.

(1) By the acknowledgment of his offence against God.

(2) By that greater care and circumspection which the sight of his sin leads him to exercise for the future.

We are chastened. He says not punished, since all that we receive from the hand of God in this life is not so much a punishment as it is correction, inflicted in order that we may amend our ways and turn to God.

Chrysostom.

(33) *Wherefore, my brethren, when ye come together to eat, tarry one for another.*

The Apostle here returns to that practical error which had led him to speak of and to set before the Corinthians the greatness of the feast to which they were admitted, and therefore their sin in treating it as though it were a mere common meal.

The tenderness of the exhortation, which he mingles with his condemnation of their divisions, is in keeping with so many other similar passages in the Epistles of St. Paul. Here he entreats them, by the remembrance of the object of their coming

¹ “*Dijudicemus*—id est *primò* puniremus; ita Latini: *secundò* condemnaremus; ita Græci: *tertiò* probaremus, examinaremus, discuteremus, ut siquid peccati inveniamus, illud con-

tritione et confessione expiemus. Hoc tertium est aptissimum: nam hoc est propriè *διακρίνειν*, *dijudicare*.”—Corn. à Lapidè. “*Non utique dijudicemus. Si nos agnosceremus.*”—*Primasius*.

Jo. Damas-
cene.

together, that they should have one heart and mind; that they should not disturb the body of Christ—the Church of God—by conduct which divided them from each other, and caused shame to the poorer brethren who were unable to provide their portion of the common meal. He does not bid them give to others, for in truth what they had was not theirs to give; they could at best but dispense the bounties of God to those who had equal right with themselves to the enjoyment of what God had given: hence he says, *tarry*—wait for those who, as members of the one Body, have a right to share with you when you *come together* to remember His death and sacrifice who died for all in common.

Chrysostom.

Vera. 21, 22;
ch. iv. 19;
vii. 17.
Tit. i. 5.

(34) *And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.*¹

P. Lombard.

If a man cannot tarry for others, *let him eat* of earthly food at home. The Apostle is here speaking of *the Lord's Supper*, that is, of the *agapa*, not of the Eucharistic feast.

Acts xx. 1.

The rest will I set in order when I come, as he did soon after, when he stayed near them for three months after his departure from Macedonia. And from this promise, that he would on his coming in person to them *set in order* that which needed reformation, we may gather, that those observances with which the universal Church fenced round the Holy Sacrament of Christ's body and blood were of Apostolic, and if so surely of Divine, appointment.

Fromond.

¹ "Apostoli jus habebant constituendi quæ ad conventum, *εὐραζίαν* rectum ordinem, et ad *λειτουργίαν* ministerium pertinebant. Hæc origo est *Canonum*, qui dicuntur Apostolici, qui ab ipsis non quidem conscripti, sed in usum introducti fuere." — *Grotius*.

. "Concede nobis, quæsumus, Domine, ut nosmetipsos abnegando, cruceque gestando, ita præsentis vitæ stadio Redemptorem nostrum sequamur, ut Ei mereamur adscisci Qui tecum vivit et regnat Deus. Amen." — *Brev. Bituricomæ*.

GOOD FRIDAY.¹

HEBREWS x. 1—25.

(1) [*For*] *the law having a shadow of good things to come, and not the very image of the things,² can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

Col. ii. 17.
Heb. viii. 5;
ix. 9, 11,
22; x. 14.

In the Epistle for this day three things are to be noted :—

(1) The defects of the legal sacrifices for sin, in their being powerless to *make the comers thereunto perfect*, and hence the need for the repetition of the sacrifices which were offered *year by year continually*.

(2) The inferiority of the whole Aaronic priesthood to the High Priest of the New Testament dispensation, Jesus Christ.

Th. Aquinas.

(3) The practical exhortations which the Apostle deduces from the sufficiency of the Gospel sacrifice, and the greatness of the High Priest of the Christian Church. Because we have a Sacrifice that has put away our sins, and an enduring Priesthood, we have encouragement and power to come *boldly to the throne of God*.

Dion. Carth.

Having, then, already shown in the eighth chapter the insufficiency of the old covenant regarded as such, and having in the ninth chapter instituted a comparison between the rites and ceremonies of the tabernacle worship and those of the Christian Church, the shadows and the realities³ which they

¹ "Germanicum nostrum nomen *freitag* benè consonat, quod eâ die à Christo liberati et redempti sumus."—*Hartung in festis*.

² "Ἐξίαν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων." The literal reading of the Peschito version is, "For there was in the law the shadow

of good things to come, not the substance (ἡ οὐσία) of the very things;" which in Luther's German is translated by "Denn das Gesetz hat den Schatten von den zukünftigen Gütern, nicht das Wesen der Güter selbst."

³ "Ἐξία and εἰκῶν are related, as the Latin *umbra* and *effigies* are. The former is an *imperfect sketch*, a *mere*

prefigured, the Apostle proceeds to show the defects and imperfections of the legal sacrifices for sin in these particulars:—

(1) That all the sacrifices of the old law were in themselves powerless to cleanse the heart and conscience of the worshippers from sin, or to put away the punishment which their sins had deserved.

(2) That they were of no value nor efficacy in the sight of God, who had no *pleasure* in the sacrifices offered under the law.

(3) That the worthlessness of the sacrifices of the law was evidenced in the need for their continued repetition.

For. The reason why the law, with its various ordinances, was powerless to save, was because it was only a *shadow of good things to come*, that is, of enduring eternal things, and hence it could not make *perfect* the worshippers,¹ the priests, and those who offered by the hands of the priest, for in these sacrifices the priests did but represent those who offered. And by the use of these words, *year by year*, the Apostle seems more especially to be referring to those solemn sacrifices which were made annually at the feast of expiation; elsewhere he speaks of the daily, the morning and the evening sacrifices. It is not the moral law, given also by the hands of Moses, which is here spoken of; for by the introduction of these words, the *sacrifices which they offered year by year*, and by the whole course of his after-reasoning, he shows that his words only apply to the sacrificial and ceremonial law of which he had just before been speaking.

The law was at best but a shadow of the good things which Christ revealed and secured to us. The metaphor, *shadow*, is taken from the art of the painter. It is but as it were the sketch in charcoal, the bare outline of that scheme of mercy and reconciliation which was exhibited in its perfection in the new law. Whilst, then, the law was as it were a *shadow* of the body, the Gospel is *the very image*. The one foreshadowed, and thus kept before the minds of the worshippers, the blessings contained in the kingdom of grace; the other expressly promised and secured to us the possession of those blessings. Hence it was because the law was but *the shadow* of the Gospel dispensation it necessarily ceased when the reality was made known. It was but *the shadow*; it did not give grace, for *grace and truth came by Jesus Christ*, and were

outline (as we say), a *slight representation or resemblance*: the latter is a picture or image filled out or completed, and made in all its minuter parts to resemble the original. Not that these words are always employed

with a sedulous attention to these nice shades of signification."—*Stuart*.

"Εἰκὼν solida et expressa effigies rerum futurorum."—*Schleusner*.

¹ "Rendre parfaits, en leur donnant l'entrée dans le ciel."—*Amelote*.

made known by the Gospel. And this grace, which was the distinguishing gift of the new law, is *the very image* and also the beginning of that future blessedness of which we have received the pledge through the resurrection and ascension of Christ. So that the old law, with its rites and ceremonies, was not typical of future glory so much as it was of the new law which was to usher in and to be *the very image* of the perfect glory of God's saints in the heavenly Jerusalem. Ribera.

Commentators differ slightly in their appropriation of these words, *the very image of the things*. Some understand the Apostle to distinguish between the old law as a *shadow* of the future, and the new law, or Gospel, as *the very image*, and future blessedness, as the substance or reality both of the *image* and the *shadow*: hence one says, in the law is the shadow, in the Gospel is the image, the substance is in heaven.¹ Another, however, with as it seems more discrimination, distinguishes the old law as the outline or shadow of future grace; the Gospel as not only the figure, but also the truth with the figure; the new Jerusalem as truth without figure. Here, then, in the kingdom of grace we have not only *the very image* of future blessedness, but we have also the beginning of that happiness which will be perfected in the eternal world; not merely the presentment, however full and accurate, but also the possession, though that possession is imperfect so long as we are on earth. He, who is the Great Sower of the seed of life, gives us in His Word not only a lively image and similitude of that glory which shall be hereafter, but He sows in the ground of our heart the very seed which shall bear this fruit of glory itself, and shows us not only the blessedness of His saints, but gives us also the right to the inheritance of heavenly blessedness itself. Chrysostom.
Theodoret.
Ambrose.

Greg. Naz.

Salmeron.

Tena.

The law was a *shadow* fitted by God to keep before the eyes of the Jews the grace which should be afterwards revealed. If the shadows of that law were made, by reason of the worldliness and hard-heartedness of that people, the very means by which the truth was obscured, so, let us remember, is it with other of the good things of God given to us in this life. His bounties are intended to lead us to Him: they often, through the perversity of man, fill the heart to the exclusion of God. Let us see, then, that we make them

¹ "Nazianzenus, Theodoret, Theophylactus legi Moisaicæ tribuunt *σκίαν*, id est *umbra*: Evangelio *εἰκόνα*, id est *imaginem*: cælo *ἀληθείαν*, id est *veritatem*."—*Tirinus*.

"Ut Dionysius protestatur, status Evangelicæ legis medius est inter sta-

tum synagogæ seu veteris testamenti ac patriæ: ideo sacramenta et cæremonalia novæ legis habent imaginem, id est perfectam similitudinem, bonorum cælestium. Apertè enim ea promittunt, significant, et ad ea immediatè introducunt."—*Dion. Certhusianus*.

not shadows surrounding our minds and hiding from us the presence of God, blinding our eyes so that we see not *the very image of the good things to come*, but let them be to us shadows reminding us of Him who is the substance.

Nat. Alex.

(2) *For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*

The Apostle is here speaking, not of the effect which by God's appointment might have attended the sin-offerings, but of their value in themselves; and this he says was nothing. This powerlessness in the Aaronic sacrifices he contrasts with the power and value possessed essentially by the one Sacrifice which Christ offered up for the sins of man. If these sacrifices, he says, could have perfected the worshipper under the law, they would not have needed repetition,¹ since they would have wholly cleansed the penitent from *conscience of sin*. And this consciousness of sin is twofold, and the sacrifice of Christ removes—

Corn. & Lap.

Novarinus.

Stuart.

P. Lombard.

Th. Aquinas.

Tena.

(1) The punishment due to sin, and so delivers the penitent from the apprehension of such punishment.

(2) It purifies the soul from the stains and defilements of sin; for Christ's sacrifice alone is able to purge all sins from the consciences of all men throughout all time.

Since sin is a spiritual defilement, and an offence against His law who is Spirit, therefore it is fitting that the remedy should be a spiritual and heavenly one, and not merely one that is outward and material. And that which is heavenly will be perpetual and have a perpetual effect. Such a remedy was provided for us in the one Sacrifice of Christ, once offered, which is able to cleanse from past and future as well as from present guilt.² It is not, then, in the Aaronic sacrifices that we are to look for remission, nor is it these by which grace is infused into the hearts of believers, but by the Christian sacraments made efficacious through the sacrifice of Christ, who is alone able to remove from us the *conscience of sin*.

¹ "Sicut medicamentum cum fuerit forte et salutis efficax et valens cunctam valetudinem replere semel impositum totum operatur; si vero semper apponitur manifestum judicium est non contulisse: sic, quia illis sacrificiis nemo curabatur, frequenter offerebantur; quia enim prima hostia nil valebat, ideo etiam secundo offerebatur, quæ quia nil

proficiebat, offerebantur et alia. Erat enim hostiarum frequentatio, non culpæ consumptio."—*P. Lombard.*

² "Quia cum peccatum sit quoddam spirituale, quod opponitur cœlesti, oportet illud per quod mundatur peccatum esse spirituale et cœleste et per consequens habere virtutem perpetuam."—*Th. Aquinas.*

The inherent infirmity of the sacrifices offered under the Mosaic law is shown—

(1) In the need which there was for repetition *year by year*. Priest after priest of the order of Aaron offered up similar sacrifices, and thus proclaimed their imperfection. Christ, however, offered up one Sacrifice, and then for ever entered into rest: He, the sole High Priest of the more perfect dispensation, the victim never again to be offered up.¹

(2) The sacrifices had in themselves no power to perfect the heart and conscience; He alone could redeem His people from their sins. Corn. à Lap.

The sacrament of the altar is not a repetition of a sacrifice, but the presentation of a sacrifice which has been once for all made. In this sacrament we do not slay a victim, but we represent a victim which has been already slain; and this we do as Christ has enjoined, *in remembrance* of Him. It is more, however, than a mere representation; in it is applied the benefits of the death of Christ to each faithful partaker; so that it is at once the offering up of that which was once sacrificed, and the communication of the blessings of that sacrifice. In this does it differ from the sacrifices under the old law, that these were sacrifices distinct each from the other, and were therefore a repetition of sacrifices. Hugo de S. Charo.

The Holy Communion has, indeed, no virtue inherent in itself, apart from the appointment and as the gift of God. In itself it is only commemorative of the love which Christ bore for us, and which He manifested by His death upon the cross. But it is available through the appointment of God to the absolution of the penitent, and to the quickening of the spiritual life which he has as a member of Him who is *the Life*.² Estius.

(3) *But in those sacrifices there is a remembrance again made of sins every year.* Corn. à Lap.

But so far from purging the conscience of sin, the use of the old sacrifice was only to make a *remembrance* of sins, not to absolve from them. They were so many acts of accusation against the sinner, and not manifestations of the power of Lev. xvi. 21.
Heb. ix. 7.

1 "Sacrificium cruentum Christi, quoniam infinitam habuit sufficientiam, nunquam repetitur, sed tantùm ejus commemoratio et applicatio modo incruento, sicut fit in Missa: at vetera sacrificia ob eorum insufficientiam quotannis repetebantur."—*Toma*.

2 "Cruentum Christi sacrificium fons est inexhaustus gratiæ; incruentum

verò sacrificium canalis est per quem salit ad nos aqua gratiæ. . . Per corporis in cruce immolationem semel factam, nobis Christus meruit peccatorum remissionem et Dei gratiam; per corporis ejusdem in Eucharistia mysticam immolationem et realem manducationem, applicat et confert quod in cruce meruit."—*Piconio*.

Stuart.
Hugo de S. Charo.

the absolver. In this is the inferiority of the legal to the Christian sacrifice evidenced. They were indeed not without their value, but that value was distinct from those sacrifices in which the merits of Christ's death are applied to the sinner now. In the offering of sacrifice *every year* the offenders were shown this truth, that sin remained in them—that there was need of One who should cleanse them from the defilement of sin. God willed that those who offered them should necessarily have a remembrance of this truth, and so be more earnest in seeking the means by which their sins might be removed; and this the sacrifices of the Jewish law did by pointing the penitent living under that dispensation to the one all-sufficient and perfect Sacrifice who was to come.

P. Lombard.

Gorranus.

Corn. à Lap.

In these sacrifices there is a remembrance of sins.

Lev. xvi. 4—19.

(1) By offering sacrifices the people made confession of their need of a sacrifice for the removal of their sins. This was kept before the eyes of the people in the whole ritual respecting the sin-offering.¹

Hugo de S. Charo.

(2) The sacrifices themselves were a figure of Him who was to come, by whom all sins were to be put away. And thus they testified to the need of One who could redeem Israel from all their sins.

Stuart.

St.

These sacrifices in themselves only removed from the worshippers the civil and temporal consequences of sin and uncleanness. They restored to the congregation him who through neglect or breach of the Mosaic law had separated himself from the rest of the people. Whatever they effected as to the purging the conscience, they did from no efficacy inherent in themselves, but only because of that sacrifice of Christ which they foreshadowed.

Mic. vi. 6, 9.
Heb. ix. 13.

(4) *For it is not possible that the blood of bulls and of goats should take away sins.*²

The Apostle specially names *the blood of bulls and of goats*,

¹ "De qua Levit. xvi. 21: *Confiteatur, inquit, omnes iniquitates filiorum Israel, et universa delicta atque peccata eorum.* Hanc confessionem vocat *commemorationem peccatorum*, quia qui peccata sua confitetur, ea revocat in memoriam. Cum autem confessio peccati sit accusatio sui, vult intelligi Apostolus in illis hostiis non fuisse peccatorum remissionem, sed accusationem; ut per hoc significaretur

eorum remissionem aliunde esse petendam."—*Estius.*

² "Ἀπαρτὶν ἀπαρτίας means to *take away sin, in the sense of removing the penalty or consequences of sin*; for this is the subject of which the writer is now treating."—*Stuart.*

It has also the meaning of *cleansing the conscience from sin*: hence the Syriac version is *purgare peccata*, to "*purify from sins.*"

since these animals were appointed to be offered on the day of expiation, and he says that it is *not possible* that this blood *should take away sins*—that is, all such blood was powerless in itself to do anything towards the removal of sin. It could not do this of itself, and there is no trace of it being appointed by God for this end; what it did remove was merely the civil and temporal consequences of sin.

Estius.
Stuart.

Having, then, in the previous verses pointed out the powerlessness of all these legal sacrifices to remove sin, as evidenced in their being repeated continually, the Apostle, in the present verse, affirms the worthlessness of these sacrifices in themselves, since they were but *the blood of bulls and of goats*. The grace obtained through the offering of these sacrifices was given because of the devotion of the worshippers, and their faith in that Saviour who should come, whose death was commemorated by these sacrifices, and through whose death, yet to take place, their faith was made acceptable in the sight of God.

Th. Aquinas.

Dion. Carth.
Fromond.

(5) *Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body¹ hast Thou prepared Me:*

Ps. xl. 6; l. 8.
Isa. l. 2.
Jer. vi. 20.
Amos v. 21,
22.

Having, then, shown from the fact of their repetition that the Levitical sacrifices were unable to take away sin, and affirmed the same fact from the inherent powerlessness of *the blood of bulls and of goats* to remove moral defilement and guilt, the Apostle here confirms this reasoning by the express word of God. Such sacrifices did not absolve the sinner, they did not reconcile man to God; hence He who desires the restoration of the sinner says that He did *not desire* them, but that He looks for, and is pleased with, man's perfect obedience and self-sacrifice; and this Christ exhibited for our imitation, and by His death enabled us to perform. *Sacrifice, and meat-offering, Thou wouldest not: but Mine ears hast Thou opened. Burnt-offerings, and sacrifice for sin, hast Thou not required: then said I, Lo, I come, in the volume of the Book it is written of Me, that I should fulfil Thy will, O My God: I am content to do it; yea, Thy law is within My heart.*

Corn. & Lap.

Ps. xl. 8—10.

When He cometh into the world by His incarnation. He was indeed ever in the world, since He was both the Maker

¹ "Σώματα sicut mancipia, servi, apud LXX. Gen. xxiv. 29, ubi sensum itidem potius quam verba expresserunt; in Hebr. enim est עֲבָדִים: ita quoque c. xxxvi. 6, ubi in Hebr. est

עֲבָדִים, habent σώματα. Et apud Polybium, lib. xii. p. 920, ἐκ γὰρ τῆς οὐκίας τοῦ ἐκείνου τὸ σῶμα πρὸς τὴν ἀρχὴν ἦκειν ἀπαγόμενον. Sic σώματα, Apoc. xviii. 13."—*Elmsl.*

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of the world, and also its Ruler. He was from the first in all things, as the Life and the Light of all things which possessed life and light ; ever in it by His presence and by His power. He who was thus as God always present, came *into the world* when He took upon Him man's nature. Some have understood these words as referring to the time of His public ministry and mission ; but His obedience to the will of the Father, His sacrifice for us, commenced not then, but at the moment of His humiliation, when He *took upon Him the form of a servant, and was made in the likeness of men.*

Sacrifice and offering Thou wouldest not, neither that of slain victims, nor of the unbloody offering of the fruits of the earth, *but a body hast Thou prepared Me,* which I can offer up as a perfect and sufficient sacrifice for man's sins, and one which will be well-pleasing to Thee.

Here a difficulty arises. The Hebrew text of the Old Testament gives us these words, *Mine ears hast Thou opened,* whereas the Septuagint version of the Psalms, from which version St. Paul continually quotes, says, *a body hast Thou prepared Me ;* and these latter words are given as the equivalent for the more metaphorical words of the Hebrew text. There are three ways by which the apparent variance between the original and the Greek version may be explained, and each has found its supporters. Some suppose that, since the possession of a portion of the body implies the possession of the whole, the statement that the Incarnate Saviour had *ears* was equivalent to saying that He had *a body*. This seems the least satisfactory of the three explanations. By others it is thought, since the opening of the ear is a Hebrew idiom for obedience, and such obedience and attention as a servant renders, that these two phrases are thus to be reconciled. In support of this they note that the words of the prophet, *The Lord God hath opened Mine ear,* is rendered by the Chaldee paraphrasts, *Thou hast opened Mine ears to hear Thy law.* The most satisfactory explanation, however, which includes that just given, is that these words refer to the law respecting servants. We read that if a Hebrew servant who had been bought for six years desired of his own free will to abide as a servant for ever in his master's house, and refused to leave it, that then, in token of that voluntary servitude, the master *shall bring him to the door, or unto the door-post ; and his master shall bore his ear through with an awl ; and he shall serve him for ever.*¹ The bored ear, then, was the

Th. Aquinas.

Hardouin.

Phil. ii. 7.

P. Lombard.

Theophylact.

Stuart.

Is. l. 5.

Ex. xxi. 6.

¹ "Sensus est: Fecisti, O Pater, me Christum servum Tuum docilem, obedientem, et perpetuum (talís enim

servus, Exod. xxi. 6, solebat aurium perfessione notari) hoc ipso quo formasti humanitatem meam, cum gra-

mark of servitude. But in the case of our Blessed Lord, the token of His servitude, of His voluntary humiliation, and of His taking upon Him the condition of a servant, was the *body* of this death to which He submitted. To say, then, *Mine ear hast Thou opened, My subjection hast Thou accepted*, is the same as saying, *A body hast Thou prepared Me*, in which I may minister to, and may serve, mankind.¹

Ribera.

Salmeron.

(6) *In burnt offerings and sacrifices for sin Thou hast had no pleasure.*

In burnt offerings of slain victims which were wholly consumed, *and sacrifices for sin*, or sin offerings,² part of which was consumed, part taken by the priests, *Thou hast had no pleasure*, but only in that one perfect sacrifice, the obedience of Christ, which they all represented. *Thou hast had no pleasure* in them from the first; whatever amount of acceptability they might have had was only in their being commemorative of the sacrifice to come. Hence the words are not, *Thou hast now no pleasure*, but, *Thou hast had no pleasure*—*hast had none from the first.*

Hugo de S.
Charo.

sa.

Scamellus.

The only value of all the sacrifices of the Levitical covenant consisted in their being representative of Christ's offering, so many promises to man of that sacrifice which He should make. For this purpose were they appointed at the first, and He who had so appointed them took them away when they had ceased to perform that purpose for which they had been instituted. When the substance had come into the world, there was then no longer need of those shadows which kept alive in the minds of men the promise of the Redeemer.

Piconlo.

(7) *Then said I, Lo, I come (in the volume of the book it is written of Me) to do Thy will, O God.*

tia unionis et habituali, cumque auribus perforatis, id est, cum servitute et obedientia perpetua et difficillima in re durissima, scilicet morte crucis obeunda, quæ obedientia aures magis terebrat quàm subula. Hinc enim servia perforabatur auris, ut scirent se molesta herorum imperia excepturos, quæ quasi subula aurem perforarent."—*Corn. à Lapide.*

¹ "The clue to the Greek paraphrase, I cannot help feeling certain, is to be found in Rev. xviii. 13, *καὶ σωματῶν*, and slaves, et mancipiorum (Vulg). The

Greek, I take it, is a paraphrase of the Hebrew, and is equivalent to 'Thou hast made me Thy servant,' remembering always that the piercing of the ears indicated a spontaneously chosen servant."—*M'Caul on the Hebrews.* See Wetstein on Rev. xviii. 13, who quotes several authors who use *σῶμα* as a synonym for *δούλος*.

² "*Περί ἀμαρτίας* is an elliptical expression, answering to the Hebrew original *חַטֹּאתַי*, and which completed would be *θεσῖαι περὶ ἀμαρτίας*, sin-offerings."—*Stuart.*

Estius. *Then (τότε), either because it was evident, or when it was evident, that the blood of bulls and of goats was unable to take away sins, and to perfect those who came to these sacrifices. Lo, or behold, I come into the world, I take upon Me the nature of man, to fulfil by My death Thy perfect will, and to redeem the human race from slavery to sin, according to the promise given to man in Holy Scripture, and to bestow upon man power to do the same, to live in obedience to Thy will ; all which the Mosaic law was powerless to do.*¹

Corn. & Lap.

Lienard.

P. Lombard.
Gorranus.

*In the volume of the book it is written of Me. Literally, in the roll of the book, in the head or beginning of the book.*² Hence it has been asked what book is referred to, and to this some answer that it must be the book of the law or the Pentateuch which is meant, and there seems a fitness in this, since the whole ceremonial law, with its minute directions, its types and figures, was a shadow of Christ, and pointed to Him in all its requirements. Others prefer to understand by the book the Psalms of David, in which are so many prophecies of Christ, in which Christ is so often introduced as addressing the Father or as speaking to that flock which He should redeem with His own blood. And in the very beginning of this book of the Psalms they point to the words, *In His law will He exercise Himself day and night*, as specially referring to our Blessed Lord, and to His perfect obedience to the Father's will. It seems however better, as the greater number of commentators interpret this passage, to take these words as an assertion of the fact that the whole of Holy Scripture is full of references to the Messiah, from the very beginning of the volume of inspiration unto the end.³ To Him indeed gave all the prophets witness, since the law by its ceremonies, as well as the Psalms and the other writings of Scripture, preach Christ, the Saviour, the Redeemer of the people. No sooner did man sin than the prediction was uttered that Christ should come and should bruise the head of Satan ; and Malachi, the last of the prophets of the Old Testament canon, concludes his predictions with the promise

Ribera.

Stuart.

Ps. l. 2.

Dion. Carth.
Acts x. 43.

Sa.
Gen. iii. 15.
Arias Mont.

¹ "Christe Jesu ! à primo vitæ instanti usque ad mortem crucis obediens, hanc assiduam obedientiam mihi dona ; da servo tuo cor docile, cor rectum, cor humile, cujus vita sit in voluntate Dei, vivendo in obedientia et ex obedientia. Amen."—*Piconio*.

² "In the roll of the book it is prescribed to Me."—*Perowne on the Psalms* ; who adds, "The book is the book of the law of Moses."

³ "In capite libri.—In tota Scriptura scriptum est, ut expiem hominum peccata. In summa Scripturarum—nam summa Moëis et prophetarum est Christus ; caput pro summa, ut ad Heb. apud Paulum [viii. 1] ; in fonte autem. In volumine libri—sumpta locutione ex eo quod antiqui complicarent libros in corticis morem, ut nunc quoque Judæi suum legem in suis synagogis."—*Genebrard in Psalmos*.

of the coming of the Sun of Righteousness . . . with healing in His wings. Mal. iv. 2.

(8) *Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law;*¹

The sacrifices and offerings made to God under the Levitical law were of four kinds:—

(1) That of inanimate things—of wheat, incense, and such-like productions of the earth. This was properly called an oblation.

(2) The holocausts, *the whole burnt offerings*, in which, as the name implies, the whole animal was consumed and offered up in honour of God.

(3) Sin offerings, *the offerings for sin*. Of these only a part was sacrificed and offered up; a part being given for the use of the priests.

(4) Peace offerings. Of these one portion was offered in honour of God, a second portion was given to the priest, a third was retained by the worshipper himself. Th. Aquinas.

All these typified Christ and the office which He had come to perform: to be our oblation and firstfruits, an offering to God for us; to be a perfect sacrifice, and to perfect obedience by the completeness of His surrender of His will to the Father; to be the sacrifice which should put away the sins of the people, and to be that peace offering which should, by removing the enmity of man to God, make peace by His blood. He is that offering which is well-pleasing, acceptable to the Father; and by the words, *which are offered by the law*, the Apostle points out that it is merely such shadowy, imperfect, commemorative sacrifices which fail to find acceptance with God.

Hugo de S.
Charo.

(9) *Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second.*

Lo, I come to do Thy will, to enable the will of man to conform itself to the will of God, by yielding My human will to

¹ "Dicit, et pro peccato tibi non placuerunt, quoniam pro emundatione carnis, pro cibis et potibus et quibusdam carnalibus justificationibus Deus

acceptabat illa sacrificia, non autem pro emundatione conscientie à peccatis."—*Antonius Scaynus, Paraph. in Epist. S. Pauli.*

the Divine will. *I come to bring peace on earth, and to show forth goodwill towards men, and to sanctify to God those who had become corrupt; for this is the will of God, even our sanctification; and His appointment, that whosoever believeth in the Son of Man should not perish, but have everlasting life.*

*He taketh away the shadow, the ceremonial law, that He may establish the Gospel, the substance of better things to come.*¹ The law was taken away—

(1) Because the sacrifices and offerings which were presented by the law were not in themselves acceptable to God.

(2) Because since they were but shadows of the future sacrifice, the one sacrifice of Christ offered up upon the cross, it was necessary in the nature of things that they should cease when Christ had come, and had fulfilled the law.

(10) *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*

That is, *we are sanctified through the offering up of the body of Jesus Christ,*² which was in accordance with the whole will of the Father. It is by His obedience, testified to the uttermost by His submitting to death, in which He offered up Himself, that expiation is made for the sins of all, and all are sanctified—purified, that is, from their sins, and dedicated anew to the service of God. And the offering up was of His body, of which St. Paul had just before spoken as prepared for Him, so that in it He might show to man an example of perfect obedience, and might, in accordance with the will of the Father, offer Himself a perfect sacrifice.

And though in the sacrament of the altar the death of Christ is continually commemorated, and the merits of that death applied to the souls of the penitent and to the strengthening of the faithful, yet is that sacrifice itself never to be reiterated. It has been made *once for all*, and is in itself an all-sufficient sacrifice and atonement for all the sins of the whole world.³ But though Christ has by His death

¹ "Ποῖον ἔστι τὸ πρῶτον; αἱ θυσίαι. Ποῖον τὸ δεύτερον; τὸ θεληματὸν Πατρὸς."—*Theophylact*.

² "Corpus expressè meminit, cum alioqui satis esset dicere per oblationem Jesu Christi: quia in verbis è Psalmo citatis hoc nomen expressum est, ubi ait, *Corpus autem aptasti mihi*. Ad hæc enim verba sine dubio respicit. Unde præterea colligitur, hanc epistolam Græcè scriptam esse, non Hebraicè.

Nam in Hebræo non est *corpus* sed *auris*."—*Add. ad Estium*.

³ "Iteratione Illius mortis non est opus, cum illa pro omnibus sit satis. Aliud est iterare passionem Christi, et aliud iterare commemorationem et applicationem passionis Christi. Hoc unum velim observes, sacramenta omnia Novi Testamenti nihil aliud esse quàm quedam signa et applicationes passionis Christi ad suscipientes."—*Guiliand*.

made satisfaction for all the sins of mankind, and has by His resurrection from the grave procured to us justification, so that we may obtain pardon of all our iniquities, and may lead the lives of the justified if we use the means which He has provided for us, and tread in His footsteps, we are not to think that because He has been obedient we need not obey, that because He has justified us we need not be just, nor that His righteousness and obedience will be reckoned as ours unless we use that righteousness which He has given to us, and imitate that obedience which is bestowed upon us for a perpetual example. Lienard.

(11) *And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:* Num. xxviii. 3.
Heb. vii. 27;
x. 3.

*Every priest standeth as a minister, daily offering the lamb morning and evening according to the requirements of the Levitical law;*¹ *which were the same kind of sacrifices offered for the same purpose, to keep in memory the Sacrifice who should come. These sacrifices were wholly unable to take away the penalty due because of man's sins, or to cleanse the conscience from the defilement of sin. This is spoken of as the work of every priest, of all the priests of the law. For though this was the allotted duty of the inferior priest, yet it was within the power of the high priest to officiate at the daily sacrifice. Indeed in the ministrations of the priests according to their courses they acted but as the assistants of the high priest, who by himself or by the hands of the inferior priests as his representatives offered daily the sacrifices prescribed by the law of Moses.* Estius.

Stuart.

Piconio.

(12) *But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;* Col. iii. 1.
Heb. i. 3.

As the *standing* was the mark of servitude of the ministry,

¹ "Stare ubi ministerii signum habebatur, et servis hero assidere negatum fuit; juxta Salvatoris dictum Luc. xvii. 7, 8. Eleganter illud indigitatur Gen. xviii. 8, ubi Abraham dicitur *sub arbore stitisse*, dum tres illi viri cibum appositum sumerent ibidem; in Hebræo est *שָׁמַר*, quod Chaldeus paraphrastes *שָׁמַר*, erat ministrans. Sic et sacerdotibus nunquam, cum

munere suo fungerentur, sedere licebat; sed semper illos, ut Jehovah et sanctuarii ministros, stare oportebat: solos autem reges ex Juda in atrio ad portam orientalem sedit pro certo habent Judæorum magistri. Non mirum ergo, quod stare frequenter sacerdotibus et Levitis tribuatur, imò etiam cum hoc verbo *καίρουσιν* construatur."—Keuchner.

and is therefore noted as the posture of the Jewish priests, so to sit *down* is the sign of power and domination, and of an accomplished ministry. So that the perfection of Christ's work in the redemption of mankind is pointed at in these words of the Apostle, He *sat down on the right hand of God*; that is—

Theophylact.

(1) In equal power and majesty as touching His Divinity; for, had He not been in His nature equal to the Father, He could not have *sat down* in equal place and power.

Fromond.

(2) In the highest place to which human nature could attain to, and to which it attained only because of its union with the Divine nature.

Th. Aquinas.

As has been noted before, the offering in the sacrament of the altar is not a repetition of the sacrifice nor of the offering of the body and blood of Christ, but it is the commemoration of that self-same sacrifice which was made once or all on Calvary.¹

Salmeron.

He who is fulfilling the duty of his ministry as the servant of Christ must ever stand prepared and girt for the work to which he has been called, and not cease from active labours for Christ and for the members of Christ's body. He only who has accomplished his work and has ceased from his labours may sit down.

Estius.

(13) *From henceforth expecting till His enemies be made His footstool.*

Ps. cx. 1.
Acts ii. 35.
1 Cor. xv. 25.
Heb. i. 13.

From henceforth, no longer ministering, not again offering Himself, but from the moment when He said *It is finished*, awaiting the day when all opposition to Him will cease, when all His enemies, whether visible or invisible, whether evil angels or evil men, shall be put down, and He shall reign undisputed Lord of all.

John xix. 30.

Arias Mont.
Corn. à Lap.

Expecting, not standing again to sacrifice, for all sacrifices for sin were at an end when the perfect sacrifice had been offered up upon the cross at Calvary. Not needing, therefore, as the priests under the law, to offer *continually*, but seated and remaining seated, unmoved by passion or by impatience, until the revilings of men shall have ceased: until the end

¹ "Sedet gloriosus sedebitque in æternum. Sedet quietus, non amplius ministraturus, quia hæc unicâ sui ipsius oblatione in cruce factâ, utpote infiniti et plus quàm infiniti valoris."—*Piconio*. "Hoc sacrificium, ex institutione Christi, commemorativum est illius

unici sacrificii quo seipsum pro nobis obtulit in cruce. Similiter autem dicendum de sacrificiis bonorum operum. Reputantur enim omnia ut unum sacrificium, propter unam Christi oblationem, à qua dependent, et rationem habent sacrificii Deo placiti."—*Estius*.

has been fully accomplished, and the day shall have come in which He shall sit the judge of all mankind.¹ Ribera.

(14) *For by one offering He hath perfected for ever them that are sanctified.* Ver. 1.

The Apostle returns here to that which he has expressed in so many ways, the oneness of the offering, the completeness of the sacrifice which Christ made, and the impossibility of any repetition of that act of sacrifice by which the sins of the world were taken away. The offering, then, is one : and by this Christ *perfected* the redemption of sinners, and *sanctified* men to the service of God by setting them free from dominion to sin ; and this not by any temporary and transitory gift, but by that which shall abide *for ever*. The virtue of the one offering is to remain *for ever*. Whatever may be the sins of mankind, in this one offering there is redemption and forgiveness and sanctification. Hugo de S. Charo. Estius.

He hath *sanctified* from all evil works : He hath *perfected* those who are sanctified in goodness. All who are sanctified are sanctified by Him, and by the sacrifice which He has made. If there is any ceasing from evil works, any deadening of unhallowed lusts, any weakening of the power of temptation, it is His work. None can claim to possess any sanctity save through Him.² Hugo de S. Charo. Estius.

He hath perfected this work of man's redemption, but not so that nothing remains for man to do. The application of this work of redemption is the gift bestowed upon us in baptism, in repentance, and in the Holy Communion of His body and blood. He has paid the price of man's ransom by His own precious blood-shedding. He has merited for us admission into the eternal kingdom by the sacrifice on the cross. It is the work of faith to stretch forth the hand, and to receive that which He offers to our acceptance. Corn. & Lap.

(15) *Whereof the Holy Ghost also is a witness to us : for after that He had said before, (16) This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into*

¹ "De cetero, quod reliquum est in futurum, expectans. In illa tranquilla sessione, donec ponantur. Virtute et potentia Dei Patria."—*Fromond.*

² "Consummavit. Perfecit sanctitatem et justitiam, quantum in se fuit, constituendo scilicet fontem meritorum

inexhaustum, unde omnes sanctitatem et justitiam possent haurire per sacramentorum et alios a se ordinatos canales : alias enim, nisi quis inde hauriat, id est, nisi merita Christi aliqua via ei applicentur, consummari et justificari non potest."—*Fromond.*

Jer. xxxi.
33, 34.
Heb. viii. 10,
12.

*their hearts, and in their minds will I write them ;¹
(17) And their sins and iniquities will I remember
no more.*

Estius.

Ver. 6.

Heb. vii. 17 ;
i. 13.

Gorranus.

Hugo de S.
Charo.

Arias Mont.

Hugo de S.
Charo.

Faber Stap.

The Holy Ghost, according to this declaration of the Apostle, is the source of inspiration of the Old Testament as well as of the New. It is His words which the Apostle quotes from the book of the Prophet Jeremiah. He testifies that redemption is not of Moses nor from the Mosaic law, but from Christ ; not from the Old Testament, but from the New ; not the effect of the blood of bulls and of goats, but the fruit of the sacrifice of Christ once made upon the cross. He is a witness both to the truth of what has been uttered by the Son, as well as of the words of the Father. He is adduced as a witness of the truth of the words, In burnt offerings and sacrifices for sins Thou hast had no pleasure, as well as of those other words of the Eternal Father, Thou art a priest for ever after the order of Melchisedec. Sit on My right hand, until I make Thine enemies Thy footstool.

This is the covenant which I, the living God, will put into their hearts—into the hearts, that is, of all My people ; writing it not as of old upon tables of stone, but upon the fleshy tables of the heart, planting it in their affections by love, and in their minds or intellect by the knowledge which I will give of Myself. And their acts of sin, and their habits of iniquity from which each act of sin springs, will I remember no more ; whether they be sins against Myself, the living God, or iniquities against their neighbours of which they have repented, these shall all be put away.

All the sins and all the iniquities of all men, whether done to God or to man, are all forgiven, shall all be put away in the sacrifice of Christ once offered.²

¹ "That is, you shall be governed by the law of natural and essential equity and reason, by that law which is put into every man's nature ; and, besides this, whatsoever else shall be superinduced shall be written in your minds by the Spirit, who shall write all the laws of Christianity on the tables of your consciences. He shall make you to understand them, to perceive their relish, to remember them, because you love them, and because you need them, and cannot be happy without them : He shall call them to your mind, and inspire new arguments

and inducements to their observation, and make it all as natural to us, as what we were born with."—*Taylor's Ductor Dubitantium*, book i. chap. i. rule 1, § 7.

² "Propiciabor iniquitati eorum, et peccati eorum non memorabor amplius. —Omnia peccata et omnes iniquitates omnium, et pro omnibus : donatæ sunt, ac ad plenum remissæ Christo ; et ideo non opus est ut amplius pro hominum peccatis offerat, quæ Sibi donata sunt et remissa. Sibi dico, Christo non hominibus, sed Christo pro hominibus, et omnibus quidem hominibus."—*Faber Stapulensis*.

(18) *Now where remission of these is, there is no more offering for sin.*

When sin has been remitted there is no room nor occasion for the repetition of the sacrifice; and all sins were remitted by the offering up of Christ and by the shedding of His blood poured out willingly for this purpose. Therefore in the Gospel dispensation, under the new covenant, by which the sins of mankind were remitted, the oblation or sacrifice cannot be repeated, for this would be in effect a declaration that the sacrifice itself is imperfect. In this, indeed, consists the great difference between the old covenant and the new. Under the first, the sacrifices were necessarily repeated, since they were intended to keep perpetually before the eyes of the people the true and efficacious sacrifice which was to be offered up, and were only fitted to remit temporal offences and to pardon breaches of the civil or ecclesiastical laws of the Jewish nation. In the second, the New Testament, the sacrifice was once made and could never be repeated, since it had wholly fulfilled the purpose for which it was made. Moreover, the pardon which it conveyed was for spiritual offences; the punishment which it remitted was that due to our sins against God; and the cleansing which it effected was that of the heart and of the conscience. All that remained was the application of the virtues of that one offering to the pardon of the individual sinner.

Corn. & Lap.

Th. Aquinas.

Stuart.

Estius.

(19) *Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,*

Rom. v. 5.
Eph. ii. 18;
iii. 12.
Heb. ix. 8,
12.

With these words the Apostle commences the practical exhortation which he bases on the truth and the power of the all-sufficing sacrifice of Christ.¹ This exhortation he continues to the end of the Epistle; and calls them, by the memory of that offering and by the fact of the abiding priesthood of Christ—

(1) To constancy in the faith which had been delivered to them by the will of the Saviour.

(2) To the active exercise of mutual charity, and to the

¹ "Finito grandi sermone de Pontifice Magno, Ejusque nova lege et sacrificio, quæ veteribus prætulit, subditur moralis instructio, in qua eos hortatur ad multa, sed maxime ad fidem, patientiam, pacem, munditiam, fraternitatis charitatem: et infert ex

omnibus superioribus, quasi quia una hostia consummat: et quia est Sacerdos secundum ordinem Melchisedech, et quia ostensa est tanta distantia, quod illa legalia minora, hæc majora sunt."—Gloss in *Hugo de S. Charo*.

Ernesti. aiding each other in the performance of all such good works as became their Christian profession.

The shadow or outline which the law exhibited to the devout worshipper consisted in this. The high priest of the Levitical covenant entered into the holy of holies within the tabernacle once every year—first, to purify the tabernacle itself, and then the people for whom he offered. That entrance he made through the vail with the blood of animals. The people stood without, for to none was it granted that they should *enter into the holiest* place, but to the priest alone. With the blood mingled with water the priest sprinkled all the people, in token of the need which they had to be cleansed by a greater High Priest and by a more efficient sacrifice. This was the shadow of those good things which Christ gave to us by His *coming into the world*. He entered in, not *year by year*, but once for all into the true Holy of Holies, the presence of the Eternal Father, having poured out His own blood to cleanse the soul of the worshipper. And by the rending of the vail, His flesh, He opened to all who desired access to His Father a new and a living way which He trode first for mankind, and by treading consecrated for ever to them.

Hugo de S.
Charo.

This going before us, and the promises which He has made, and the fact that He has Himself entered *into the holiest*, are the facts which should give us confidence, or *boldness*, to approach the throne of our Father, and to come to the heavenly sanctuary, *the holiest*. The Apostle, whilst he would fill our heart with that confidence, or *boldness*, by the memory of the greatness of the gift, and of the greatness of the sacrifice by which it was obtained, at the same time removes from us all occasion of self-confidence by telling us that the approach to the Father is laid open to us, not because of our merits, not through any deeds which we have done, or may hereafter do, but only by *the blood of Jesus* poured out for this purpose.

Stuart.

Estius.

Fromond.

John x. 9;
xiv. 6;
Heb. ix. 7, 8.

(20) *By a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh;*

The way of salvation, the approach to heaven, which *He hath consecrated to us* by treading in it first and by giving to that way its value, was *a new way*, one which no one had trodden before Christ opened it to us,¹ which the sacrifices

Th. Aquinas.

¹ "Dicitur *ἐκκαθίζεν* propriè, qui tam primus adhibet in usum. Unde rem quampiam novam et jam absolu- tempore Augustini *enacniare* dicebatur

under the law were unable to prepare for us, which leads not to an earthly city but to the *new Jerusalem*, and which, unlike the approach to the mercy-seat under the old dispensation, lies open alike to priest and to people. This approach, moreover, was a *living way*. Life is attributed to the way in which we are to walk, because Christ, who is *the way*, is also *life*. It denotes the vigour of that grace which is given to the New Testament, that living hope which we have through the Gospel, and thus stands in opposition to those dead works from which we are called if we would walk in this *living way*.

Ernesti.

Stuart.

Bengel.

This way is spoken of as *living* :—

(1) Because it leads us to eternal life, and shall remain for ever open to us as the means by which we are to attain that life.

Dion. Carth.
Eustius.

(2) Because this is a way which shall abide for ever, it will remain always open to us.

(3) It is a way opened to us and consecrated for us by Christ, *our life*.

Col. iii. 4.
Corn. à Lap.

Any one who entered into the holy of holies, save the priest, incurred the punishment of death. Now, by the grace of Christ, we receive not death, but life. And this way is opened to us by a living Christ, and through faith in Him. It is not enough that we believe in an abstract Divinity. If we would tread the way to our Father's mansions in heaven, we must anchor our faith upon our incarnate God and Saviour. *Ye believe in God* was the commendation which Christ gave to the faith of His disciples, and the exhortation followed, *believe also in Me*, the God-man, that taketh away the sins of the world.

Theophylact.

John xiv. 1.
Nat. Alex.

The way to heaven is by living unto God.

Sa.

The flesh of Christ is spoken of as *the vail* : it is that which clothes and conceals His Divinity. We are to pierce to this if we would indeed behold Christ, and to see in Him, not merely the pattern Man, but also incarnate God. We can, indeed, only approach Him through and by means of that *vail*. It is His flesh which gives us access to heaven. When His sacred blood was poured out upon the cross, and the *vail*, that is to say, *His flesh*, was rent by the spear, then also was the material vail, which hung between the tabernacle and the holy of holies, rent in twain, to show us that through a crucified Saviour only was access given us to the holiest.

Eustius.

Th. Aquinas.

Corn. à Lap.

etiam is qui nova tunica induebatur : ut ipse refert tract. 48 in Joannem. Christus ergo nobis *initiasse* dicitur viam novam ad sancta : quia per eam

primus ingressus est, ut nos post Eum ingrederemur. Ea via est quam Ipse Sua passione stravit ad cælum." —
Eustius.

Cujetan.

The Christian's walk, his *way* of life, is to be *new*, in contrast to the sins of the old man; it is to be *living* because in it we are called to active deeds of holiness.¹

Heb. iv. 14.
1 Tim. iii. 15.

(21) *And having an High Priest over the house of God:*

We have a *high priest* who is Lord and ruler of *the house of God*, the Church militant and triumphant. This should encourage us to draw near to our Father, should sustain us in all troubles of this life, and steel us against the force of Satan's temptations. Here are three blessings of which we are assured:—

(1) He gives us that hope and assurance which should lead us to go boldly to the throne of grace.

(2) A *way* which He has opened to us, and trodden before that we may go with confidence in that way.

Corn. & Lap.

(3) We have a High Priest and Advocate who has passed before us into the heavens.

1 John ii.
1, 2.

Lest any one should be tempted by the thought, that though the way has been opened to us, yet at the end of that way is an avenging God against whom he has sinned and before whom he dares not therefore stand, the Apostle—rather the Holy Spirit—tells us of an *advocate with the Father*, of the High Priest who *is the propitiation for our sins*.

Ezek. xxxvi.
25.
2 Cor. vii. 1.
Eph. iii. 12.
Heb. iv. 16;
ix. 14.
Jas. i. 6.
1 John iii. 21.

(22) *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

Here are four things noted as required of all who would draw near with a true heart to the Father:—

(1) The light of faith: he must do so with *full assurance*.

(2) The cleansing of the heart from evil lusts and affections.

(3) The outward washing of the body with water—holy

¹ "Approchons-nous de Dieu en renonçant à la vieillesse et à la corruption de ses voies.—1. De la voie de duplicité, par la sincérité, la simplicité et la pureté d'intention qui cherche Dieu sans intérêt, sans partage et sans hypocrisie. 2. De la voie d'erreur et d'infidélité, par une foi pure, entière et invariable. 3. De la voie d'iniquité et de péché, en conservant avec soin la

grâce et les inclinations de notre nouvelle naissance, par la fidélité à l'Esprit et aux obligations de notre baptême. 4. De la voie de la vanité, de l'ambition, et de tout attachement à la terre, par l'estime de la grâce de Dieu, le mépris des biens du monde présent, une ferme espérance et une attente continuelle des biens du ciel." —*Quemel*.

baptism and the tears of penitence. Of this the prophet before predicted, saying, *I will pour water upon him that is thirsty, and floods upon the dry ground*: or, as he himself explains this passage, *I will pour My Spirit upon thy seed, and My blessing upon thine offspring.* Is. xlv. 3.

(4) Perseverance in our Christian course, of which he speaks in the next verse, when he says, *Let us hold fast the profession of our faith without wavering.* Hugo de S. Charo.

Let us draw near with a true heart; with no simulated appearance of penitence or devotion, but *with the unleavened bread of sincerity and truth*; ¹ with no contradiction between profession and practice—a *true heart*, constant, unchanging. *Having our hearts sprinkled from an evil conscience*—that is, a heart free from sin, a conscience no longer oppressed by the evil of our actions and defiled by our sins.² In speaking of sprinkling he refers to that rite by which the Jewish worshipper was sprinkled with water with which the ashes of the heifer, the type of Christ, had been mingled. *And our bodies washed with pure water*—not, as in the Jewish rites, water mingled with blood, but with that *pure water* which is the outward sign and type of the spiritual grace of baptism. And though the washing of the water is typical of the cleansing of the soul, yet it is not enough that he has said a *true heart*; by the appointment of God the water of baptism, outwardly applied to our bodies, is necessary to the cleansing and purifying of the soul. 1 Cor. v. 8. Ribera. Corn. a Lap. Stuart. Th. Aquinas. Alford. Estius.

Note here how he exhorts them to the culture and to the manifestation of all the Christian graces. Here he speaks of their need of constancy of faith; in the next verse he encourages them to hold firmly to the hope which was in them; and he then exhorts them to charity towards the brethren, and that in the highest of all ways, by provoking or encouraging them to holiness of life, to *good works*. Th. Aquinas.

(23) *Let us hold fast the profession of our faith without wavering; for He is faithful that promised:* 1 Cor. i. 9; x. 13. 1 Thes. v. 24. 2 Thes. iii. 3. Heb. iv. 14; xi. 11.

Let us hold fast the profession of our hope (τῆς ἐλπίδος): *let us hold fast that faith, or religion, which is the ground of all our hopes here and hereafter, that baptismal promise which was made to us when we became children of God; and the great mercy which has been given to us by the ex-* Stuart.

¹ "Accedemus ad Deum orando, lutiones carnales habebant. Nam foris laudando, contemplando, bene vivendo."—Dion. Carthusianus. lavamur aqua. intus autem Spiritu Sancto."—Sedulius.

² "Abluti corpus. Sicut illi ab-

- Guillaud. piation offered for our sins by the death of Christ. Let us hope ever, and not be ashamed to confess Him on whom all our hopes are placed, still pressing forward to Him by the power of that hope which He has infused into our hearts, and hoping ever in Him whose nature is unchangeable, and who is faithful in the performance of all that He has promised to the members of His body.
- Dion. Carth.
- Estius.

(24) *And let us consider one another to provoke unto love and to good works :*

- Consider, he says, how every act of love and charity exhibited by you towards your brother encourages and stimulates him to constancy and to active holiness in his Christian course.¹ Not by our words, but by our actions, can we show forth that spirit of charity which ought to be within us, and is within those who are living by the example of their Divine Master. How watchful, then, should we be, how holy in our whole life and conversation, since by all we do we are encouraging our brethren to holiness, or are hindering them in their Christian course.
- Corn. & Lap.
- Faber Stap.

Let us note the virtues of others, that we may imitate them ; the needs of others, that we may aid them ; the infirmities of others, that we may compassionate them, and encourage them to repentance by our admonitions and by our prayers, by gentle and prudent correction, and by provoking those who are languid or slothful in their Christian calling, to good works. By so doing we shall fulfil our duty towards our brethren in Christ ; then only shall we obey His precepts, and copy His example.²

Nat. Alex.

Acts ii. 42.
Rom. xiii. 11.
Phil. iv. 5.
2 Pet. iii. 9,
11, 14.
Jude 19.

(25) *Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more, as ye see the day approaching.*

- He exhorts the brethren not to neglect the assemblies for worship, either through fear of persecution, or from indifference to their duty. The perfection of the whole work of
- Gorranus.

¹ " *Consideremus invicem. Mutuam exerceamus charitatem. Si quis ex fratribus laesecit, alius exhortetur : si quis erret, alius in viam reducat : si quis lapsus sit, alius erigat : si quis infirmetur, alius sanet : et quicquid quo-*

quemodo charitas exigere potest, exequi studeamus."—Guillaud.

² " *Id præcipue spectat pastores et patresfamilias, qui velut pastores super filios et domesticos suos à Deo sunt constituti.*"—Natalis Alex.

Christ is shown in this, that it unites in firm and close union those who were before divided. And the outward assembly is at once the symbol of Christian unity, and one of the means by which it may be maintained. Salmeron.

And to this duty the Apostle exhorts the brethren, because *the day* was evidently *approaching*. He does not say that it is near, but only that it is every day drawing nearer and nearer. If, however, as most understand, by *the day* of retribution, or of account, which was *approaching*, the Apostle means the day of the destruction of Jerusalem—which was in itself regarded as a type of the day of general judgment, the bloody and fiery dawn, or rather foreshadowing, of the great day of account—that day was at the date of writing this Epistle not only approaching, but it was then very near at hand.¹ Ratius.
SA.
Mariana.
Stuart.
Delltsch.

As to the Jewish nation, the destruction of Jerusalem, and the overthrow of their national polity, was the herald of the great judgment; to ourselves, the day of death is the day of account, for there remains no time after that for preparation for that account which we must all one day give to the Judge of quick and dead. Menochius.

¹ "*Illum diem*—nempè judicii universalis, qui solet appellari dies Domini, 2 Thes. ii. 2; ubi tamen negat Apostolus diem illum instare, in seipso videlicet, etsi in judicio particulari cujusque morientis tam propinquus sit quàm mors. Nam judicium particulare

continet sententiam judicii universalis, quantum ad unumquemque in particulari: judicium autem universale erit tantum quædam recapitulatio omnium particularium, investigans majori quâdam solemnitate."—*Fromond*.

"*Clerici*. Domine miserere; parce famulis: Christus Dominus factus est obediens usque ad mortem (Phil. ii. 8).

Chorus. Kyrie eleison.

Cl. Qui dedisti redemptionem Teipsum pro omnibus (1 Tim. ii. 6).

Ch. Christe eleison.

Cl. Qui à Juda osculo traditus, sicut ovis ad occisionem ductus es (Luke xxii. 48, Is. liii. 7).

Ch. Christe eleison.

Cl. Qui exaltatus à terra omnia traxisti ad Teipsum (Joan. xii. 32).

Ch. Christe eleison.

Cl. Qui per prophetam dixisti: Ero mors tua, ô mors (Os. xiii. 14).

Ch. Kyrie eleison.

Cl. Auctor vitæ per mortem destruxit eum qui habebat mortis imperium (Heb. ii. 14).

Ch. Kyrie eleison.

Cl. A forti prædâ abstulit, expolians potestates et palam triumphavit (Isa. xlix. 24, Col. ii. 15).

Ch. Kyrie eleison. Domine miserere; parce famulis: Christus Dominus factus est obediens usque ad mortem.

Cl. Mortem autem crucis."

Brev. Parisiensæ.

EASTER EVEN.

1 ST. PETER III. 17—22.

(17) *It is better, if the will of God be so, that ye suffer for well doing, than for evil doing.*

It is better, more honourable, more fruitful of good to us now and in a future life, *if the will of God* calls us to suffer, either for the strengthening and perfecting of our faith or as a witness to His power in us, that this be *for well doing, than for evil doing.* *It is better* to suffer once with Christ and for the sake of Christ, than to suffer for ever without Him.¹ And against such sufferings as befall all men in this life, against such sufferings as tried the faith and patience of the members of the Church at the time when St. Peter was writing, the Apostle would arm us by reminding us of *the will of God*, and urges us to endurance by the example of our Divine Master.

(1) *If the will of God be so*, since that is a kind and loving will, and our Father does in all things that which is best for us, it becomes us to endure suffering with resignation and cheerfulness.

(2) The example of Christ, of which he speaks in the next verse, urges us to like patience under undeserved suffering. Forget not, he says, that if *ye suffer* innocently, or still more, *for well doing*, ye are suffering after His example in whose footsteps ye are all called to tread.

And in the sufferings of our Lord and Master at His cruci-

¹ "Le plus cruel tourment des méchans est celui d'une mauvaise conscience, et votre plus solide consolation dans les disgrâces sera de pouvoir vous rendre témoignage que vous n'aviez rien fait d'injuste: ce sera de pouvoir prendre Dieu à témoin de votre inno-

cence et de la justice de votre cause; ce sera de pouvoir Lui dire avec les Maccabées et avec tous les martyrs: *C'est pour vous, Seigneur, que nous sommes persécutés et traités comme des brebis destinées à la boucherie* [Ps. xlv. 22]."—Gros.

fixion we have presented to us various kinds of suffering, and the varied effect of suffering upon those who undergo these sufferings:—

(1) We have the case of One who suffered for *well doing*, who suffered absolutely without sin, but who submitted to suffering in order to bring us to God.

(2) We have the case of the penitent thief, who suffered *justly*, and acknowledged the justice of his punishment, and, repenting, was perfected and received into heaven. Luke xxiii. 41.

(3) We have the case of the impenitent thief, who suffered *justly*, but who hardened himself against the lessons which suffering should teach, and died without benefit from these sufferings. Bede.

It is given to all men to suffer, for this is the will of God, and by suffering, if received aright, we are all purified and weaned from affection to this world. Over and above this, to some special ones it is given to suffer even unto death for the sake of Christ, and as His witnesses before a heedless world. To One, and to One only—the God-man, Christ Jesus—has it been given to suffer without fault for the sins of others, and by suffering to redeem all mankind and to perfect those who persevere in their resistance to temptation.¹ Nat. Alex.

The knowledge, then, that suffering of any kind is undeserved, ought, by the remembrance of the example of Christ, to lighten all that we may undergo. Indeed, whether we acknowledge it or no, there is no suffering comparable to that of an accusing conscience. Yet we see perpetually Gros. persons who meekly submit to censure, condemnation, and suffering for the faults of which they know themselves to be guilty, yet, when undeserved suffering befalls them, they are impatient, angry, and resentful. Yet this species of suffering, as the Apostle shows, ought to be borne with the greater patience, and even with cheerfulness, because of the example of Christ, and because they who so suffer share in this way in the sufferings of their Lord. The perfect mark of a mind wholly conformed to God is the meek endurance Bede. of undeserved sufferings.

(18) *For Christ also hath once suffered for sins,* Rom. i. 4;
v. 6;
viii. 11.

¹ "Pro peccatorum suorum expiatione, hujus vitæ molestias patienter ferre, aut carnem suam spontaneis macerationibus affligere, gratia Dei est poenitentibus communis. Pro justitia pati, gratia singularis martyrum. Ad aliena peccata delenda et expianda in-

nocentem pati, gratia est hominis Dei propria: qui et poenitentiam in semetipso dedicavit, pro nobis omnibus passus, justus pro injustis; et passionis ac morte sua martyres initiavit, animavit, roboravit." — *Natalis Alex.*

2 Cor. xlii. 4.
Col. i. 21, 22.
Heb. ix. 26,
28.
1 Pet. ii. 21;
iv. 1.
Lorinus.

the just for the unjust, that He might bring us to God, being put to death¹ in the flesh, but quickened by the Spirit:

Macknight.

Menoehius.

Lorinus.

Athanasius.

Œcumenius.

Estius.

For even Christ Himself hath once suffered, therefore it is impossible that suffering should be any necessary proof of wrong-doing, still less of the loss of God's love. He suffered that those whom He had redeemed might, through the power of that death, be brought to God, from whom they had widely departed; and He suffered, being *the just* One, without which indeed His sufferings could not have availed to the redemption of *the unjust*.² His death of suffering was a very real death: He was *put to death in the flesh*. So was His rising again a real resurrection, wrought by the power of that Spirit which was His own Spirit, the Divine nature, which is a spirit. For, whether we understand *the Spirit* to mean the Holy Spirit, the third Person in the ever-blessed Trinity, or the Divinity which was united with the flesh of Christ in His one Person, *the Spirit* by which He was *quickened* was His own Spirit. So far was His Divine nature from suffering on the cross at Calvary, that it retained all its life-giving power and energy, and raised again that flesh which had been *put to death*.

Œcumenius.

Estius.

Quickened by the Spirit (τῷ πνεύματι) does not mean, as some have interpreted these words, dead in the flesh but alive in the spirit, because this is the lot of all men; when the flesh has no longer life, still the spirit of man, which is immortal, is alive. Here the Apostle is asserting some special ground of confidence to the Christian, some mark of greatness in our Blessed Lord. He who had died in His human nature was *quickened*, and that not by the power of the humanity, but of the Godhead, which was His. In this inherent power He excelled all those who yet were His brethren because of the flesh which He had taken to Himself.³

¹ The old reading of the Vulgate was "*mortificatos quidem carne, vivificatos autem spiritu*." The present reading is *mortificatus . . . vivificatus*. On which Estius observes, "Sic lego ex castigatione Romana, cum prius in plerisque libris haberetur *mortificatos, vivificatos*, accusativo plurali. Sed veram lectionem probant tam Græca quam Syriaca; faventque Latini codices MSS. probatioris et veteriores concordantiae. His adde Græcos scriptores, Clementem Alexand. libro sexto Stromatum, Epiphanius Hæresi 51 et

77, et Œcumenius in commentario. Imo et Latinos; Hieronymus in Isaia caput 64, ubi pro *mortificatus* legit *occisus*, Rufinus in expositione symboli, et Augustinus sermone 14 de verbis Apostoli, capite 16 et epistola 66."

² "Solus potuit satisfacere, quia sine peccato et justus solus, atque dignitatis infinitas ac meriti."—Lorinus.

³ "*Vivificatus autem*.—Iterum vitæ restitutus, quando surrexit à mortuis. *Spiritus*.—Per Spiritus S. virtutem: vel certe *spiritus* hic intelligi potest *Filius in substantia Deitatis*, qui *spiri-*

He *once* suffered. St. Peter is here stating the same truth which St. Paul dwelt upon to the Hebrews, and by which he pointed out the superiority of the Christian sacrifice over the Jewish. The surpassing greatness and efficacy of that one Sacrifice is shown in its being offered up *once* for all and for the sins of all men. It was never to be repeated; it could not be offered, like the sacrifices under the law, *continually*, since He, who *once* suffered, passed into the heavens, and *for ever* sat down on the right hand of the Father, having ceased from His labours and His sufferings, and made the fruit and effect of this one suffering available through all time for the sins of all whom He redeemed by His *death in the flesh*.

Menochius.
Heb. x. 1;
x. 12.

Lorinus.

Here, then, are two truths asserted by St. Peter as grounds for the steadfastness and confidence of the Christian in the time of trial and suffering:—

(1) The example of Christ. Of this he has spoken at large in the second chapter of this Epistle.

(2) The fact of our redemption from the power of sin by the sacrifice and suffering of Christ on the cross, and the strengthening grace which came from this suffering, and from the presence of Christ, who, *quickened by the Spirit*, rose again and ascended into heaven. For this resurrection of Christ is here spoken of by the Apostle in order to encourage all who suffer in this life to endure unto the end, because of the resurrection of which they are assured through the resurrection of Christ.

Guilland.

Menochius.

One fruit, in which indeed is comprehended all other fruits, of the sufferings and death of Christ was *to bring us to God*—to the Father, to the ever-blessed Trinity, to Himself, the Mediator as well as the Giver of the new covenant; that so those who were afar off by reason of their sins, and by the deadening effect of sin upon the heart, might be made nigh by the virtue of His blood. For the work of Christ with reference to the members of His mystical body is not terminated by His going to *prepare a place* for them in the heavens into which He has ascended. He is still the active cause of our sanctification. He bears us still by His strength, and as it were lays us *on His shoulders rejoicing*, and brings us into the presence of His Father. For let us remember if He *once* died for all, for the sins of all men,¹ so would He bring all to

Lorinus.

Ephes. ii. 13.

John xiv. 1.

Luke xv. 5.

Steiger.

Ecumenius.

tus est, quoniam corpus non est, inquit August. Ep. 99. Spiritus enim Christi, sive Verbum Patris, animæ et corpori in morte unitum manens, partes illas in resurrectione iterum copulavit et Christum hominem vivificavit. Ex hoc loco probat S. Athanasius, inquit Beda,

operationem trium personarum in divinis esse unam et indivisam, quia Pater et Filius etiam dicuntur vivificare et suscitare mortuos: Joan. v. 21."—*Fromond.*

¹ "Τὸ τοῦ παθόντος δραστήριον τε καὶ δυνατόν. Τοσαύτη γὰρ, φησιν,

eternal glory. For though the communication of the advantage of His death is to those only who rightfully avail themselves of His gifts, this limitation is from man's infirmity and perversity, not from any inherent limitation in the salvation which Christ has procured.

Fromond.

In that He died in the flesh, Christ calls upon us to mortify our flesh, and to be more submissive to the guidance of that same guiding Spirit by which, and for our sakes, He rose from the dead. For what is His death in the flesh but a call to us, and the very means by which we may mortify the deeds of the body, and live to Him in the Spirit?—live, that is, the real life of man, the life of the Spirit. Those who resist the promptings of the flesh, and die to sin, are in that death made alive by the Spirit—that is, by the quickening grace which His Holy Spirit sends into their hearts? And if we have this Spirit indwelling in us, we are united to our Head, and the power of His death and resurrection is evidenced in us by a living faith. He who is truly united to Christ is crucified with Him, and is dead to sin and to Satan, by a real resurrection from death and from dead works, which is the first resurrection. If, then, the flesh should affright us, and claim us for its slaves because we have sinned, let us remember, if we have sinned and have risen from our sins by repentance, Christ, who is the Good Shepherd, has taken our sins and has borne them upon His shoulders; He has done more than this, He has taken away our sins and has weakened the power of the flesh and has given us a life by which we may live, or rather He who is this life lives in us. He who mortifies the power of sin in us, and stills the clamours of an accusing conscience, by this act manifests Himself as our Peace. But He is not merely our Redeemer, our Resurrection, our Peace, He is our Justification; the Justifier who makes us just, and enables us to live the life of the justified.¹

Lorinus.

Rev. xx. 5.

Guillaud.

ὑπῆρξεν ἡ τοῦ παθόντος δύναμις ἐπὶ τῶν ἀνθρώπων, ὥστε εἰ καὶ πολλὰ τὰ ἁμαρτήματα τούτων καταλαμβάνετο, ἔν μόνον ἀρκέσαι πάθος τοῦ Κυρίου, πᾶσαν ἀποβλέναι τὴν δύναμιν τῶν ἡμετέρων ἁμαρτημάτων." — *Ceumenius*.

¹ 'Credens in Christum conculgitor Christo per fidem. Hæc crucifixio et mors, qua morior peccato, diabolo, et ejus assecclis, est mihi resurrectio et vita. Dicit caro, Tu peccasti: meus es propter peccatum. Peccavi certè: non despero; quoniam video et spero

in eum, qui factus est, mea causa, peccatum. Is qui sic peccatum, id est, pro peccato hostia, factus est, damnat te, caro; et quicquid à me peccatum est. Ubi primum jeci meum peccatum super humerum ejus (ipse enim omnium peccata portat), statim damnavit, ac devoravit, seu perire fecit peccatum meum, ita ut nullibi pareat. Jacio autem peccatum meum super humerum ejus, quando fide viva morior peccato, hoc est, exuo veterem hominem, stans, et firmiter adhærens misericordiæ promissis ejus, qui pro me satisfecit. Tunc

(19) *By which also He went and preached unto the spirits in prison; (20) Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.*

Is. xlii. 7;
xlix. 9;
lxi. 1.
1 Pet. i. 12;
iv. 6.
Gen. vi. 8, 5,
13; vii. 7;
viii. 18.
Heb. xi. 7.
2 Pet. ii. 5.

These verses present as great a difficulty in their interpretation as any in the New Testament. They have been explained in as many ways as any passage in Holy Scripture.¹ Several of these explanations hardly require a serious notice. There are, however, two interpretations, each of which is supported by an equal array of commentators, and each in itself entitled to respectful consideration. The first interpretation is:—

By which—that is, either for which cause, namely to bring to God those who were disobedient; or *by which* Spirit, *He taught and warned and exhorted before the Deluge the fathers of the old world to repentance through the preaching of Noah.* These men, fast bound in the prison-house of their lusts and unbelief, the bond-slaves of Satan, *were disobedient to His call, and refused to attend to the message sent to them from God. Though He cried to them to repent them of their sins, and warned them of the impending destruction, still they eat, they drank, they married wives, they were given in marriage in the full security of their unbelieving hearts, until the Flood came and swept them from the face of the earth. For more than one hundred years the long-suffering of God waited for their repentance, but they hardened their hearts and refused to listen to His call. Every blow of the hammer in the making of the Ark, the gradual growth of the Ark itself, was a call, and yet they turned away in their disobedience, and out of the whole world only eight souls were saved by water,*² namely, Noah

Glossa.
Augustine.
Dion. Carth.
Th. Aquinas.
Lyra.
Fromond.
Leighton.

Luke xvii.
27.
Hugo de S.
Charo.

Christus damnat mortem meam, peccatum meum, infernum meum, dans mihi vitam. Ita ut cum Paulo dicam Galat. ii. 20: *Vivo; autem jam non ego, vivit verò in me Christus.* Peccatum damnat, mortem mortificat: quia ad præsentiam ipsius illa non possunt non evanescere. Est enim Christus pax: ergo fugiat inquietudo conscientie, cedat terror legis. Est consolatio: ergo procul abeat mœror animi. Est justitia: ergo pereat peccatum. Est vita: ergo claudatur infernus, et mors evanescat.”—Guilliaud.

¹ “Locus hic totius Novi Testamenti difficillimus ab interpretibus existimatus

et notatus.”—Arias Montanus. “Locus hic omnium pene interpretum judicio difficillimus, idemque tam variè expositus, ut novem ejus interpretationes recensent Jo. Lorinus: quibus ipse suam addit decimam, tametsi nec omnes attigerit.”—Estius. “Locus hic difficilis et obscurus est, multosque hactenus torsit.”—Guilliaud. “Obscurissima et profundissima scriptura.”—Fromond. “Crux interpretibus.”—Elsner.

“Τούτο τὸ ἐν ᾧ, ἀπὲρ τοῦ διὸ κεί-
ραι.”—Theophylact.

² “Δυσώθησαν δι’ ὕδατος, were saved by water. Better, perhaps, were

Fromond.
Gorranus.

and his wife, his three sons and their wives. Christ then was in the world by His Spirit teaching and leading into truth those who listened to His words and obeyed His laws and repented at His warning. Though not incarnate, yet in His Divine nature He was present then, and *preached unto the spirits* in the prison-house of their sins,¹ from the fall of man until He was manifested in our flesh.

Eisner.
Schmidt.

The long-suffering of God, His patience with sinners, was evidenced alike in the case of the *disobedient* before the Flood, for whom He *waited*, long time entreating them by means of the preaching of Noah and by the pleading of His Spirit to return from their evil ways, and also in His endurance of the hard-heartedness and blindness of the Jewish nation until they, like the people before the Flood, made the very patience of the Almighty the stimulus to fresh sins; and yet as in the case of the old world a remnant, though only *eight* persons, were saved in the Ark, so out of the nation of the Jews a remnant also was saved from the general destruction by the true ark, the cross of Christ, and became the beginning of the Christian Church.²

Hammond.

According to the other interpretation of these verses, they mean that, *by* the same Spirit *which* was before mentioned as quickening the Redeemer after His death upon the cross—as though to show that the effect and value of His death was not limited to those then on the earth, and that it availed not only for present but also for past offences—He went to declare to the souls which, though once *disobedient*, had repented at the sight of the impending destruction of all living things by the Flood, that He their Redeemer had died for them, and had risen again for their justification: His death and resurrection being available to those who had died in penitence before His incarnation, as well as to the generations of men then on earth or those who should hereafter be born.

Cyrl.
Lienard.

Lorinus.
Folengius.

Menochius.

Œcumenius.

carried safe through the water. So Xenophon, Cyr. Exp. lib. v. διὰ πραγμάτων σεσωσμένοι πάντες, quod per multa incommoda huc incolumes venistis."—Owen in Bowyer.

¹ "In quo—Gloss. ut Deo offerentur. *Spiritu veniens*—ipse Christus per inspirationem in terram, quamvis nondum per carnem assumptam; vel *spiritu*, id est, per spiritus angelicos per quos locutus est hominibus illius temporis: *predicavit*, non in persona propria sed per Noe et alios sanctos illius temporis; *predicavit*, inquam, *his qui in carcere erant*, carnis scilicet

vel peccati vel erroris vel hujus exilii, Ps. cxli. 8: "*Educe de carcere animam meam.*"—Thomas Aquinas.

"He that has light within his own clear breast

May sit i' the centre, and enjoy bright day:

But he that hides a dark soul, and foul thoughts,

Benighted walks under the mid-day sun:

Himself is his own dungeon."

Comus.

² "Isto modo exponit glossa et doctores communiter passum istum."—Lyra.

To those souls, the once disobedient but afterwards repentant souls, which had died in the deluge of waters, *in the days of Noah*, Christ went after His crucifixion to declare to them the redemption which He had procured. His preaching to them was by the mouth of Noah and by the visible presence of the Ark, for the building of this was a preaching or declaration of the purpose of God. His coming to them in His own person, His own Spirit, was in the interval between the death on the cross and His resurrection from the tomb. This was the descent or going down into Hades.

Estius,
Calvin,
Bengel,
Alford.

As to the reasons for introducing this reference to *the spirits . . . which sometimes were disobedient . . . in the days of Noah*, these seem to be :—

(1) Because a larger number perished at that time than on any other occasion—it was the destruction of the whole of the life of the world. The going, therefore, to the souls in prison which had perished in this overthrow, was a testimony to the extent of Christ's death; or, if the words be taken to refer to Christ's teaching by means of His ministers under the patriarchal dispensation, still there is the same significancy in selecting this occasion and these *disobedient* ones. His Spirit strove from the first with His creatures.

(2) Because the Ark, and the number of those who were saved, was a type of that baptism of which St. Peter was about to speak more at large.

Estius.

(3) Because the destruction of the world by water is the prelude and witness to that future destruction by fire of which the Apostle soon after speaks : *The end of all things is at hand : be ye therefore sober, and watch unto prayer.*

Steiger.
1 Pet. iv. 7,
8.

Eight souls were saved. A type of the fewness of those who are saved, for *strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.* Few indeed walk along this way, fewer still persevere and tread in this way unto the end of their life.¹ So true is it that though *many* are called, yet *but few* are chosen. Thus was it in the days when Noah declared the coming judgment of God upon the impenitent : thus was it in the days of Moses, when of all that came out of Egypt, of the six hundred thousand who passed through the desert, only two, Joshua and Caleb, entered into the promised land : thus was it in the days of the prophets, when of those who were led away cap-

Matt. vii. 14.

Matt. xx. 16.

¹ "*Arcta est via quæ ducit ad vitam, et pauci inveniunt eam, [Matt. vii. 14] verum est; et pauciores ambulant per eam; sed paucissimi finem viæ assequuntur: vel pauci intrant, pauciores*

ambulant, paucissimi perveniunt. Unde Esa. xvii. 7. Relinquetur in eo sicut racemus, et sicut excussio oleæ, etc."—*Hugo de S. Choro.*

Ezek. xii. 16.
Th. Aquinas.

tive there were saved only a few men . . . from the sword, from the famine, and from the pestilence.

Rom. x. 10.
Eph. v. 26.
Tit. iii. 5.
1 Pet. i. 3.

(21) *The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ :*

The Ark is presented to us as the type of which baptism is the antitype (*ἀντίτυπον*). The comparison is not, as we might have expected, between water and baptism, but between the Ark and baptism.¹ In the water of the Deluge the world was submerged. The eight souls who were saved in that Ark are the figures, or types, of those who in the Church are saved by the cross of Christ, saved by virtue of that means which God has provided, and which they, by their obedience, have laid hold of. In baptism is—

(1) The outward sign, the water by which the baptized person is cleansed.

(2) *The answer of a good conscience*, the act of faithful obedience which is required from all those who come to baptism. Where there are the means appointed by God, and the preparation of the heart, there is that spiritual salvation of which the corporal salvation in the Ark was the expressive type.

The answer of a good conscience. By this is understood by most commentators the answers made by all those adults who sought Holy Baptism, and who were expected to make answer as to their faith in the truths of the Christian religion.² Others, however, understand by this word *the answer* (*ἐπιρώτημα*), the longing desire of the conscience for this grace from God—unfeigned repentance, as distinguished from the mere profession of belief, and that *towards God*—not in the sight of men only, but such as should stand the test of God's scrutiny, and receive His approval. *Towards God*—a

¹ Ἀντίτυπον. "Antitypon igitur vocatur, quod loco alicujus typi succedit, ut Arcæ typo succedit antitypon Baptismus. Serpenti igneo in palo erecto antitypon est Christus in cruce. Agni vero paschalis et mannæ, quæ in deserto pascebat filios Israël, typis succedunt Sacramenta corporis et sanguis Christi, et sunt antitypa, et ita vocantur passim ab Apostolis in Diatæxi Apostolica. Illi enim typi umbra erant futurorum bonorum, id est, sa-

cramentorum Novi Testamenti, quæ vocat Apostolus *imagines rerum* [II. b. x. 1], id est, veritatis et gratiæ."—*Salmeron*.

² "The Apostle alludes to the custom that was in the primitive Church. Those who were catechized were demanded of the catechist thus: *Credisne?* believest thou? *Ab renuncians?* dost thou not renounce the devil? And they answered, *Ab renuncio*, I do renounce him."—*Leigh*.

conscience directed towards Him by the movement of a living faith. For though it is true that *baptism doth . . . now save us*, yet this salvation is not so tied to baptism that we receive this grace without a stedfast hope in God, and faith in Him who died for our sins, and rose again for our justification.¹

Gortanus.

Hugo de S.
Charo.

St. Peter is careful to distinguish between these two. He contrasts first the advantage of Holy Baptism with the mere lustration of the Jewish ceremonial. The former purifies the soul, the conscience, whereas the latter could but cleanse away *the filth of the flesh*. I speak not, he in effect says, of that baptism which merely cleanses the body from its pollution, but of that spiritual and efficacious baptism which makes the soul responsive to the voice of God, and gives to man a conscience answering to His call. It saves us not by the washing of the body, not by means of the outward sign, but because it cleanses the soul, and renders the conscience pure in the sight of God.

Ambrose.
Theophylact.

Lorinus.

Guilliaud.

Corn. à Lap.

As the waters in the Deluge lifted up the Ark of God, and bore it on high, so does baptism lift the soul towards heaven; and yet again, as all mankind were called by the preaching of Noah, and urged to repent, and yet of all these only *eight souls* were saved, so now all are invited to baptism: many listen to that call, and yet *few* are those who are saved, compared with those who are invited into the Ark of God.

Guilliaud.

(22) *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.*

Ps. cx. 1.
Rom. viii. 34,
38.
1 Cor. xv. 24.
Eph. i. 20, 21.
Col. iii. 1.
Heb. i. 8.

With that body which our Blessed Lord took that He might become the sacrifice for sin, and the example to all His members of a sinless life, He has ascended, the firstfruits from the grave, and has sat down *on the right hand of God*. He who as touching His Divinity was one, equal with the Father, has taken that place of equality which was ever His. He who as touching His humanity was inferior to the Father, has by virtue of the hypostatic union of the Divine and human natures in His one Person, and because of His humiliation and sufferings, been exalted to this same place, the right hand of the majesty and glory of the Eternal, above all the mem-

Estius.

Fromond.

¹ "According to the *usus loquendi* of the LXX. *ἰσπερᾶν* signifies to ask, to desire, *rogare*. So, for *desiring*, the substantive *ἰσπερῆμα* is taken here both by Theophylact and Ecumenius, while they understand it of a desire

after a righteous course, and, as connected with this, a desire for baptism; which desire would be awakened through the resurrection of Jesus, and be the proof of a good conscience in relation to God."—*Steiger*.

bers of the hierarchy of heaven, for to which of the angels said the Father at any time, *Sit on My right hand, until I make Thine enemies Thy footstool?*

Heb. i. 13.

Gortanus.

Rom. viii.

46.

1 Cor. xv. 24.

Menochius.

1 Cor. xv. 28.

Matt. iv. 11.

Luke xxii.

43, 44.

Luke xxiv.

4, 5.

Acts i. 11.

Hugo de S.

Charo.

Ps. viii. 5, 6.

Heb. i. 2—8.

Ephes. i. 20,

21.

Angels and authorities and powers—that is, the three orders of angels, or the whole heavenly hierarchy, all *principalities and powers* in heaven and earth¹—all rule and all authority and power shall be made subject unto Him, who shall be all in all. This subjection of the angels, indeed, was witnessed to during His incarnate life. They came and ministered unto Him in the desert after He alone had overcome the great tempter; they strengthened Him in the garden of Gethsemane, when in an agony He prayed for those whom He was about to redeem; they proclaimed to His disciples the fact that He had risen from the dead; they witnessed His ascent into heaven, and declared to the Apostles that He would again come upon the earth. In all things, as the ministers and messengers of God, they were present with Him to whom they shall hereafter be for ever in complete subjection.² To Him give all the Scriptures witness; of Him it is written, *Thou madest Him lower than the angels, to crown Him with glory and worship, and yet, even in His humiliation, Thou makest Him to have dominion of the works of Thy hands, and Thou hast put all things in subjection under His feet.* He it is who is the heir of all things; . . . who, having by Himself purged our sins, has sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. Of Him has it been said, *Let all the angels of God worship Him: and, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom.* When by the Spirit of God—His own Spirit—He was raised from the dead, He sat down at the right hand of the Father in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

Five mysteries in our Blessed Lord's life are witnessed

¹ "Good and bad angels."—*Mac-knight*. "Profectus in cælum, subjectis Sibi principibus populi Judaici, et potestatibus gentium, omnibus denique hujus mundi potentatibus."—*Hardouin in Paraphrase*. This interpretation is, so far as my own reading extends, confined to this writer. In all such matters, the language of S. Augustine is to be borne in mind: "Dicant qui possunt, si tamen possunt probare quod dicunt; ego me—ignorare confiteor."

—*Enchiridion*, c. 58.

² "Elegit angelorum nomina, quæ majorem quandam excellentiam in imperando et operando sonant, ut tam minores quam majores angelos subiectos esse Christo, etiam ut Homini, significaret: ratione enim unionis hypostaticæ humanitas Christi et beatitudine et supernaturalibus omnibus perfectionibus supra universos angelos altissimè elevata est. Vide Ephes. i. 21."—*Fromond*.

to in our baptism, and are revealed to us for our instruction and consolation :—

(1) By His death He destroyed the power of sin, and of death, which is the offspring of sin.¹

(2) By His resurrection from the grave He has justified us and given us access to the Father, and the right to the inheritance of eternal glory.

(3) By His ascension He has opened heaven to us : nay, we have in His ascension who is our Brother, our Head, our Firstfruits become citizens of the New Jerusalem.

(4) By His session at the right hand of the Father we have an all-prevailing Advocate and Mediator and High Priest, who, by His presence, makes perpetual intercession for us.

(5) By His sovereign power over all created things, whether in heaven or on the earth, over the hearts of men and over the angels who do His bidding, He gives us sure confidence in all tribulations, and the assurance of deliverance from everything that can harm us ; for *who is he that will harm you, if ye be followers of that which is good ?* 1 Pet. III. 13.

So that these mysteries of redeeming love are at once the ground of all our confidence and the means by which our hope of eternal happiness, our faith in the abiding mercy of God, our love to Him who hath so greatly loved us, are nourished and confirmed. Queensel.

Let us not, then, pass by the mysteries of redemption as though they had no practical value for us. Rather let us ever devoutly meditate upon these revealed truths, and meditating let us ever adore Christ, who for us men and for our salvation has wrought so great deeds. Let us render to Him perpetual thanksgiving in that He has given to us *power to become the sons of God*, and to share in that inheritance which He has procured for us. With these mighty mysteries ever present in our hearts and minds, let us ever pray that the fruits of His life and death and resurrection be renewed day by day in us, and that we may remain ever firmly knit to Him our High Priest, our Brother, our Head, our God. John I. 12.
Nat. Alex.

¹ "Da, Domine, amore amoris Tui mori, qui amore amoris mei dignatus es mori."—*S. François.*

••• "O Jésus ! qui êtes monté au ciel, qui y êtes assis à la droite de votre Père, qui y réglez sur les anges mêmes et sur toutes les créatures,

attirez à vous nos cœurs et nos esprits, afin qu'après avoir vécu en esprit dans le ciel durant le cours de cette vie mortelle, nous ayons le bonheur d'y monter comme vous en corps et en âme après la Résurrection, et de vous y louer éternellement. Ainsi sort-il."—*Gros.*

EASTER DAY.

FIRST ANTHEM.

1 CORINTHIANS v. 7, 8.¹

Ex. xii. 15 ;
xiii. 6.
Deut. xvi. 3.
Is. lili. 7.
Matt. xvi. 6,
12.
Mark viii. 15.
Luke xii. 1.
John i. 29 ;
xix. 14.
1 Cor. xv. 3.
1 Pet. i. 19.
Rev. v. 6, 12.

(7) *Christ our Passover is sacrificed for us :²* (8) *Therefore let us keep the feast: not with [the] old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.*

P. Lombard.

Cajetan.

THE Apostle, after giving instructions to the Corinthian Church as to its dealings with the incestuous man, and having warned those to whom he was writing that so sinful a brother was a source of corruption to the whole body of which he was a member, warns the Corinthians of the penetrating and corrupting qualities of sin in itself; that like leaven it assimilates all things to its own nature, so that one sin hidden in the heart will deprave the whole man. The call, then, is to purity of life, to the rejection of past habits of evil, to a purging out *the old leaven*, and to a life of *sincerity and truth*. And this the Apostle urges upon all Christians by the remembrance of the sacrifice which Christ has made, and through the strength which His death supplies. For as the Jews in their passover abstained from leaven—the type of

¹ "One of the proper anthems for Easter in Antiphonar. Gregorii Pamel. tome ii. p. 112."—*Palmer's Origines Liturgicæ*.

² Lachmann and Tischendorf read τὸ πάσχα ἡμῶν ἐν ὀνόματι Χριστοῦ, omitting the ἐν ὀνόματι ἡμῶν of the Textus Receptus, which Alford characterizes as "a doctrinal gloss," but it is hard to see what doctrine is supported by these words beyond that asserted in the first

ἡμῶν. The weight of MS. evidence is against the genuineness of these words. But then the Peschito and Gothic of Ulfilas—"jah áuk paska unsara ufnithans ist faúr uns Christus"—together with the reading in Chrysost. Theoph. Theodoret, Æcum. and other Greek fathers, and also Augustine amongst the Westerns, are sufficient to make us pause before we reject these words.

corruption working in the heart of man¹—so ought we, who have an abiding passover, the Lamb once slain for us, to abstain from all that can defile the soul and corrupt our life and conversation; but not as they, in figure, who ate of the Lamb, seven days in each year, for we are called to a perpetual feast, and are bidden to abstain our whole life long from the *leaven* which now worketh in the children of disobedience. Estius.

*Christ is our Passover.*² Ours, the Christian passover, not that which was commonly offered up by the Jewish High Priest, *which can never take away sins*. He is *our Passover*, passing from death to life for us, and by His death delivering us from the destroying angel, and from a yoke more hard to bear than that of Pharaoh, even the yoke of Satan; and with this deliverance or redemption He gives us spiritual freedom and an inheritance in heaven, for if He died for our sins, He passed from death to life and rose again for our justification.³ Primasius.

The antitype was in all things prefigured by the type. For as in the appointment of the Jewish passover the blood of a lamb without blemish was sprinkled on the houses of the Israelites, and the destroying angel seeing this passed by and left those within that house uninjured, so by the blood of Christ, *the Lamb of God*, in whom was no sin, was the sin of the world taken away, and the hand of the destroyer stayed, and that not for the redemption of the Jew only, but for the salvation of the whole human race. Cajetan. Heb. x. 11.

By the virtue of that sacrifice, the power of that blood, we are strengthened to overcome sin, and are enabled to pass from this evil life and to live as the redeemed sons of God, and to enter into the joy of the eternal world. Tirinus.

He was *sacrificed for us*—for all men; not for the Jews only, but also for the Gentiles; not for one class and condition of mankind, but for all. All who are sprinkled with His blood are partakers, that is, of the righteousness which He communicates to all His people, and which He gives to all who rightly come to the baptism which He has sanctified and to the communion of His Body and Blood, and so coming are delivered from death. *Therefore let us keep the feast*: let our whole life be one long festival, a time of rejoicing, because of John 1. 29.

¹ "Fermentum enim quid est nisi corruptio naturæ, id ipsum de dulci acerbum factum."—*Primasius*.

² "Notandum quod Pascha sumitur aliquando pro festo Paschali; aliquando pro agno, seu victima Paschali; aliquando pro epulo Paschali, seu comestione agni Paschalis. Hic autem

sumitur pro Agno Paschali, Christo, vero Dei Agno et nostro."—*Piconio*.

³ "Designat Paschæ vocabulum Domini transitum: quia Christus hac die de morte rediit ad vitam, de mundo migravit ad cælum; ut doceret nos terrena despicere et amare cœlestia."—*Tho. à Kempis in Serm.*

Hugo de S. Charo.

Gorranus.

Corn. & Lap.

Matt. xxii. 4. the excellency of those good things which He has made *ready*, and perpetually offers to us.¹ For what are we called upon to celebrate at this *feast*? The Son of God made *for us* the Son of Man: our redemption from the dominion of Satan by the death of Christ: our justification procured *for us* by His resurrection, His ascension into the kingdom of glory in order that we also may ascend. If we are mindful of these unspeakable blessings, how can we be else than joyful? How can we spend this life save as a perpetual *feast* in memory of our deliverance from sin and death? If we keep in mind these blessings, then will our whole life be a manifestation of the reality of our faith, and an evidence of His resurrection, and of its power to raise us from the death of sin, and all our days will be days full of holy joy.

Chrysostom. And this, our Easter life, will be purged from *the old leaven*—from those sins of the flesh of which the Apostle had just been speaking, and from which he calls us all by the remembrance of the purity of our Passover. *Not with the leaven of malice*—not by deeds of evil done to others, nor by deeds of *wickedness*, that is, evil wrought by settled purpose with intent to injure others—but *with the unleavened bread of sincerity and truth*—of sincerity of heart and affections. In this is expressed the purity of the hidden life of God's saints. By *truth* is meant the conformity of our outward actions to the profession of holiness which we make by the fact of our Christianity; the freedom from hypocrisy.²

Hugo de S.
Charo.

Theophylact.
Clemens
Alex.
Strom. iv.

These three truths, then, are taught us in these words of the Apostle:—

(1) It was *for us* that Christ died, that *our Passover* was sacrificed.

(2) That because of this death we are invited to the feast which is now ready for us; and thus His death ought to be to us the cause of our continued rejoicing, since it is the means of our freedom from the yoke of Satan.

(3) That if we would rightly keep this feast—and without this it is no real feast to us—we must come in purity of heart and in holiness of life.

Gortanus.

As the paschal lamb was the type of Christ, so is the un-

¹ “Εορτῆς ἄρα ὁ παρὼν καιρὸς. Καὶ γὰρ εἰπὼν, ‘Ἐορτάζομεν,’ οὐκ ἐπιειδὴ πάσχα παρῆν, οὐδὲ ἐπιειδὴ ἡ πενήκοστή, ἔλεγεν, ἀλλὰ δεικνὺς ὅτι πᾶς ὁ χρόνος ἑορτῆς ἐστὶ καιρὸς τοῖς Χριστιανοῖς διὰ τὴν ὑπερβολὴν τῶν δοθέντων ἀγαθῶν.”—Chrysostom.

² “Sinceritatis in affectu per virtutis amorem; veritatis in intellectu

per veritatis cognitionem.”—Hugo de S. Charo.

“Sinceritas est, qua omnis corruptio abjicitur: veritas, qua omnis fallacia repellitur.”—Atto.

“Εὐλαμπεία ἐστὶν fuga impuritatis, ἀληθεία ἐστὶν fuga simulationis. Prius illud opponitur κακίᾳ, alterum πονηρίᾳ.”—Grotius.

leavened bread with which it was eaten a type of the Christian life, and of that purity, that unmingled sincerity, which is required from all those who come to the Easter feast.¹ As, then, He who is our passover has fulfilled those figures by which He was kept before the mind of the devout worshipper in the olden Church, it behoves us to fulfil the type by which our life was figured, and to come to that feast *unleavened* with the impurities of earth, with a life of *sincerity and truth*.²

Corn. à Lap.

Œcumenius.

. "Exultantes in Resurrectione Jesu Christi spei nostræ, tibi, Deus, solemnī sacrificio gratias agimus; et eundem Pascha nostrum immolatum

oblaturi et sumpturi, azymos à te petimus sinceritatis et veritatis: Per eundem Dominum nostrum Jesum Christum. Amen."—*Miss. Cathalaunense*.

SECOND ANTHEM.

ROMANS VI. 9—11.

(9) *Christ being raised from the dead dieth no more; death hath no more dominion over Him.* (10) *For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.*³ (11) *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

IN these words St. Paul reminds us that the resurrection of Christ is the image of our resurrection. He rose on this day and *dieth no more; death hath no more dominion over Him*. The Apostle teaches us by these words how we are to rise from sin, and points us to the source of grace, enabling us to resist temptation with a firm resolution to sin no more, but confiding in God's grace and in the might of our Lord's resurrection to rise out of that tomb into which by sin we have descended, and to live henceforth *unto God*.

NAVARRUS.

[See the commentary on the concluding verses of the Epistle for the Sixth Sunday after Trinity.]

¹ "Semper pseudo-prophetæ dulcia pollicentur, et ad modicum placent. Amara est veritas, et qui eam prædicant, replentur amaritudine: in azymis enim veritatis et sinceritatis, Domini pascha celebratur et eum amaritudinibus comeditur."—*S. Jerom. adv. Jovin. Lib. Secund. ad fin.*

EPIST. VOL. I.

² "*Epulemur*.—In septimana Paschæ jam usque ad finem mundi sumus: intra enim septenarium dierum numerum volvitur omnis dies, ait August. lib. xxxii. cap. 11, contra Faustum."—*Fromond.*

³ "Vivit in deitate Ipse homo Deus."—*Primasius.*

*. * "Fac, quæsumus, omnipotens Deus, ut qui Paschalibus remediis innovati, similitudinem terreni parentis evasimus, ad formam cœlestis transferamur authoris: Qui Tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen."—*Brev. Bituricensæ.*

THIRD ANTHEM.

1 CORINTHIANS XV. 20—22.

Acta xxvi.
23.
Col. i. 18.
1 Pet. i. 3.
Rev. i. 5.

(20) *Christ is risen from the dead, and become¹ the firstfruits of them that slept.*

THE Apostle had already shown—

(1) That the resurrection of Christ had indeed taken place: this was evidenced by the many who had witnessed His presence alive after His crucifixion and burial.

(2) That this resurrection of the Saviour was an evidence of the reality of our resurrection. He now goes on to show that the efficient cause of that resurrection which had been promised to the Christian was the resurrection of Christ. He had not only risen, but had by this become *the firstfruits of them that slept.*

Gorranus.

Chrysostom.
Jo. Damas-
cene.

Nicholson.

Lev. xxiii.
10, 11.

Christ is risen from the dead: in these words—against ancient heretics—the Apostle declares two truths, the reality of His death and also of His resurrection. And then, as this resurrection had taken place on the morrow after the paschal Sabbath, when the firstfruits of the harvest were directed to be offered to God in His temple, the Apostle uses this familiar image, and speaks of Christ as *the firstfruits of them that slept.* Among the Jews those who had corn-fields were commanded to gather a small quantity of grain before they reaped the remainder of their fields, and this they offered to God, signifying by this that they acknowledged Him to be the Lord of the harvest, and the Author of all goodness. This offering was accepted, and the acceptance was an earnest to the owner of a blessing on the rest of the harvest. This one handful sanctified the whole of the harvest afterwards gathered in. So Christ by His resurrection and by the presentation of Himself in the holy place not made with

¹ The *tyiveto* seems to possess no authority, and though the omission or retention does not affect the sense, its omission certainly adds to the

emphasis of the sentence: *Christ is risen from the dead, the firstfruits of them that slept*—Χριστὸς ἐγήγερται ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων.

hands was the *firstfruits*, and the means of sanctification to the remainder of the spiritual harvest.¹ Corn. & Lap.

The *firstfruits*, then, was but the anticipation of the harvest which was about to be reaped. Since Christ, therefore, was our *firstfruits*, His resurrection makes our resurrection a necessity. There can be no firstfruits unless the after-fruit is to follow. Let us then lift up our hearts with confidence to God. When the firstfruits have entered in, then must the rest of the spiritual harvest follow.² Let us, then, rise from the death of sin now, that our resurrection may be not to condemnation, but to eternal glory. Hugo de S. Charo.
Nat. Alex.

Christ was the *firstfruits* from the tomb. He was so—

(1) In the order of dignity and merit, the first and the last.

(2) According to the Divine will and purpose He was the first who was raised from the dead.

(3) He is the efficient cause by which all men are raised from the death of sin. Through Christ all who have been thus raised have known within themselves the power of the resurrection.

(4) Though by His power others were raised under the Old Testament dispensation, and though during the time of His dwelling upon earth He raised the dead, yet these were but raised again to die. He, then, first of all rose from death to immortal life, and hence was really the first-born from the tomb. He as the grain cast into the earth died, and like the grain rose again not to the same but to a new life. Chrysostom.
Theophylact.
Theodoret.
Corn. & Lap.

These words, then, are the foundation of these articles of the Christian's belief:—

(1) I believe that *my Redeemer liveth*; that though He died indeed upon the cross, yet has He risen again to immortal life.

(2) I believe that *in my flesh I shall see my Saviour*, my God, since He has risen as my *firstfruits*; so that because He rose again I must needs rise. Job xix. 25.
Pleonio.

If our flesh is raised by virtue of the resurrection of

¹ Another type was fulfilled by Christ rising on the third day, that of the waved sheaf in the feast of the firstfruits, which was waved on the morrow after the Sabbath, which was the self-same day of the week on which Christ rose. See *Godwyn's Moses and Aaron*, lib. iii. ch. 6.

² "Palmites sequuntur meritò naturam suæ vitis: *Ego sum vitis vos palmites* [Joan. xv. 5] inquit Christus,

revixit vitis à mortuis resurrexit, et nos palmites reviviscamus. Congruit ramos sequi naturam arboris ex qua succum et vigorem trahunt. Arbor nostra est Christus, nos rami ejus; revixit arbor, obita hyeme mortis, reviviscemus et nos, cassata temporali morte. *Nisi granum frumenti cadens in terram mortuum fuerit, nullum fructum affert* [Joan. xii. 24]. Accessorium sequitur naturam Principalis."—*Fornerus*.

Christ's flesh, who took the nature or flesh of all mankind, so that in Him all are raised from the grave, yet are those only who live to Him raised to a life of immortal glory.

Th. Aquinas.

John xi. 25.
Rom. v. 12,
17; vi. 23.

(21) *For since by man came death, by man came also the resurrection of the dead.*

Corn. à Lap.

1 Cor. xv. 45.

Rev. ii. 7.

Arias Mont.

*Since: the cause why He was the firstfruits of them that slept was this, that only through Him and by virtue of His resurrection will come the resurrection of all men from the dead. By man came death: by the sin of Adam came spiritual death, sin, and, as a consequence of this, temporal death on all who sprang from him. This spiritual life lost through the sin of Adam was restored by the man Christ Jesus, the second, the last Adam, and with this the power of rising from the death of the body. For He is the true tree of life in the midst of the paradise of God, whose leaves should be for the healing of all people. He it is who took our nature upon Him in order that He might be the resurrection from the dead.*¹

(22) *For as in Adam all die, even so in Christ shall all be made alive.*

Cajetan.

The power of the resurrection was not to be less extensive nor less efficacious than that of sin. And as the sin of Adam reached to and affected *all*, so should the sacrifice and death and resurrection of Christ also avail to all: *in Christ shall all be made alive.*²

It is not, then, the power of Christ's resurrection as evidenced in the life of the justified and faithful members of His mystical body which is here referred to, but to the power of His resurrection as evidenced in the resurrection of the bodies of all mankind; though in these words the Apostle points at the same time to a power repairing that evil which was effected by the disobedience of Adam, and enabling the regenerate members of Christ to live a new and resurrection life. Through the sin of the first Adam *all died*; death, the death of the body, came upon *all* as a consequence of his sin: so by the resurrection of Christ shall

¹ "Una individua natura ad hoc à Verbo assumitur: quia sicut ab uno primo homine peccatore tanquam à capite, contagio mortis serpsit in alios ab eo propagatos; ita conveniens fuit, ut ab uno homine non peccatore resur-

rectio ad vitam diffunderetur tanquam à capite in omnes qui ei incorporantur." — *Chrysostom apud Fromond.*

² "Ὁσπερ—ὅτι: the deliverance was to be in kind the same as the loss.

all rise in their bodies, both the just and the unjust.¹ The other truth, that the regenerate children of God walking in the power of the regeneration should rise to righteousness and attain unto glory, though flowing from the fruit of the resurrection, is not immediately within the argument of the Apostle, who is speaking of the power of the resurrection as displayed in the resurrection of the flesh of all mankind from the grave.

Chrysostom.
Theophylact.

¹ "Sicut de morte corporis intelligendum est, quòd omnes in Adam moriuntur; ita quoque quòd vivificantur omnes in Christo, quo ad vivificationem corporis; et non quo ad vivificationem gloriæ. Ita enim Theophylactus et Œcumenius et Theodoretus interpretantur; adeo quòd etiam damnati in Christo vivificantur; quatenus per Christi spiritum vivificantem anima cujusque proprio corpori unietur non amplius in æternum ab ipso sepa-

randa. Vide Joan. v. 28, 29."—*Ant. Scaynus.*

* * "Deus, qui nos per mysterium Paschale docuisti vetustatem vitæ relinquere et in novitate Spiritus ambulare, præsta, ut Unigenitus tuus per hoc sacramentum nobis vitam suam tribuat, qui mortem nostram suscepit et occidit; Qui tecum et Sancto Spiritu vivit in unitate ejusdem in secula seculorum. Amen."—*Missale Catholice.*

EASTER DAY.

COLOSSIANS III. 1—7.¹

Rom. vi.
viii. 34.
Eph. i. 20;
ii. 6.
Col. ii. 12.

(1) *If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*

Col. i. 15.

Col. i. 18;
ii. 9.

Cartwright.

In the previous part of the Epistle the Apostle had laid down two great truths respecting the Divinity of Him who was the Son of God, and yet the Son of Man: that He was *the image of the invisible God, the firstborn of every creature; and that He was also the head of the body, the Church, the beginning, the firstborn from the dead, in whom dwelleth all the fulness of the Godhead bodily.* Having laid down these truths as the foundation of all our hopes, he now proceeds to build up the fabric of the Christian life, and to exhort the members of the Church to mortification of the fleshly appetites, and to sanctification of life. The practical exhortation is, as in all cases, based upon the great doctrinal facts of Christianity. And in this Easter Day Epistle two truths are insisted on:—

(1) That those who have been raised through Christ to a new life must *seek those things which are above.*

Piccolo.

(2) That those who have died with Him—and all who have indeed *risen* must have died—are, because of that death, called upon to mortify, to deaden the inclination to sin.

Then, or therefore: since, that is, you have been buried

1 “The wisdom of the Church hath so disposed of her readings in these great feasts, as likely the Gospel lets us know what was done on the day, done for us, and the Epistle what is to be done by us. To instance, in this present: *Surrexit Dominus vere*, ‘the Lord is risen indeed,’ saith the Gospel; *In quo consurrexistis et vos*, ‘and you

are risen with Him,’ saith the Epistle. That which is in the Gospel is Christ’s act, what He did; that which is in the Epistle our *agendum*, what we to do. Or rather both ours: 1, What He did, matter of faith; 2, What we to do, matter of duty, our *agendum* upon His act.”—*Andrewes*, Sermon viii. on the Resurrection.

with Him in baptism, wherein also ye are risen with Him, seek heavenly things. The *if* does not imply a doubt of this fact; it means, as in many other places, since: inasmuch as you have risen, or rather *were raised*¹ (συνηγέρθητε), from the corruption of old sins by Christ's resurrection, and by the virtue of that resurrection communicated to you in baptism, seek those things which are above—heavenly truths, a heavenly life, heavenly rewards; and not content with this, the Apostle stimulates their zeal and devotion by adding, *where Christ, your firstfruits and exemplar, sitteth on the right hand of God.* It is no abstract good which he promises, no abstract holiness to which he calls Christians—not heavenly joys and a heavenly life only, but joy in the presence of Christ and conformity to His likeness, who is the Lord and the very source of resurrection life to all His members. From that heavenly height, and through Christ alone, would he have us regard earthly things. He says not that we are to seek nothing on earth, that we are to disregard all things here, he does but prohibit our seeking anything which would hinder us from preferring heavenly things.² These words are but an echo of our Blessed Lord's own injunction to all who would be His disciples, *Seek ye first the kingdom of God, and His righteousness.* Here is at once the duty and the encouragement:—

(1) The duty which is incumbent on all Christians—*seek.*

(2) The encouragement so to do—Christ is seated in heaven to aid and to reward you.

The rising, then, here referred to, is that by baptism. In this sacrament the immersion in water was typical of death to the world and to the sinful affections of the flesh; the emerging of the baptized person from the water, was symbolical of the resurrection of the soul to new life. Some have tried to evade the force of these words by confining them entirely to the moral resurrection of the soul to holiness, but this interpretation is opposed to the whole exhortation of the Apostle, who is here calling upon the baptized, by virtue of their baptism, to walk in newness of life. The resurrection of the Christian is threefold:—

(1) It is spiritual by the act of baptism, in which original

¹ "If ye then were raised with Christ."—*Bishop Ellicott.* See also Bishop Cotton, *Sermons on the Epistles*, vol. i. p. 296.

² "Non super terram.—Hoc intellige ut beatitudinem, ut felicitatem: non prohibemur enim querere quæ

sunt super terram, ut media ad felicitatem, ut subsidia temporalia; sed prohibemur ea querere et apprehendere ut felicitatem, ut beatitudinem nostram. Sic enim sola ea quæ supra sunt querenda et apprehendenda sunt."
—*Cajetan.*

Col. ii. 12.

Tirinus.

Fromond.

Cajetan.

Ecumenius.

Greek Cat.

Cajetan.

Matt. vi. 33.

Davenant.

Theophylact.

Alford.

sins are blotted out and strength given to us to lead the life of the regenerate.

(2) It is moral, and this is continuous. To this the Apostle calls us because of our spiritual resurrection.¹

(3) It is corporeal. This is that future resurrection of the body which is promised to us, because of Christ's resurrection from the grave.

Since, then, you have risen in your soul from the grave of old sins;² since Christ your firstfruits has risen in the body, and has therefore given you the hope and assurance of rising from the grave of earth, *seek those things which are above*, eternal glory, and your Lord's presence in heaven, who is *on the right hand of God*: equal from all eternity to the Father as touching His Divine nature, and rewarded in His human nature with the seat of highest power and glory because of His humiliation and death; all created things being put under His feet and made subject to Him. Since, then, we are to be there with Him, how lightly ought we to esteem all things, save that heavenly home and abiding rest, since we are to be *with Christ*, with Him in His likeness of glory, with Him as sharers of that eternal glory.

Let us remember to what resurrection Christ calls us; to what He gives us power to attain:—

(1) To a true resurrection, not one in outward show and profession: we must rise in His image of whom it is said, *The Lord is risen* INDEED.

(2) To an immediate resurrection. *Surely I come quickly* is His warning call to each of us. *I myself will awake right early* should be our response to His call.

(3) To active work for God, not as those who are still half-bound in slumbers. His cry is, *Awake, awake; put on thy strength!*

(4) To an undoubting faith, to full confidence in Him who is our strength, and by whose power we have been raised, *that we should show forth the praises of Him who hath called us out of darkness into His marvellous light.*

(5) To immortal life, *knowing that Christ being raised from the dead dieth no more*; and that we also shall rise *in the likeness of His resurrection* to endless life.

As all death is of two kinds, so are there two resurrections.

¹ "Qui in fide, charitate, sanctitate non progreditur, is toto vitæ suæ cursu non cælum quærit, sed ad Gehennam properat."—*Davenant*.

² "St. Paul assumes that the believer *had* risen with Christ: compare ii. 12, *συνταφίντες αὐτῷ ἐν τῷ βαπ-*

τισμοί, ἐν ᾧ καὶ συνηγήθητε. This co-rising with Christ was involved in His being the Head. When the Head rose, the members also rose. But the rising was expressed and wrought into the life of the individual in baptism.'—*Davies*.

The first death is of the soul, the second death is of the body.¹ The death of the body is its separation from the soul; the death of the soul is its separation from God. Sin caused this death of the soul: the death of the body is the penal consequence of sin. Hence the first resurrection is that of the soul from the death of sin: the second resurrection is the awakening of the body from the grave. The resurrection of the soul from sin, like the first Advent of Christ to the world, is silent, unnoted by the world, unseen. The resurrection of the body, like that Advent of Christ when it shall be summoned from the slumbers of death, will be amidst exceeding glory and in the sight of all mankind.²

Hugo de S.
Charo.

(2) *Set your affection on things above, not on things on the earth.*

Set your affection: it is not, then, a mere intellectual seeking to which the Apostle calls us, but one which springs from the ardour of the affections, from love towards God and the joys at His right hand. Let us not, as animals which cannot look upwards, fix our eyes upon the earth and regard only earthly and therefore transitory pleasures and pursuits, but let us, as those to whom God has given the power to look upwards, set our hearts and desires upon heaven and heavenly things.³

Menoehius.

Fromond.

Not on things on the earth—on sinful gratification, on things wrought on the earth, on those deeds which make men to become more and more earthly, and which show them to be sinners of the earth. In this warning the Apostle makes no accusation against the earth itself, the work of the Creator, but only of those things which are done thereon to the despite of the earth's Maker and to the corruption of those whom He has placed upon the earth.

Chrysostom.

¹ "Duplex est resurrectio: una animæ, quam occultus Christi adventus operatur; altera corporis, quam gloriosus Christi adventus perficiet. Atque ut exterior homo in resurrectione sua corporali recipiet novam vitam et operationes, sic in resurrectione hac spirituali interior homo jam recipit novam vitam et novum sensum."—*S. Bernard.*

² "Quoniam una cum Christo surrexistis, quæ sursum sunt, id est superna, quærite; hoc esse debet studium Christiani hominis: cum mane surgimus, non

statim cogitare debemus de jentaculo et prandio, sed de cœlestibus et Dei beneficiis, ut ex illorum memoria in gratiarum actionem prorumpamus."—*Sasbout.*

³ "Non quæ super terram. — Non res terrenas et mortales. 'Licet enim terram pedibus nostris calcemus, spiritu tamen erumpendum est in cœlum,' ait Augustinus, 'ut hoc enim admonemur, staturâ erectâ facti sumus,' ait; 'bruta autem in alvum prona et prostrata sunt, quia omnis voluptas eorum est ex terra.' "—*Fromond.*

Rom. vi. 2.
2 Cor. v. 7.
Gal. ii. 20.
Col. i. 5;
ii. 20.

(3) *For ye are dead,¹ and your life is hid with Christ in God.*

Fromond.

Sasbout.

Leigh.

Tirinus.

The Christian is represented as *dead* to all things of this earth—to its pleasures, its pursuits, and its ambitions. As the dead cease to regard those things amid which they once lived and which they have quitted,² so the Apostle says they who have been baptized into Christ have ceased to have an interest in earthly pursuits. *Your life*, your real life, which is spiritual, is hidden from mortal eyes. The world sees it not, even as it sees not Him from whom is this life, and who rules within the heart which is His temple. Nay, in its fulness and perfection it is even hidden from the sight of him who has received of this life. This is true both of that life of grace which we now have, and also of that life of glory which is our future inheritance.

Hugo de S.
Charo.

Cotton.

Chrysostom.

Macknight.

John xi. 25.

Gorranus.

This is the characteristic of the saintly life, it is hidden from the investigation of the worldling. Men may note our profession of holiness, they can do no more; they cannot know whether we be really holy, since even as to good deeds the true saint will avoid to parade them in the face of men. On the other hand, it is the characteristic too generally of those who do not possess this true life that their deeds are open and notorious, such as they seek not even to hide, since they are done either from self alone, or at least from that selfishness which loves to be seen of men.

If, then, we enjoy no honour now from the world, what matters it? the honour and the glory shall be hereafter. Our life is hid now; like buried treasure, the safer because concealed. It is hidden in His life who can guard it from all evil. It is pure if it be dead to the world, and our affections are set on heavenly realities. It is a true life if its source is from Him who is *the resurrection and the life*; it is safe from all that would harm it, because hidden in and preserved by Him.³

John xi. 25;
xiv. 6.
1 Cor. xv. 43.
Phil. iii. 21.
1 John iii. 2.

(4) *When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.*

¹ "Ἀπεθάνετε γάρ—for ye died, not 'ye are dead,' Auth. Vers., as the reference seems still to a past act."—*Bishop Ellicott on the Colossians*. "For ye are dead I venture to substitute ye died."—*Bp. Cotton on the Epistles*, vol. i. p. 296.

² "Bona hæc mors, quæ veterem sepelit natiuitatem, novam inducit.

Mors bona, quæ servitutem absorbet, generat libertatem."—*Gillebertus*, Sermon. xxvi. in *Cant*.

³ "If the Master's glory be hidden, why should not the servant be content not to have that glory as he should, or to be discouraged at our light setting by, seeing we are in a strange country."—*Cartwright*.

When Christ shall appear at the day of judgment in glory, in His glorified humanity, surrounded by all the glory of heaven, then shall all things that have been hidden be revealed; and then also those who are His, and who have abided by His side in this life, shall also appear with Him in glory, and be manifested as His in the sight of the whole world. Now have we the promise, and the beginning; then shall we receive in its perfection that which He has laid up for them that love Him. If our portion now be the cross, yet is this but the pledge of that glory which shall be ours in the world to come. The gem now lying unseen shall then shine as the polished corners of the temple. And as the trees through a long winter put forth no signs of life, but when the spring has come burst forth with their leafage of glory, and rejoice in the light and heat of the sun which has awakened them to new life, so in the light of the Sun of Righteousness shall the hidden life of the Christian be manifested before the assembled universe.

Fromond.

Sasbont.

Nat. Alex.

Fromond.

Christ is our life, the source of all life to the believer: the Way, the Truth, and the Life. The life by grace now, the life of glory hereafter,¹ all knowledge of God who is life, all love to God, springs from that spiritual life which Christ at the first infused into our nature. And He will show Himself the restorer of natural life, and the giver of that life of blessedness which will be the lot of His saints.

John xiv. 6.

Gorranus.

Fromond.

Dion. Carth.

In the time of suffering and persecution, in the hour of distress and danger, how great the comfort to remember that the life which we have is not ours, is not even in our own keeping. Christ is the guardian of that life which we have as His gift. He who is all-powerful as well as all-loving will sustain that life in all who are His faithful members. For the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt-offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the

Davenant.

¹ "Cum Christus apparuerit vita vestra, id est, qui est vita vestra, in presenti per gratiam et in futuro per gloriam. Johan. xiv. 6, Ego sum via,

veritas, et vita. Ergo veniet ad iudicium personaliter, quia Christus: evidenter, quia apparebit: utiliter, quia vita vestra."—Gorranus.

nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth : and such as be faithful in love shall abide with Him : for grace and mercy is to His saints, and He hath care for His elect.

Wisdom iii.
1—9.

Rom. vi. 13 ;
viii. 13.
Gal. v. 24.
Eph. v. 3, 5.
1 Thess. iv. 5.

(5) *Mortify therefore your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry :¹*

Though in baptism the power of sin is deadened, yet the roots of sin remain in the regenerate children of God. The fleshly desires still live, and are stimulated and nourished by the multiplicity of sensible objects around which are contrary to the hidden life of the soul ; and desire, when quickened by these, instead of being subdued by the means of mortification placed within our reach, brings forth sin. Though, then, the power of sin has been deadened in us by baptism, the Apostle exhorts us by active deeds of mortification to prevent the growth of the sinful affections. Thus must we co-operate with God, and be *workers together with Him*, and perfect that mystical death unto sin which is His gift in baptism if we would live to His glory and enter into eternal rest. There are three roots of all sin : three marks of the old nature abiding in us :—

Nat. Alex.

Davenant.
2 Cor. vi. 1.

(1) The affections and desires of the flesh—sensuality, the yielding to which degrades man to the level of the brutes.

(2) Ambition, the desire after station and earthly honours and dignities : indulgence in this passion dries up the nobler part of man's moral nature, and makes him a demon to his fellows.

(3) Avarice, the hunger after the possessions of earth, that covetousness which makes him who was born to be the servant of God the slave and worshipper of false gods—of money, of houses, of self.

Nat. Alex.

Sasbout.

By *members* the Apostle means earthly desires and affections, particular sins, as elsewhere he calls the whole complex

¹ “ Whilst *πορνεία* denotes the natural gratification of sexual desire, though without marriage, *ἀκαθαρσία* refers to the *unnatural and secret* sexual sins. On the other hand, *πάθος* refers to the disposition towards lust, to the inward lasciviousness of desire, as it is put together with *ἐπιθυμία*, 1 Thess.

iv. 5. By the *ἐπιθυμία κακή* being here further distinguished from *πάθος*, it is presumable that the special manifestation of the more general *πάθος* in a definite case and for a definite object is intended to be denoted.” — *Olehausen*. “ *Πάθος, mollities, quæ omnes libidinis illecebras comprehendit.*” — *Calvin*.

body of our sins a *body of sin*, and in the chapter before the present he exhorts all Christians to a *putting off the body of the sins of the flesh*. These sins, then, are not merely such as are wrought by the *members* of our own body, they are each of them a portion, or members, of that constitution of sin by yielding to which the man becomes himself altogether the incarnation of sin.¹ Special sins, then, are spoken of as members :—

(1) Because the whole of our corrupt deeds is compared to a man's body composed of divers members, and spoken of as a *body of sin*.

Rom. vi. 6.
Col. ii. 11.
Theophylact.

(2) Because they are as nature to a carnal man, and beloved as the members of his natural body. Hence, when speaking of our cherished sins, our Blessed Lord says, *If thy hand offend thee—a sin dear to thee as thy hand—cut it off. If thy foot or thine eye offend thee, cut off the one and pluck out the other.*

Rom. vi. 6.
Mark ix. 43,
45, 47.

(3) Because these sins dwell in and are done by means of the members of our natural body, and thus become a *law* in our *members*, warring in them against our spiritual life, and turning our members into the instruments of sin.

Rom. vii. 23.
James iv. 1.
Leigh.

Under *fornication* the Apostle classes all sexual sins. By *uncleanness* he refers to all unnatural deeds of lust and self-pollution, expressing by one general term those things of which decency prevents the enumeration. *Inordinate affection* is the passion and desire after sensual gratifications ; and in *evil concupiscence*, he seems to sum up in one term all these sinful lusts. With these he classes *covetousness*, and calls it *idolatry*,² either as it shows itself in a greedy desire after all that can pamper the flesh, whether possessions or no, since the one melts into and becomes the stimulus for the other, or because avarice as well as sensual pursuits makes men cling to that earth on which they are not to set their affections, and to regard the earth as their final good. So that *covetousness is idolatry*, whether we confine this word covetousness to the desire after material wealth, which makes of the servant and child of God the bond-slave of the demon

Sa.
Fromond.
Chrysostom.
Fromond.
Estius.
Olausen.
Bengel.
Jo. Damas-
cena.

¹ "Non corporis naturam, nomine carnis est interpretatus, sed hominem quâ parte adhuc secundum seipsum non secundum Deum vivit. Vivit autem secundum seipsum ac proinde carnaliter etiam tunc quidem cum secundum mentem suam vivit naturamque optimam ducem tanquam Deum sequitur, si non mens ipsa, naturaque spiritus evadat, id est, si non cœlesti grata

renovata, spiritualis efficiatur."—*Adr. Mangotius*, vide et 1, August. cont. Julia. lib. vi. cap. 5.

² "Avarus est instar idololatæ: sicut enim idololatra aurum et argentum in idolis, ita avarus in arca sua quodammodo adorât, dum spem suam in ea tanquam in Deo ponit, et omnia sua studia ad pecuniam ut ultimum finem refert."—*Fromond.*

of avarice, or to the pursuit of sensual delights and fleshly gratifications, by which the worshipper of God is enslaved to the flesh and becomes the worshipper of self.¹

Alford.

These *members* of the body of corruption, these sins, are spoken of as *on the earth*, since they derive their nourishment from the earth and earthly objects; and are transitory, because they cannot be indulged in except during the short earthly life of man.

Weesley.

Let the Christian remember that what he professes by the name which he bears, and by the baptism which he has received, he is called upon to fulfil by his whole life.

Pseudo-Jerome.

Let him also fear, and watch, and pray, since there is no sin, however vile, however alien to his nature, but an unmortified conversation may prepare a man for falling into.

Davenant.

As there are three sorts of sin within us, three forms of temptation, so must we mortify the *members*, the sins to which we are tempted, in three ways:—

(1) By our earnest resolution and striving to overcome evil and resist temptation.

(2) By the avoiding where we can all incentives to sin, flying from all occasions, and persons, and books which stimulate or encourage us to sin.

(3) By the constant use of all means which tend to destroy sin within us, and which deaden its power over us, such as prayer, fasting, almsdeeds, honest industry, the reading of devout books, and especially the prayerful study of God's written Word, and the Communion of the body and blood of our ever-blessed Lord.

Nat. Alex.

Rom. i. 18.
Eph. ii. 2;
v. 6.
Rev. xxii. 15.

(6) *For which things' sake the wrath of God cometh on the children of disobedience.*²

Sasbout.

Cometh at present, or is accustomed to come.³ The Apostle uses the present tense because *the wrath of God* always follows on the commission of sin. Indeed the sin itself not only brings punishment, it becomes in itself a punishment

¹ "Philargitiæ genera sunt tria: primum renuntiantes divitiis ac facultatibus suis spoliari non sinit; secundum quod ea, quæ à nobis dispersa sunt vel ingentibus distributa, resumere nobis majore cupiditate persuadet: tertium quod ea, quæ ne antea quidem possidemus, desiderare vel acquirere compellit."—*Rabanus Maurus*.

² ὅτις τῆς ἀπειθείας.—In the Vulgate version this is translated *filios*

incredulitatis, or, as rendered by others, *filios diffidentie*: in the Peschito version it is rather *perverseness*: in the German version of Luther, *die Kinder des Unglaubens*: in the Gothic of Ulphilas we have *ana sinum ungaldebeindis*; *ungaldubs* in Massman's Glossary being rendered by *werthlos*. See Ulphilas, *die heiligen Schriften in gothischer Sprache* (Stuttgart, 1857).

³ "Venire solet."—*Erasmus*.

to the sinner. In public or in private calamities let us not, then, murmur against God, but let us remember that these calamities are the natural complement of sin itself, and that sin does always draw down punishment, in order that sin itself may not abound and at length wholly swallow us up.

The wrath of God: here, as in so many other places, because the Apostle is speaking to men he uses human language. We are not, however, to understand by these words the perturbation of a passionate mind, such as is the mind of man when under the influence of anger, but the calm, passionless appointment of just punishment.

And this *wrath cometh on the children of disobedience*, or of unbelief, for the word (*ἀπειθείας*) implies both these qualities, intellectual and purely moral delinquency. As all virtue is rooted upon faith in God, implying a knowledge and a love of Him, so in all sin is there a mixture of unbelief of mind and disobedience of the will. All who rebel against God distrust, that is disbelieve in some way, His word and promises, and those who so disbelieve draw down, as the consequence of their disobedience, that punishment which is the appointed consequence of sin.¹

(7) *In the which ye also walked sometime when ye lived in them.*

Rom. vi. 19,
20; vii. 5.
1 Cor. vi. 11.
Eph. ii. 2.
Titus iii. 3.

St. Paul gives two reasons why the sins enumerated in the fifth verse are to be avoided by Christians:—

(1) *The wrath of God* is manifested against them by the fact of the punishment which He has appointed to follow upon them.

(2) They were the work of their old corrupt lives, of that life to which they have died. So that in rising from this old life, and in putting on the new man, they renounced all the works of that old and corrupt nature.

In these words the Apostle praises the converts at Colosse by saying that they once *walked*, once *lived*, in these sins; he implies that this was no longer their state—they had turned from and rejected them. *Ye walked*: this expresses the outward act. *Ye lived* denotes the inward principle, the habit of sin. *Lived* is a stronger word than *walked*; it means assiduously doing—not a casual fall into any par-

¹ "Sub justo Deo nemo miser, nisi reus. Tolle peccata, cessat ira Dei. Secundum fidem operare, non peccabis. Omnis virtus in fide fundatur et radicatur. Omne peccatum aliquid

infidelitatis admixtum habet: Dei verbis et promissis diffidere videntur, rebelles sunt et contumaces, quicunque Deum lethaliter offendunt."—*Natalis Alex.*

Kypke.

ticular sin, but a giving oneself wholly to all kinds of sin, so as to be enslaved by them, making them our life, pursuit, and work.¹

We are called here, then—

Rom. vi. 17.

(1) To gratitude to our Lord who has redeemed us from slavery to these sins which brought with them as their sure punishment *the wrath of God*. *God be thanked, that whereas ye were in old time the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you.*

Davenant.

Rom. xiii.
12.

Eph. v. 8.

(2) To a new life. We are not what we once were, the slaves of Satan. And Christ in this new life calls us not merely to the profession of new articles of faith, but He raises us up from the degradation of sin, and gives us power to do new works,² deeds which befit the regenerate, and which deepen the work of sanctification within us. The cry of Christ's minister is, *The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Ye were indeed sometimes darkness, but now are ye light in the Lord.*

¹ "*Vivere in peccatis est peccatorem esse; ambulare in peccatis est actus peccatorum exercere.*"—*Estius*. "*Vivere et ambulare inter se differunt, quemadmodum potentia et actus: vivere præcedit, ambulare sequitur.* Ad Gal. v. 25: *Si vivitis Spiritu, etiam Spiritu ambulate.*"—*Calvin*.

² "Non ad credenda nova dogmata sed ad facienda nova opera."—*Davenant*.

* * * "O Christiani, sursum corda, quæ sursum sunt quærite, vestra conversatio sit in cœlis: sursum desiderium, sursum intentio, sursum clamor, sursum expectatio vestra. Ad cœlum, ad cœlum, ad vitam æternam vocamini; quid hîc humi repitis? quid terræ quasi talpæ inhiatis? quid quæritis domos, proles, familias stabilire? Omnia hæc auferet, et brevi auferet mors et temporum

rerumque vicissitudo. Non habetis hîc civitatem permanentem, sed futuram inquiritis. Estis hîc hospites et peregrini, estis tantum viatores. Nolite hospitio inhærere, pergite ad metam, ad patriam cœlestem, hæc requies et meta laborum. Conscripti estis à Deo ab omni æternitate cives cœli, domestici et heredes Dei. Quin eò pergitis? quin eò toto nisu et conatu percurritis? Expectant vos sancti de sua felicitate securi, de vestra solliciti; expectat vos Christus, locum et thronum vobis parat: quid tardatis? Punctum hoc deserite, quod inter mortales stolidos, inter formicas, ferro et igni dividitur; pergite ad palatia illa sanctorum vastissima, opulentissima, augustissima. O Israël, quàm magna est domus Dei et ingens locus possessionis ejus!"—*Corn. à Lapide*.

MONDAY IN EASTER-WEEK.

FOR THE EPISTLE. ACTS x. 34—43.

[THE Epistle for the Monday in Easter-week, Acts x. 34—43, is contained in that for the Monday in Whitsun-week, Acts x. 34—48. This repetition was appointed in the Sarum Missal and in the first and second Prayer-books of Edward VI. In the Roman Missal the Epistle for the Monday in Easter-week is Acts x. 37—43, and that for the Monday in Whitsun-week Acts x. 42—48, omitting the concluding words, *Tunc rogaverunt eum ut maneret apud eos aliquot diebus*. In both these cases the opening words of verse 34 are used either in the form, “In diebus illis: *stans Petrus in medio plebis dixit*,” or as, “In diebus illis: *aperiens Petrus os suum dixit*,” omitting part of this verse and verses 35, 36. With this substantially accords the Parisian Missal. In the Gothic or Mozarabic Missal Acts i. 15—26 is used as the Epistle for this day. In this we may trace the Eastern influence observable in other parts of this service-book. In the Greek Church the Epistle for this day is Acts i. 12—26, omitting, however, verses 18—20; whilst that for the Monday in Whitsun-week is Ephesians v. 8—19.]

* * “O God, who for our redemption didst give Thine Only-begotten Son to the death of the cross; and by His glorious resurrection hast delivered us from the power of the enemy: grant

us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Jesus Christ our Lord. Amen.”—*First Prayer-Book, time of Edward VI.*

TUESDAY IN EASTER-WEEK.

FOR THE EPISTLE. ACTS XIII. 26—41.

Matt. x. 6.
Luke xxii.
47.
Acts ii. 38;
xiii. 46.

(26) *Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.*

THESE words of St. Paul were spoken to two classes of hearers, both of them worshippers in the synagogue:—

(1) To his *brethren* after the flesh; those who were *children of the stock* or family of Abraham.

(2) To the proselytes; those who because they feared God had come out of heathenism and were worshippers with the Jews.

To both these St. Paul declares that *the word of this salvation* was sent. It was sent to them because they were amongst the *lost sheep of the house of Israel* to whom the Messiah specially came.¹ They were therefore included within the field of His mission, as children of Abraham according to the flesh, or as heirs of the promises made to him through faith and upon their reception into the family of faithful Abraham. It was sent to them at this time because the Jews, the inhabitants of Jerusalem, having rejected and crucified Christ, had driven the Apostles from among them, so that they being scattered abroad went everywhere preaching the Word, and in the course of their travels to make known the Gospel of salvation.² Paul and Barnabas had come to Antioch in Pisidia.

Invited by the rulers of the synagogue in this city to speak

Hugo de S.
Charo.
Acts viii. 4.

Verse 15.

¹ "Vobis verbum salutis hujus missum est.—Hoc est Dei Filius Christus per Incarnationem veniens, maxime propter oves domus Israel (Matt. xv. 24). Aut verbum prædicationis, quod, dum viveret Christus, vetuit aliis, quam istis communicari (Matt. x. 6); post

Resurrectionem verò, his ante omnes."
—Lorinus.

² "Notandum hoc eulogium Evangelii, quod dicitur *sermo salutis*: quare plusquam ferrea sit eorum durities oportet, quos sua dulcedine non allicit."
—Calvin.

the word of exhortation to the people, St. Paul, in that part of his address which makes up this day's Epistle, speaks of these truths:—

(1) Of the passion and death of Christ crucified, a sacrifice to put away the sins of mankind.

(2) Of that resurrection by which He procured our justification.

(3) The mode in which that justification is applied to individuals, through their faith in the Son of God.

And the gift sent them was the Word of this salvation:—

(1) The incarnate Word of God, who in the beginning was with God and was God, who was both the Maker of all things and the Author of salvation to mankind, and who came specially to His own nation, the Jews.

(2) The Word written; the Gospel of that salvation which the Eternal Word procured and gave to us, and by which, through faith, we come to Him who is the Author of salvation.¹ This message was in the lifetime of our Blessed Lord preached to the people of Israel alone, and after His resurrection from the dead, to them first; and not until then to others also, out of every nation.

Those only to whom Christ was especially sent, and amongst whom He ministered in the flesh, rejected Him. Let us remember this, and fear lest we copy the example of those to whom the Word of salvation came, and reject His message now as the Jews of old rejected Christ.

(27) *For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him. (28) And though they found no cause of death in Him, yet desired they Pilate that He should be slain.*

They that dwell at Jerusalem: the people who pursued our Lord with revilings into the hall of Pilate, and clamoured for His crucifixion, were alone guilty of the death of Christ,² and not all the Jews throughout Judæa, not all those scattered abroad through the world, to whom equally with the people that dwelt at Jerusalem was the Word of salvation sent, but

¹ *Syriac*, "the word of life." "Verbum salutis, id est Messias, Joh. i. 1: et cum hoc verbum vitæ, id est Evangelium, infra v. 46."—*Michaelis*.

² "γὰρ—there is here a contrast

between the Jews of the dispersion (ἐκτὸς) and the Jews in Jerusalem: The Gospel is sent to you because the Jews in Jerusalem have rejected it."—*Gloag*.

Luke xxiii. 34; xxiv. 20.
Acts iii. 17; xiv. 14, 15; xv. 21; xxvi. 22; xxviii. 23.
1 Cor. ii. 8.
Matt. xxvii. 22.
Mark xv. 13, 14.
Luke xxiii. 21, 22.
John xix. 6, 15.
Acts iii. 13, 14.
Cook.

who, because they were scattered into all lands, were unable to come to the feast at which the true Paschal Lamb was sacrificed. But of those who dwelt at Jerusalem it was not only the ignorant mob which had imprecated His blood upon their heads, but the leaders of the people, the *rulers* also.

Fromond.

Grotius.

The voices of the prophets—the portions of Holy Scripture appointed to be read in the service of the synagogue:¹ in all these, whether taken from the law or from the prophets properly so called, the sufferings and death of Christ and the object of His sufferings, our salvation, our healing, were predicted, which prophecies the Scribes and Priests, the authorized expounders of the law, in their blindness not perceiving and understanding, yet fulfilled in the persecution and crucifixion of our Saviour.²

Corn. à Lap.

Matt. xxvii.
50.

Mark xv. 46.
Luke xviii.

31; xxiii.
53; xxiv.

44.
John xix. 28,
30, 36—38.

(29) *And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre.*

Fromond.

Isa. liii. 9.

When they, the rulers of the people, had in their blindness and fury fulfilled all that was written of Him, they—Joseph of Arimathea and Nicodemus, both of them dwellers at Jerusalem, and both rulers of the people—took Him down from the tree, and in accordance with the prophecy in Isaiah laid Him in a sepulchre, which is a noteworthy circumstance, since by the Roman law those who were crucified were left to be devoured by the birds of the air. The rulers, who were the enemies of Christ, aided in fulfilling all types and predictions respecting His death, and only then, when Christ had borne witness to the truth, did He put His seal to the words of the prophets, and declare, *It is finished*—all is fulfilled. By adducing the teaching and predictions of the prophets, the Apostle declares that all these things—the sufferings, the death, the burial, and resurrection of Christ—were by Divine appointment; the love of God overruling the sinfulness of

Lorinus.

¹ "Tradunt Hebræi legem sive scripturam Pentateuchi pro numero ferè hebdomadarum anni distributam fuisse in sectiones quinquagintas, quas vocant פְּתוּחִים, quarum constarent singulæ centum et triginta sex versibus: verum postquàm eos libros Antiochus combussisset, earum partium loco totidem de prophetis libris decerpisse, quæ priori lectioni congruerent sensu: nunc autem etiam vigere consuetudinem, ut

sabbatis post diei sectionem legalem, cantent prophetiam quam appellant פְּתוּחִים, id est, *missionem* sive *missionem*, quoniam ea finita dimittunt plebem."—*Lorinus*.

² "Quia quæ tradidit Moyses adumbrabant penè omnia Christum, et quasi prædicabant; qui fuit præcipuus Prophetarum scopus; et ipse aliqui Prophetæ fuit, ideo hic inter Prophetas numeratur."—*Sanctius*.

man ; so that in the offering which He made for sin Christ was a willing sacrifice. Chrysostom.

(30) *But God raised Him from the dead :* (31) *And He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people.*

Matt. xxviii. 6.
Acta ii. 24 ;
iii. 13, 15,
26 ; v. 30.
Matt. xxviii. 16.
Acta i. 3, 8 ;
ii. 32 ; iii. 15 ; v. 32.
1 Cor. xv. 5—7.
Alford.

Thus does the Apostle contrast the action of man and that of God. Man crucified Him, man took Him down from the tree, but God (*ὁ δὲ Θεός*) raised Him from the dead.

The resurrection of Christ, as this same Apostle declares to the Corinthians, was the very corner-stone of the Christian faith. Without it all preaching is vain : without it all mankind are still in bondage to their sins. For this reason he insists so strongly and so frequently on the sufficiency of the proof by which the fact is established. He here declares :—

1 Cor. xv. 14, 17.

(1) That God raised the man Christ Jesus from the grave. The Divine nature raised the humanity of the Saviour.

(2) That this resurrection was a real, not an imaginary nor figurative one ; it was really *from the dead*.

(3) That this resurrection of Christ was on the third day, as had been prophesied by word and type.

(4) That this resurrection was open and manifest, and that Christ in His resurrection body was *seen many days*.

(5) That the evidence of this fact was the testimony of all those who were *His witnesses unto the people* of the Jews—the brethren of those to whom He is now speaking—and who knew both the fact that He was really crucified, and that He really rose again *from the dead*.

Ferus.
Bengel.
Dion. Carth.

(32) *And we declare unto you glad tidings, how that the promise which was made unto the fathers,* (33) *God hath fulfilled the same unto us their children, in that He hath raised up Jesus again ; as it is also written in the second psalm,¹ Thou art My Son, this day have I begotten Thee.*

Gen. iii. 15 ;
xii. 8 ;
xxii. 16.
Acta xxvi. 6.
Rom. iv. 13.
Gal. iii. 16.
Ps. ii. 7.
Heb. i. 5 ;
v. 5.

¹ " Quidam codices simpliciter legunt sicut in psalmo scriptum est, non addendo numerum psalmi : nam quando Christus, aut Apostoli, vel Evangelistæ citant Scripturas Veteris Testamenti, nunquam solent numerum libri vel capitis exprimere ; unde hic locus unicus et singularis est."—*Fromond*.

Others, however, e. g. the Camb. MS. and many of the Fathers, read *ἐν τῷ πρώτῳ ψαλμῷ*—which appears to be the correct reading. Four MSS., Kennicott, and three, De Rossi, however, read 'first and second Psalms' ; and Albertus Magnus cites the first and second Psalms as one. Origen in Hex. says

The *glad tidings*, though primarily of the resurrection of Christ from the dead, is not that only of which the Apostle here speaks ; he declares that *all the promises made of old unto the fathers*, the patriarchs, including those of the Jewish nation—the incarnation, the suffering life, the death, as well as the resurrection of the Messiah—were fulfilled and accomplished in this manifestation of Divine power, the seal set by the Father to the mission of the well-beloved Son.

Lorinus.

It is written, was the argument by which St. Paul here and elsewhere carries conviction to the minds of the Jews to whom his words were addressed. To this they bowed ; without this testimony they were wont to receive nothing. The sense of Holy Scripture, it is true, was oftentimes obscured by the glosses by which the Scribes and lawyers professed to explain the sense of these writings ; but the very fact that the authorized interpreters of the Jewish people resorted to these glosses for a support to their own views is a testimony to the value put upon the law and the prophets by the whole Jewish nation. *Thou alone art My Son*, the Only-begotten from eternity ; *this day*, at this time, *have I*, by the resurrection from the dead, *begotten Thee* : for the act of resurrection is a begetting, a birth as it were anew from the womb of the earth.¹

Ferus.

Bengel.

Sa.

Wealey.

St. Paul adduces this text from the Psalms in proof of other facts in the economy of grace :—

Raffinus.

Suarez.

Vasquez.

Heb. i. 5.

(1) He cites it in testimony to the eternal generation of the Second Person in the ever-blessed Trinity, as when he says, *Unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?*

Heb. v. 5.

(2) He cites it with reference to the priesthood, through the incarnation of Christ, of which he says, *Christ glorified not Himself to be made an High Priest ; but He that said unto Him, Thou art My Son, to-day have I begotten Thee.*

(3) He here cites this verse as a prophecy of the resurrection of Christ from the dead, which is fittingly called a

that the Hebrew Psalms are not numbered. The Talmud says that David begins and ends his first Psalm with *יְהוָה יְהוָה*. Thus reckoning the first and second as one. Others were accustomed to regard the first Psalm as merely introductory to the whole book of the Psalms, and hence do not enumerate it. "*R. Samuel filius Nachmani refert, quod R. Jochanan docuerit, Davidem quemvis Psalmum sibi imprimis charum incepisse a voce יְהוָה, et in eandem quoque*

vocem finivisse. Incipias Psalmum i. a voce יְהוָה, et finivisse in eandem, q. d. Beati sunt omnes, qui confidunt in ipso. Hæc verba autem leguntur Psalm. ii. 12. Itaque duo isti Psalmi unum constituunt."—*Schoettgen*.

¹ "Pulchrè Pater dicit ad Filium, *Ego hodie genui Te ; hoc est, quando redemisti populum, quando ad cœli regnum vocasti, quando implesti voluntatem meam, probasti meum Te esse Filium.*"—*S. Ambrose*.

begetting, a generation. In this way our Blessed Lord Himself speaks of the period of the resurrection of mankind as *the regeneration*; for the resurrection of the body and the entrance of the soul into the changeless life in heaven is a new birth, a *regeneration* into the kingdom of God in glory.

Corn. & Lap.

Matt. xix. 28.

Gagneus.

If we look upon these interpretations of the Apostle, in his use of this text, as varied and uncertain, we must remember, in the first place, that the force and meaning of Holy Scripture is not exhausted by its evident applicability to one fact nor to any finite condition. It has a universal and germinant force. *No prophecy of the Scripture is of any private interpretation*; its application is not limited to one meaning, neither, indeed, can it be so limited, since it applies to all states and conditions of the diverse family of man. But again, with reference to the particular text cited by St. Paul, it must be borne in mind that the resurrection of Christ from the dead was the exercise and manifestation of that power which He had as the eternal God; that the relations of time do not apply to Him who is eternal; and that the regeneration by His own self-existent power was a necessary consequence of His eternal generation.¹ He was not merely raised from the dead, but *it was not possible that He should be holden* by the power of death. The resurrection, then, of Christ was the declaration, the showing forth of the result of the doctrine of His eternal generation, the clear manifestation that He was indeed the Son of God, *the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.*

Salmeron.

2 Pet. i. 20.

Acts ii. 24.

Lorinus.

Rev. i. 5.

But not only is the resurrection of Christ consequent on His being what He is, the very and eternal God, the regeneration of every believer is mysteriously connected with the resurrection of our Lord and His entrance into glory, so that another Apostle offers thanksgivings for the practical fruits of this mystery, and says, *Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.*

Cook.

1 Pet. i. 3.

(34) *And as concerning that He raised Him up*

Is. lv. 3.

¹ "Quia idem est suppositum, quod Pater æterna generatione ex sua substantia genuit, et quod postea ex virgine secundum humanam naturam secundo genitum est, et in Resurrectione tertio regnitum: ideo verbum *genui* ad triplicem istam generationem exten-

di potest. Et licet generationes per Incarnationem et Resurrectionem factæ, non sint secundum se æternæ; sunt tamen suppositi æterni generationes quod hodie et semper à Patre æterno generatur."—*Fromond.*

*from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David.*¹

Our Blessed Lord was raised . . . from the dead, not as Elijah or Elisha raised the dead to life, not as Lazarus and others were raised by Christ during His mission on earth—for these were raised again to die—but He rose again, the firstfruits from the tomb, *no more to return to corruption*—no more to die, that is ; His soul was not again to be separated from the body, and this latter to be laid anew in the grave or place of corruption.

Fromond.

Corn. & Lap.

Gagneius.

Salmeron.

*I will give you the sure mercies of David.*² Rather the holy (δσσια) *mercies*, for this is the Septuagint rendering of the Hebrew—*sure or faithful mercies* ; the covenant, faithful and sure, which had been promised of old to David, Christ and all things in Christ.³ These sacred mysteries are, however, fittingly rendered *sure mercies*, since He is faithful who at the first promised them, and has now performed them.⁴

Ps. xvi. 10 ;
lxxviii. 72.
Acts ii. 31.

1 Kings ii. 10.
Acts ii. 29.

(35) *Wherefore He saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption.* (36) *For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption :* (37) *But He, whom God raised again, saw no corruption.*

The word *corruption* is used in this and in the preceding verse with a slight difference of meaning. In the previous

¹ "Τὰ δσσια Δαβιδ, Hebr. דָּבִיד בְּרָכָה, sunt beneficia Davidi sancte promissa : τὸ δσσιον, Hebr. בְּרָכָה, proprie *benignitas*, h. l. per metonymiam est ipsum *beneficium*. Τὰ πιστὰ, אֱמֻנָה, certa, firma, solida. Δούναι, implere, præstare. Intelliguntur beneficia Davidi promissa de rege ex eo nascituro et regno ejus æterno, 2 Sam. vii. 12 sqq., Ps. lxxxix. 1 sqq."—*Rosenmüller*.

"Promissa quæ Septuag. vocant δσσια, *sancta, pia, religiosa* vertit Tertull. Nota Heb. דָּבִיד *chasid*, quod Sept. vertunt δσσιον, id est *sanctum*, significare pium, misericordem, et, per metalepsin, sanctum, quia signum et causa sanctitatis est pietas, seu misericordia et eleemosyna."—*Corn. & Lap.*

² "Τὰ δσσια, scil. παραγγέλματα εαυσε πιστά."—*Michaelis*.

³ "Dabo sancta David *fidelia*, i. e. dabo sanctum David hoc est sanctum corpus Domini ex Genere David *fidele*, i. e. incorruptibile, quod non debeat reverti in corruptionem, ut ait Paulus, Innuitque Paulus pluralem numerum pro singulari poni more receptissimo apud Hebræos, sancta *fidelia* pro sanctum fidele et David pro Christo, quod ex ejus semine natus est ex sacra virgine de Spiritu Sancto."—*Leo Castro in Isaiam*.

⁴ "By δσσια is meant the gracious blessings which God has promised and bestowed on the Messiah—the blessings of His, Messiah's, reign."—*Gloss*.

verse it is equivalent to death, and the declaration is that Christ, after He had been raised from the dead, was not again, like the others referred to, to die. In the present verse, *corruption* (διαφθορά) means, as in English, the dissolution of the particles of the body in death. And Christ's body is here spoken of as Holy—for the literal and probably the more correct translation of τὸ ὅσιον would be *Holy* thing rather than *Holy One*—because that body was holy, spotless in itself, and was also the instrument or means by which we are made holy.¹

Corn. & Lap.

Novarinus.

Augustine.

Christ's body knew no corruption when it was laid in the tomb, since He was to be the seed of immortal life to all those who should be grafted into Him.

Quesnel.

In this incorruption of the body of Christ His superiority to David, whose Son after the flesh He was, is made evident. David, after that in his own generation and to his own generation he had been strengthened by God to fulfil His will, *fell on sleep, and was laid unto his fathers, and saw corruption*; whilst Christ, who really died as David did, was not merely raised from the dead, but whilst dead was kept from *corruption*. The words of the prophet, then, St. Paul argues from this fact, could not refer to David, but to one greater than the greatest of the Jewish monarchs, and that one was Christ.

Bengel.

Lorinus.
Corn. & Lap.

David *served his own generation*—the people over whom he ruled. The king is the minister or servant of God, appointed for this end, to serve *his generation*. He is chosen and appointed for those over whom he bears rule, not they for him. David, like other men, served *his own generation*; whereas *He whom God raised again, the Messiah, saw no corruption*, since He was appointed to serve all generations, and was Eternal.

Vatablus.

Gloag.

(38) *Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: (39) And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

Jer. xxxi. 34.

Dan. ix. 24.

Luke xxiv.

47.

1 John ii. 12.

Is. liii. 2.

Rom. iii. 28;

viii. 3.

Heb. vii. 19.

Through the death of Christ, and by His mediatorial work, we all obtain *the forgiveness of sins*, which is preached, not to

¹ "Non dabis sanctum tuum (Christum Christique corpus) videre corruptionem—id est, putrefactionem et incinerationem: unde R. Isaac vertit, non dominabitur post mortem scolæ aut

vermis. Aliter hic sumitur corruptio quàm v. præced.; ibi enim mortem significat, hic putrefactionem: mors enim est initium corruptionis, et via ad putrefactionem."—Corn. & Lapide.

Ferus. one or another, but to all; unto you, without exception, for there is none other name under heaven given among men, whereby we must be saved.¹

Chrysostom.
Acta iv. 12.

Corn. & Lap.

Fromond.

Is. lili. 5, 6.

Dion. Carth.

Men are justified—set free by the death of Christ, not only from their sins, but also from all the ceremonial observances of the law of Moses. All who believe in Him with that faith which worketh by love are really justified—are made, that is, just; for all who by a living faith are united to or incorporated into Christ, are made sharers in the blessings procured by His passion and death.² He on whom the Father hath laid the iniquity of us all, and with whose stripes we are healed, hath in His love to us forgiven our sins for the merits of that precious blood-shedding. As, however, the members of a body have not life unless united to the head, so only those who are really united to Christ, and who maintain their union with Him by their obedience to His commands, and by their imitation of His example, partake of that grace which was given to man through His incarnation.

1a. xxix. 14.
Hab. i. 5.

(40) *Beware therefore, lest that come unto you, which is spoken of in the prophets;* (41) *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*

The prophet Habakkuk, from whom these words are quoted, is referring to the approaching captivity of the Jews, and their sufferings at the hands of the Chaldeans.³ The Apostle, however, cites these words as an exhortation to the people that they should not, because of their obstinacy and hardness of heart and continued rejection of Christ, draw down upon them the punishment for their sins by the hand

¹ "Per hunc ergo non per opera, ergo non per legem vobis nullum excipit, nemini Salutis humanæ mysterium obscurum vult esse, ab omnibus non tantum pro peccato Adæ mortuus est Christus nec tantum pro originale sed pro omnibus."—*Ferus.*

² "La foi justifie quand elle opère, mais elle n'opère que par la charité."—*Quenel.*

³ "Per τὸ εἰρημίνον ἐν τοῖς Προφήταις aliqui putant intelligi tantum, id quod dicitur apud prophetam Habakkuk i. 5, et propterea phraseologiam

variant ac si scriptum esset, τὸ εἰρημίνον ἐν ἐνὶ τῶν προφητῶν. Alii putant ita dici pro τὸ εἰρημίνον ἐν βίβλῃ τῶν προφητῶν, quoniam Prophetæ in peculiari libro continebantur, ut distinguerentur à libro Legis Moysi et Hagiographorum. Verum nostra sententia per ἐν τοῖς προφήταις intelligitur Iesaias et Habakkuk. Veteribus namque Hebræorum theologi in more positum erat, interdum duo et plura loca de eodem subjecto tractantia ita allegare ac si unus esset locus."—*Surenhusius.*

of the Romans, and thus suffer as their fathers had suffered for the hardness of their hearts. These words, then, are used in accommodation to present circumstances because all judgments for past sins are warnings against the continuance in present sin, and hence the warnings of the past are as truly warnings to the present. In this, again, we have another instance of the way in which Holy Scripture passes on to circumstances other than those which seem more immediately contemplated at the first.

I work a work in your days, in the casting off of the Jews,¹ God's covenant people, and in the calling in of the Gentiles to be fellow-heirs and partakers of all the promises. This was a work so counter to all the prejudices of the Jewish people that they refused to believe in it, and turned away from the teaching of the Apostles on this subject whenever they declared it unto them. Thus, when St. Paul in his address to the people of Jerusalem spoke of the sufferings of Christ and of the death of Stephen, the people heard him in silence; but when he declared that Christ had said to him, *Depart: for I will send thee far hence unto the Gentiles*, then we are told that *they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.*

¹ "Ad litteram opus hoc fuit vindicta quam Deus per Chaldaeos exercuit in gentes impias, impiosque Judaeos. Mystice, hoc opus est execratio, reprobatio, et perditio Judaeorum fidei et Apostolis rebellium, ac vocatio et electio gentium. Minus rectè Theophyl. et Hugo accipiunt Christi incarnationem, Lyran. passionem et resurrectionem, Cajetan. baptismum."—Corn. d

Lapide.

••• "Concede, quæsumus, omnipotens Deus: ut qui resurrectionis Dominicæ solemnia colimus, innovatione Tui Spiritus à morte animæ resurgamus. Per eundem Dominum Jesum Christum, qui Tecum vivit et regnat in unitate ejusdem Spiritus Deus per omnia sæcula. Amen."—*Brev. Leodiensis.*

Dion. Carth.

Salmerop.

Corn. & Lap.

Acts xxii.
21, 22.

THE FIRST SUNDAY AFTER EASTER.

1 ST. JOHN V. 4—12.¹

John xvi. 33.
1 John iv. 4.

(4) [*For*] *whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

Ecumenius.

For (ὅτι) connects these words with those which have gone before. In this, the Apostle tells us, we show our love to God, by keeping His commandments, and that *His commandments are not grievous*, for love makes that obedience light, and faith in Him whom he loves enables the child of God to overcome *the world*, and by means of the same faith and the same love to God successfully to resist all his spiritual enemies. However heavy, then, the commandments of God may be in themselves, and however difficult those who are destitute of this love to God may find the exercise of obedience to be, yet to him who believes and loves, and who therefore possesses the strengthening and sanctifying Spirit within him, this obedience will be found

¹ "Sicut Christus à die resurrectionis que ad ascensionem multosciens apparuit discipulis suis ad fidei instructionem et confirmationem et commendationem: sic qui habent docere populum Dei intendere debent tempore tali fidei instructioni et commendationi. Et hoc facit Ecclesia tam in hodierno Evangelio, quam in Epistola. In Evangelio fides instruitur, ubi ostenditur quòd Deus venerit ad discipulos suos januis clausis. In hoc enim innuitur una de dotibus corporis post resurrectionem: subtilitas, scilicet. Fides confirmatur, ubi ostenditur quòd Deus Thomæ loca vulnerum ostendit. Fides

commendatur, cum dicitur, *Quia vidisti me Thoma, credidisti. Beati qui non viderunt, et crediderunt* [Joann. xx. 29]. In epistola vero fides instruitur, cum dicitur, *Omne quod natum est ex Deo vincit mundum*. Ostenditur enim quòd omnis qui spiritualiter surrexerit, à mundo isto non vincitur. Nativitas enim ex Deo de qua ibi est sermo: spiritualis resurrectio est. Commendatur vero fides, cum dicitur, *Et hæc est victoria que vincit mundum fides nostra*. Confirmatur, quando de multiplici testimonio subditur, quo veritas divinæ et humane nature in Christo ostenditur."—*Peraldus*.

light, and the commandments themselves to be *not grievous*. In the first verse of this chapter the Apostle tells us that all those are born of God who believe with a real and living faith *that Jesus is the Christ*, for such belief itself must come from God, and is given by Him to His children. Here St. John goes on to tell us what the fruit of this sonship is, that the children of God are strengthened to overcome the world; that worldly things, and worldly temptations, and worldly assaults, are powerless to subdue the soul of the believer; *for whatsoever is born of God*—not by his own strength, but by means of that grace and strength which God supplies—*overcometh the world*.¹ The Apostle does not tell us that no conflict remains to the regenerate soul; rather he prepares us to expect a lifelong conflict with our spiritual enemies, and encourages us to struggle against all our foes, by the assurance that by means of the grace which our Father gives us when we are born to Him, we may be conquerors in every conflict. Our life on earth, indeed, is to be passed in continual watchfulness and in perpetual warfare, and for this reason we are ever to stand prepared, because ever surrounded by wakeful and by powerful enemies. This is implied, indeed, in the use of these words *overcometh* and *victory*. Salmeron.

Note that the word here used is *whatsoever*—not *whosoever*—*is born of God*; thus implying:—

(1) That the victory over *the world* is not from ourselves, but that it is the result of faith, including hope and charity, which is born of God, and is His direct gift to the believer.

(2) That it is universal, that the victory is given not to this nor to that man, but to the whole body of the faithful, and to every member of the family and household of God. Justiniani.

(3) That this faith is not merely subjective, it is faith which includes in it the object or substance of our belief.² Hence it is properly said to overcome the world, because Christ, who is the Object of the faith of the believer, has Corn. & Lap. Rupertus.

¹ "Πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ—*everything that hath been begotten of God*, and continues to energize by the principle of the new life imparted in regeneration. This is the force of the perfect tense γεγεννημένον, as usual."—*Wordsworth*.

"Ces paroles ne signifient pas que dès qu'on a reçu une fois le Saint-Esprit, on vaincra toujours le monde : mais elles signifient que le Saint-Esprit n'entre dans les cœurs qu'en leur faisant surmonter le monde ; et

qu'ainsi celui qui ne le surmonte point, n'a point le Saint-Esprit. Ainsi la victoire sur le monde est la marque qu'on a reçu le Saint-Esprit : et le défaut de cette victoire est une marque, ou qu'on ne l'a point reçu, ou qu'on l'a laissé perdre."—*Nicolas*.

² "Ἡ πίστις ἡμῶν must not be understood of faith in the subjective sense alone, of the *acting* or *spirit* of our faith ; but it is our faith *as including its substance and object*, *Jesus Christ*."—*Ebrard*.

Ebrard.

overcome and does overcome in every victory of His members. So long as He dwells in the heart of the believer He assures to him the *victory*.¹

Peraldus.

And that *world* which is here resisted and overcome by *our faith* is not the mere outer world, the earth on which we walk and which our eyes see, nor even the honours and riches and power which men obtain in this world, ensnaring as these are made to the soul, for these are in themselves often the gifts of God, a part of that stewardship with which He entrusts us. Nor does it mean merely Satan and his emissaries, the powers of evil without us. It is the spirit and temper of the world which is arrayed against the regenerate child of God, and which he is called upon to resist.² This spirit and temper clings close to a man, it is within him, and he bears about with him *the world*. He is worldly, *of the earth, earthy*, who seeks after worldly things, who loves the honours and possessions of *the world*, and follows the maxims and examples of *the world* rather than the law of God.

1 Cor. xv. 47.

Salmeron.

And the hidden might by which not only the lusts and temptations, but the fear and dread of the world is overcome in the soul of the Christian, is that *faith* which he receives from God, and which centres in God. And this *faith* overcomes the world—

Menochius.

(1) Because the regenerate soul is united to Christ, as a member of Him who is the Conqueror of sin and death, so that the victory which is achieved by the head is shared in by the members of His body who has said, *I have overcome the world*.

John xvi. 33

(2) Because it deadens within us a regard for the things of the world, and strengthens us to resist the enticements, the allurements, and threats of the world. Every faithful soul regenerated by God overcomes the temptations of the world through that love to God which is inseparable from all faith in Him. This it is which turns away the affections of our hearts from wealth, from worldly station, and from earthly applause, and sinful lusts, and directs them to *the cross of our Lord Jesus Christ, by whom the world is crucified unto us, and we unto the world*.³ And the *faith* which is

Leigh.

Dion. Carth.

Gal. vi. 14.

¹ "*Hæc est victoria*—id est, vincens et victor: propriè enim victoria non vincet, sed pugna vincentis quæ parit victoriam."—*Menochius*.

² "*Vincit mundum*, i. e. tentationes diaboli, mundi et persecutiones."—*Lyra*. "Glos. Contemnit blandimenta, vel adversitates seculi, id est, mundi prospera et adversa et ipsum mortem

corporis et quæ sursum sunt querit."—*Aquinas*.

³ "To overcome a temptation is to make a good use of every temptation, and to get ground by it; that the more he is invited by a temptation, the more earnest he is against it, and the more forward in his Christian course. This is to overcome a temptation, to take a

thus mighty to resist evil, and powerful to make us steadfast in God, is rightly spoken of as *our faith*. For though it is God's precious gift, and cannot spring up in our hearts without Him, yet when He gave to us *His only-begotten Son*, He did give us all spiritual gifts in Him, so that what He our Lord has we also share in, inasmuch as we are, *if children, then heirs of God, and joint-heirs with Christ*.

Folengius.
Rom. viii.
17.

Faith—that is, the object of our trust and confidence (*ἡ πίστις ἡμῶν*) working through and by means of that confidence which keeps us steadfast in Him—*overcometh the world*—

(1) Because it can do all things; *all things are possible to him that believeth*, so that the believer can truly say, *I can do all things through Christ which strengtheneth me*. It can remove mountains, and against this rock even the gates of hell shall not prevail. It can subject all evil desires of the hearts of men to the highest reason and to the Divine law, so that nothing under heaven can be found which has power to withdraw the soul of the faithful from obedience to the law of God. With the consciousness of this truth St. Paul exclaims: *I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord*.

Mark ix. 23.
Phil. iv. 13.

Rom. viii.
35, 39.

(2) Because it destroys self-confidence, and moves us to prayer and habitual reliance upon God; and we are expressly told by our Blessed Lord: *All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Whatsoever ye shall ask in My name, that will I do. . . . If ye shall ask anything in My name, I will do it*.

Matt. xxi.
22.
John xiv. 13,
14.

(3) Because it lulls and deadens all vain and idle curiosity, which tempts men to wander from the truth, and thus fall into sin.¹

Justiniani.

(4) Because it consoles us in the midst of all adversity, makes pain and sorrow to yield joy, and lightens the most grievous afflictions. Under the loss of temporal things the faithful soul is supported by the knowledge that our *treasures are in heaven*. In the midst of poverty he is consoled by the remembrance that our *Father knoweth that we have need*

Matt. vi. 20

spoil, to enrich ourselves by the spoil of our enemies; that is, such a conquest as the Apostle calls more than a conquest, Rom. viii. 37: *In all this we do more than conquer*."—Cotton.

¹ "Nobis curiositate opus non est post Christum Jesum, nec inquisitione

post Evangelium: cum credimus, nihil desideramus ultra credere; hoc enim prius credimus, non esse quod ultra credere debemus. . . . Cedat curiositas fidei, cedat gloria humanæ scilicet sapientiæ ac rationis saluti."—*Tertulian. de Præscript.*

Matt. vi. 32. of such *things*, and in the extremity of persecution he is strengthened by the truth, *whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.*

Rom. xiv. 8. (5) Because it removes doubts, and guides us amidst all perplexities. He *knows* of the things of God—sufficient, that is, for his guidance in this life—whose heart beats with love to God, and whose desires are centred on Him.¹

John vii. 17. True faith is always powerful to resist sin, and ever able to overcome *the world*: it *overcometh* (*νικῆσατα*), not in past times only, not in present perplexities merely, but it always conquers. This is the force of the word here used.²

1 Cor. xv. 57. (5) *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

Menochius. Conquest over the world is the result of a firm belief in Christ; for by believing we are able to place our hopes upon Him, by hoping in Him we are encouraged and moved to pray to Him, and by every act of prayer to Him our love is strengthened, and by this love to Him the love of the world, and therefore the power of the world, is cast out, and we overcome the world. We cannot, indeed, conquer in this warfare, we cannot overcome the world, except by faith, and by the grace of Christ given as the reward of our faith.

Nat. Alex. And the faith is this—that *Jesus is the Son of God*. A Son, that is, by nature or essence, and not like ourselves, by adoption. It is clear that there could be nothing efficacious in the belief that He was a Son as we are sons. The faith which we are to have in Him is other than this. We are to believe that He is *Jesus*, and therefore man: we are to rise beyond this, and to believe that He is at the same time *the Son of God*. Our faith is to comprehend this, that we trust in Him as the God-man; as really Man, and as truly God. As the Son of Man would not have any claim to this nature unless He were really man,³ so would *the Son of God* have no right to this designation, in its highest meaning, unless He were also of the nature of God, and therefore God. Nor,

Promond.

¹ "*Hæc est victoria quæ vincit mundum, fides nostra. Justitiæ opera intelligantur vincere quasi executivè, fides autem imperativè: hoc significatur enim attribuendo victoriam fidei, tanquam imperatori militantium virium et actionum.*"—*Cajetan*.

² "*Pro vincit Græcè est νικῆσατα, id est vicit, in aoristo, sub quo omne*

tempus intelligit, q. d. vicit, vincit, et vincet."—*Corn. à Lapide*.

³ "*Divinitas sine humanitate non est mediatrix, humanitas sine divinitate non est mediatrix: sed inter divinitatem solam et humanitatem solam mediatrix est humana divinitas et divina humanitas Christi.*"—*Augustin. Serm. de Oribus*, c. xii.

indeed, could Jesus be the Head of the Church and the Redeemer of mankind unless He were indeed *the Son of God*. Salmeron.

This faith, *that Jesus is the Son of God*, and this alone, is able to make us conquerors in our conflict with the lusts of the flesh, and the enticements of the world, and the powers of Satan. If, however, we believe that Christ is *the propitiation for our sins* and that He is *our righteousness*, sin will have no power over us. If we hold firmly to the truth that Christ is *the Life*, how shall we fear any longer the approach of death? If we believe that Christ is mightier than the world, how shall we yield to its threatenings or its solicitations? If we know as a sure truth that Christ our Lord has ascended into the heavens, and that He is the Lord of heaven and earth, what matters it though we be driven into the utmost parts of the earth, since we are still in His presence, and shall be sustained by His arm? ^{1 John ii. 2. Jer. xxiii. 6.} If we believe, indeed, *that Jesus*—our Jesus, the Saviour—*is the Son of God*, why should we tremble before the face of the children of men, and be afraid at the threats of those who are but of the dust of the earth? This one conviction, firmly embraced by us, will dispel all fear, will fill us with all confidence, will deaden the power of evil, and overcome for us the strongest temptations of the world, of the flesh, John xi. 25. Ferus. and of the devil.

Let us remember in our warfare against our spiritual foes that four things are requisite. We need the sword for attack, the shield for defence, companions to aid and encourage us, and a just cause for which to struggle. The Christian has all these. The sword of the Spirit, the love of God, will enable him to pierce through the hosts of his assailants, and to be the conqueror. The shield of the truth will be his defence against all the arrows and *the fiery darts* Eph. vi. 16. of the evil one. The spirits of just men, the company of the angels of God, are the *cloud of witnesses*, which are the spectators of his conflict. And the Truth, the whole body of Christian doctrine, full of comfort and full of strength, is that for which he is bidden to strive, and which he is called upon to keep uncontaminated, knowing that he who keeps Heb. xii. 1, 23. 1 Tim. vi. 13, 14.

1 "Quis est qui vincit mundum nisi is, qui habet fidem de divinitate Christi? Mundus enim quasi duplici manu pugnat contra nos, scilicet dextera prosperitatis per prospera nos alliciendo. Et sinistra adversitatis nos per adversa terrendo. Et certè, qui bene crederet Christum esse Filium Dei, de facili vinceret mundi prospera et adversa. Si

enim Christus est Filius Dei, ergo summè bonus: ergo in Ipeo non fuit defectus veri boni, nec præsentia veri mali. Cum ergo temporalis prosperitas in Ipeo defuerit et adversitas affuerit: restat quod temporalia prosperitas non est verè bona et ita non est appetenda nec adversitas est verè mala et ita non est timenda."—*Aquinas*.

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the deposit of the faith pure shall have a crown of eternal glory at the hand of his Lord.

Alb. Magnus. John xiv. 17; xv. 26; xvi. 13; xix. 34. 1 Tim. iii. 16. (6) *This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.*

It is not—the Apostle repeats, and strengthens the repetition—it is not faith in the Divinity only that is required from every believer in Christ; he is called upon to believe, and to confide in, One who was both God and Man; *who came by water*¹ at the beginning of His ministry, who came by *blood* at the close of His ministry; he is called upon to believe in the incarnation of the Son of God. *This is He that came*, or this is He the coming one (ὁ ἐλθών),² who was pointed out by this name, the Messiah, by the prophets, and who was expected and spoken of by this name by the people of Judæa, *Art thou He that should come?* (Σὺ εἶ ὁ ἐρχόμενος;) St. John seems here to cite the prophets as witnesses to the truth of Christ's mission, inasmuch as they spake of Him by this name. The whole of the Old Testament Scriptures, indeed, concur in pointing to Him as *He that should come*, and as One who was to come *by water and blood*, and should be witnessed to by the Spirit of Truth:—

(1) He was to enter into the holy of holies by the shedding of His own blood. This all the sacrifices declared, as well those before as those which were ordained after the call and separation of Abraham. To this Isaiah also bears witness when he predicted that He should pour out *His soul unto death*. And the whole Temple economy—the blood sprinkled on the high priest, the blood by which the people were sprinkled by the high priest, and the blood by which he entered into *the part within the vail*—testified to the same truth. In the rites and sacraments of the Jewish Church *He came* indeed before His incarnation, since it was He who gave to them whatever efficacy they had. For the blood of the Jew-

¹ " *Hic est qui venit.*—Non è deserto Judææ sed è deserto cœli empyrei: non ut angelus præparans viam ante se, sed ut angelus seu præcursor testamenti, aquam nostræ piscinæ sanguine suo rubricans et turbans. *Non in aqua solùm*, ait. Ut venit Moyses, velut interpretatur Bernardus."—*Salmeron*.

² " *Qui venit per aquam et sanguinem*—hoc est, quem divina Prophetarum oracula venturum prædixerant per aquam et sanguinem. Græcè est ὁ ἐλθών, quod Syriacus bene vertit, *Hic est ille veniens*, quem videlicet Prophetæ venturum sæpius dixerant."—*Justiniani*.

ish sacrifices not only typified His blood to be shed in after-time, but the sacrifice on Calvary gave to these sacrifices of the old law that measure of power which they had.

(2) He was to come *by water* and make us partakers of the grace of this blood-shedding by means of the material waters of baptism. Many were the types by which this truth was preserved in the minds of the people of God of old. *By water* was Noah and his family borne in safety over the ruins of a world destroyed because of sin, and renewed *by water*. The same element of water, by which the enemies of God and of His people were drowned in the Red Sea, was a wall of safety to His people, who passed through this sea in safety. *By water*, the water of Jordan, was the leper healed; a figure of the power which the water of baptism possesses to wash away sin, of which leprosy was the acknowledged type.

(3) That the effect of His coming should be the sending forth of the Spirit to bear witness of Him is declared by the prophet: *I will pour out My Spirit upon all flesh*, was the promise made to the children of Israel; and again, *I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication*. And the result of this outpouring of the Spirit of grace is declared to be *they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son*.

Joel ii. 28.

Zech. xii. 10.
Lorinus.

In these words St. John is referring to the incarnation, the generation of Christ unto the world, and to our own regeneration through Him. As to Himself, Christ came, not by water only,¹ *by water and blood*. *By water*, when at His baptism the Father from heaven witnessed to Him and declared Him to be His *beloved Son*. *By blood*, that is, by the shedding of His blood on the cross, when the darkened sun and the opened graves were given as signs that He was more than man. And this was witnessed to and sealed by the testimony of the Spirit, when, by the power of that Spirit, He rose from the dead. As His eternal Sonship was attested at His baptism, when He *came by water*, so was His humanity made evident when, at His crucifixion, He poured out His *blood*. Again, as He was put to death *because He*

Mark xii. 6.
Matt. iii. 17.

Eccumenius.

¹ "Mea sententia Joannes Christum Mosi et Aaroni opponit. Ad Mosē quod adinet, omnes Israëlītæ in eum baptizati sunt in nube et mari, 1 Cor. x. 2. Aaron verò, cum sanguine intravit in Sanctum Sanctorum. Prior initiaverat Israëlītās ad fœdus cum Domino ineundum: posterior idem fœdus confirmaverat. Moses tantum

venit per aquam, Aaron tantum per sanguinem. Uterque præterea tantum typice. Sed Christus venit cum aqua et sanguine simul: non typice sed realiter: non auctoritate aliena, sed propria. Ergo religio Ipsius longe plus valere debet quam illa, in qua Moses et Aaron ministri fuerunt."—*Schoettgen*.

John xix. 7. *made or called Himself the Son of God*, the Messiah that was to come, His resurrection, by the power of the Spirit, was an attestation on the part of the Spirit of truth that He really was the Son of God in the sense in which He had so declared Himself to be.

Macknight. As to ourselves, and with reference to man, *He came by water and blood*. His baptism was not like that of the Jews, merely one of water; it was not, again, a mere baptism to repentance as was John's baptism; it was efficacious to our regeneration, and derived its efficacy from the blood shed upon the cross, the power of which is conveyed to us in the baptism which He has appointed. It is not, then, by water that we are regenerated, but by water to which is added the power of the atoning blood of Christ shed for us upon the cross. This mystery was typified by the mingled stream of water and of blood which flowed from His side when He gave up the ghost, teaching us that the water of baptism would have no power to cleanse from sin except for the sanctifying power which comes from the blood of Christ; and that we ourselves must follow Him, not only through the gate of baptism, but also by the crucifixion of our sinful lusts, and by our resistance to temptation, even though it be at the cost of blood.

Lienard. *The Spirit is Truth*, uncreated Truth, who cannot be deceived, and who cannot deceive in the witness which He gives. And this Spirit—the life-giving, sanctifying Spirit—witnesses within us to the efficacy of *the water and blood* which is applied for our justification and sanctification. In the regeneration, then, by which we are born into the family of God, the Holy Trinity in whose name baptism is given is present. Christ in His twofold nature, the humanity hypostatically united with the Divinity, is present to redeem us from all sin, and the means by which He is present is the hallowed water of baptism. The *Spirit* of the Father, who in that sacrament makes us to be His children indeed, is there present; *the blood* of the Eternal Son, God and Man, who therein applies to us the virtues of that redeeming blood which at the first He poured out upon the cross, is there to give virtue to *the water*, by means of which the sanctifying Spirit cleanses us from the stain of past sins.¹

Augustine.

¹ “*Qui venit per aquam et sanguinem.*—Aqua et sanguis symbola sunt nostræ justificationis et regenerationis per Baptismum: aqua enim nos spiritualiter regenerat, utique per pretiosi sanguinis Christi et mortis meritum; nam non in aquâ secundum se spec-

tatâ regeneramur, sed in aquâ quæ vim habet regenerationis ex pretio sanguinis corporis Christi in cruce pro nobis suspensi, affixi, et virtute Spiritus Sancti, qui testificatur quod Christus sit verus Deus, verus Dei Filius consubstantialis.”—*Lienard*.

Here is the *Alpha* and the *Omega* of our Saviour's incarnate life. *He came by water*, when for our sakes He fulfilled all righteousness, and condescended to baptism at the hands of John in Jordan: this was the beginning of His earthly ministry. *He came by blood*, when, with the declaration *It is finished*, He poured out His blood upon Calvary. Both these acts were witnesses of the reality of His incarnation. He who was baptized with water before the face of the multitude which had come to John's baptism, showed Himself to be truly man. He who suffered even unto blood, and by these sufferings procured us remission from our sins, by these sufferings, and by this outpouring of blood, witnessed to the same truth, that He was very man. And as His baptism for us, and the remission of sins which accompanied the shedding of His blood, expressed His twofold nature, so also do they declare the twofold nature of the work which He came to do: He was baptized with water that He might cleanse us from sin and restore to us our old innocence; He willed to die, and in death to shed His blood, that He might open to us the gate of immortal life.¹ He created us anew in baptism; He sustains the sonship there given by the Eucharistic sacrament of His body and blood.

Rev. i. 8.

John xix. 30.

Salmeron.

Ferus.

Justiniani.

(7) *For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost: and these three are one.* (8) *And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.*

Matt. xxviii.

19.

John i. 1;

x. 30.

1 Cor. xii. 4.

6.

Rev. xix. 13.

The reading of these two verses in the oldest versions and in almost all manuscripts, in which also modern criticism generally acquiesces, is, *For there are three that bear record, . . . the Spirit, and the water, and the blood: and these three agree in one.*²

¹ "Per aquam et sanguinem.—Ex duobus his probatur et convincitur esse verus et unicus Servator mundi. Baptizari voluit ut innocentiam nobis restitueret: mori voluit ut viam ad immortalitatem nobis aperiret."—Ferus.

² It is impossible in the compass of a short note to state the overwhelming evidence against the words which are rejected—ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ—in

heaven; the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth.

"The view of most moderns (Griesbach, Lücke, Lachmann, Tischendorf, Düsterdieck, Huther) has been declared against their genuineness. If we go to the original sources, we are met by the fact, first, that as it respects the manuscript codices, not one Greek text with which we are acquainted, down to the sixteenth century, reads

The witnesses to whom the Apostle appeals, are—

John iv. 24.

John xvi. 13.

Rom. viii. 16.

John xiv. 17.

1 John ii. 14.

John xiv. 26 ;

xv. 26.

(1) *The Spirit* of the Father, who is a Spirit. And this Spirit is sent to guide us into all truth, to speak to our hearts of the things of God, and to keep us in mind of our sonship ; to inspire us with confidence in drawing near to God, and to abide with us, as the sanctifying, consoling Spirit, proceeding from the Father for this end, and sent to us by the Father and the Son.

(2) *The water* : the outward means by which the Spirit is given, and also the symbol of that sanctifying Spirit.

(3) *The blood*, which gives to all the means of grace their power ; the blood of Christ shed for our redemption, and applied to our souls first in baptism.

Lorinus.

These three agree in one :—

(1) They are proofs of the twofold nature of Him who procured our redemption. *The Spirit* who testified to Him at baptism, and again on the Mount of Transfiguration, and whom Christ sent manifestly at Pentecost in order that He might abide for ever in the Church, He was the witness of our Blessed Lord's Divine nature ; whilst *the water and the blood*, whether we regard this as that mingled stream poured from His side on Calvary, or as the water externally applied to Him in the river Jordan and the blood of His sufferings, in either case these were attestations of the reality of that humanity which He had hypostatically united to the God-nature, and which abides for ever in inseparable union with it.

Menoehius.

Fromond.

(2) *These agree in one.* We are not redeemed by the mere water of baptism, but by the water made efficacious by the mingled blood of Christ's sacrifice : by the merits, that is, of

the words in question. Only four Greek codices of the sixteenth century contain the clause. But, of these four, one (Cod. Bavianus) is a copy of the Complutensian Polyglot ; another (34, or Cod. Britannicus) seems to have taken the words from the Vulgate, and that in a bad translation (Πατήρ, Λόγος, και Πνεῦμα, without the article). Of Codd. 162 and 173 we may assume that they also received the interpolation from the Vulgate. Secondly, as it respects the *old versions* (Peshito, Arabic, Coptic, Æthiopic, and Latin, down to A.D. 600), they do not contain it, any more than the ancient codices. Thirdly, among the Fathers, none of the whole body of the ante-

Nicene know the clause, save Cyprian ; and, what is of more moment, those very Fathers who in the Nicene controversy contended for the Nicene Creed, never appeal to these words, which would, however, have been their firmest and most welcome support ; instead of that, they take pains to demonstrate the homöousia of the Son by other passages (for example, by the eighth verse of this very chapter).—*Ebrard.*

It is even doubtful whether St. Cyprian refers to these words, and "the earliest writer by whom these words are clearly used is Vigilantius Thapsensis, at the close of the fifth century."—*Wordsworth.*

His death, which are applied to our souls by the life-giving, sanctifying Spirit.¹ Folengius.

(9) *If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son.* Matt. iii. 16, 17; xvii. 5.
John v. 37;
viii. 17, 18.

If, that is, we receive usually the witness of men when they speak of that which they know, and when they concur in one testimony, much more ought we to receive the witness of God, the concurring testimony of the Father, the Son, and the Holy Spirit, one God. And we have this united testimony, throughout the Gospels, to the great facts of redemption—the articles of the Christian belief. Lorinus.

The witness of God is greater—as to His dignity who speaks, the Lord of heaven and earth; as to His authority to speak, who made us and will hereafter judge us; because of His infallibility, who cannot lie, who is Essential Truth, and in whom is no variableness, neither shadow of turning—who has promised, and who will therefore perform. Titus i. 2.
James i. 17.
Memochius.

(10) *He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.* John iii. 16, 33; v. 38.
Rom. viii. 16.
Gal. iv. 6.

The testimony which God gives to us is twofold in its nature:—

(1) That which God has given to His Son, attesting that He is indeed the very Christ, the Messiah, the Only-begotten of the Father, God and man.² This the Christian holds, in the first instance, intellectually; he believes it.

(2) The testimony within our souls to the reality and the blessedness of Christ's work wrought in our hearts, which the affections retain their hold of, and which moves us to love God and to will what He wills. Cajetan.

¹ "Pater, Filius, et Spiritus Sanctus summæ suæ erga nos bonitatis testimonium nobis dederunt: Pater nos creando ad imaginem et similitudinem suam; Filius nos redimendo; Spiritus Sanctus nos sanctificando. Reddamus et nos testimonium Patri, Filio, et Spiritui Sancto, fide, spe, caritate, de corde puro, conscientia bona, et fide non ficta; cordis compunctione, lach-

rymarum assiduitate, carnalis concupiscentiæ mortificatione. Hæc tria significant Spiritus, aqua, et sanguis. Hoc plenæ victoriæ de mundo reportatæ testimonium est."—*Nat. Alex.*

² "Habet testimonium Dei in se, id est effectum illius testimonii."—*Lyra.* "Consentit quod testimonium Dei de filio suo sit, verum. Vel sic, approbat divinum testimonium."—*Th. Aquinas.*

And the propositions in the text are two:—

(1) *He that believeth on the Son of God hath the witness in himself*: knows in the inner man, and not by external proof merely: knows by the works of his life that he is the son of God by adoption, and to him the truth of the mysteries of God's love, of the Sonship of Christ, and of the incarnation of the Divine Word, is confirmed by the power of God in our souls, restraining us from sin and leading us to willing obedience to Him.¹ Such an one does not put his trust nor set his hopes upon man, but upon God; he seeks not things transitory, but things eternal; not doubtful possibilities, but sure promises; and builds not on the sand, but on the living Rock. He knows that his belief, his *faith*, is the direct gift of God, and given to those who are His sons; therefore is the belief in Christ which he possesses a testimony to him that he is indeed the son of God. Every desire, indeed, after holiness, every feeling of indignation against sin, every increase of strength to resist temptation, all growing alienation from sin, are gifts of God through the Spirit, and therefore evidences of the reality of the new life which comes from Him.

Bengel.

Cicumenius.

Justiniani.

Ferus.

Hugo de S.
Charo.

Cotton.

Justiniani.

(2) *He that believeth not God hath made Him a liar*, since he believes that those truths are false which the God of Truth has made known to men.

Belief on the Incarnate Word, *on the Son of God*, includes in it love towards Him, inflaming the affections so that the will is able to render to Him ready obedience, and at the same time moving and strengthening the intellectual acknowledgment of the truth of God's revelation of love and mercy made to man in the incarnation of Christ.

Fromond.

John i. 4;
iv. 9.
1 John ii. 25.

(11) *And this is the record, That God hath given to us eternal life, and this life is in His Son.*

Lorinus.

He who gives to us eternal life is *God*, that is, the Father, to whom is attributed our election into the family of heaven, and the reward to those who live holily. And this *eternal life* He *hath given* to us in pledge.² He gave us the sure hope

¹ "Qui credit, habet in se divinum fidei testimonium, quo mirificè confirmatur et ad retinendam profitemdamque fidem mirum in modum roboratur. Ita divinum testimonium, quo divinitas Christi asseritur, hoc altero divino testimonio firmatur."—Justiniani.

² "*Hæc est repromissio quam ipse pollicitus est nobis, vitam æternam* [1 Joh. ii. 25]: hanc habemus jam spe, sed tandem habebimus re. *Et hæc vita in Filio ejus est*, id est, in Filium. Nemo enim venit ad Patrem nisi per Filium. Ipse enim est via: *Ego sum via, veritas, et vita; nemo venit ad*

of this possession when He gave to us power to become His sons ; and the possession itself He will give hereafter—or rather, now He has given us the possession, by virtue of that call and predestination to inherit the mansions of glory Fromond. already prepared for us.

God hath given to us eternal life. He has done so, inasmuch as He gave to us His only-begotten Son, who is the true life in all who possess spiritual life.

(1) In and through the merits of Christ alone have we Lorinus. spiritual life in us.

(2) The life which we possess is His gift, and is in us because of our being grafted into Him who is life, and who has said, *I am come that they might have life, and that they might have it more abundantly.* Justinian.
John x. 10.

This life of Christ is in Him essentially, in us effectively. He has life in Himself, since this is the prerogative of the Son. *For as the Father hath life in Himself, so hath He given to the Son to have life in Himself.* This life is imparted to us by our union with Him, as the sap is imparted to the branches of the vine through their union with the vine. And the record or witness which God gives to each one of us is not merely that a sure promise has been made to the whole Church, but that *to us* personally He has given that *eternal life* which comes from our incorporation into Him who is life, and who is both a living and a life-giving or quickening Spirit. And if this be the testimony which God makes to our souls, it is at the same time the testimony of the Father to the Godhead of His Son Jesus Christ. For if the Father *hath given to us eternal life* through His merits and through our incorporation into Him, then must He needs be Divine and the possessor of eternal life, since through Him all mankind are recipients of this grace.¹ John v. 26.
John xv. 5.
Salmeron.
Cajetan.
John i. 4.
1 Cor. xv. 46.
Lienard.

(12) *He that hath the Son hath life; and he that hath not the Son of God hath not life.* John iii. 36;
v. 24.

Patrem nisi per me [John xiv. 6]. Et ipse est ostium. Via est incipientibus, vita proficientibus, veritas perfectis, sed ostium intrantibus."—Hugo de S. Charo.

¹ "Et hæc vita in alio ejus est.— Multis modis in Eo vita esse ostenditur. Est enim in Eo formaliter, in nobis vero objective, effeienter, et ut materia. Nam beatitudinis materia visio et fructio Dei est, in quo est Pater et Spiritus Sanctus

ob eandem naturam numero tribus Personis communem. Sicut enim Pater vitam habet in Semetipso, sic dedit et Filio habere vitam in Semetipso [Joan. v. 26]: ita etiam Spiritui Sancto dedit habere vitam in Semetipso: non tamen à Semetipso, nam Filius habet vitam à Patre; Spiritus Sanctus à Patre et Filio: at solus Pater habet illam et in Scipso et à Scipso, quia à nemine accepit."—Salmeron.

The Apostle has just before said that all those who have life have it *in* and through the Son. Here he says that *he that hath the Son hath life. Life and the Son* are so far forth convertible terms; for *Christ is our life*. He that has the one, has the other. He who has been baptized into Christ has *put on Christ*. And if he be still stedfast in his faith, he is a living branch of the true Vine, and derives his life from Him into whom he has been incorporated.

Ecumenius. To have the Son implies two things:—

(1) To have Him as our Saviour; as He who redeemed us and all mankind from the power of sin, and who is ready to redeem us from the guilt of sin now; for *He shall redeem Israel from all his iniquities, since in Him is mercy, and with Him is plenteous redemption*. This truth is conveyed to us in the name which He bears: *Thou shalt call His name Jesus: for He shall save His people from their sins*. And the knowledge that He is our Saviour is not to be limited to this, that He died once on the cross for us; it should encourage us in all our spiritual and temporal trials to remember that He has said, *Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else*.

(2) If a present Saviour, then is He a prince; and if we turn to Him as our Redeemer, we must acknowledge Him to be our ruler, and obey His commands. For *Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins*. If unto us a child is born that He might be our incarnate Saviour, it is that *the government may be upon His shoulder*. If He be our Redeemer, He claims to be also our King.¹

He that hath the Son, through faith in Him—a faith which is evidenced by obedience, and is perfected by love—*hath life now, and shall have life hereafter: the life, that is, of grace now and of glory hereafter; justification and sanctification in this world, and glory in the world to come*. *He that hath not the Son of God hath not life*—that is, no spiritual life, which can come only from the fountain of life, and be given to us through *the Son of God*. There are here two lives

Fromond.
Menochius.
Ebrard.
Dion. Carth.
Leigh.

¹ "To have Christ for our Prince is not only to serve Him, but we must give Him princely service, such service as becomes so royal a Prince, Matt. ii. 8. Serve not Him with blind and lame sacrifices, but with the best and fattest; crucify your fattest and dearest lust to Him, let Him have your best parts and best affections. Righteous Abel brought to God the firstlings of his

flock and of the fat thereof, Gen. iv. 4. So let God have our first years, and the strength of our affections. *I will not offer to God that which cost me nothing*, saith David, 2 Sam. xxiv. 24. Araunah indeed gave them all freely to the King, like a king. If a man give to a king, he must give as to a king, he must give as a king."—Cotton.

distinguished one from the other, and two deaths—the life which they have who live to Christ, and who have died to the world, and that life which they have who live to the present evil world, and as a consequence have died to Christ. Justiniani.
He alone has the Divine, the eternal life, whose *conversation is in heaven*; and this life he has not of himself, but from Phil. iii. 20.
Christ, into whom he has been incorporated, and who lives in him. Cajetan.

* * “O mon Dieu, qui nous avez encore la grâce de vivre de la foi, et donné la foi, soyez béni de nous avoir de vaincre ainsi le monde, qui est accordé un don si nécessaire, et qui votre ennemi et celui de notre salut. précède tous les mérites, faites-nous Ainsi sort-il.”—Gros.

THE SECOND SUNDAY AFTER EASTER.

1 ST. PETER II. 19—25.

Matt. v. 10.
Rom. xiii. 5.
2 Cor. vii. 10.
1 Pet. iii. 14.

(19) [*For*] *this is thankworthy,¹ if a man for conscience toward God endure grief, suffering wrongfully.*

IN the Epistle for this day there are three things commended to the Christian:—

(1) The excellency of patience considered in itself, and with reference to the fruits which it produces.

(2) The greatness and the effect of Christ's sufferings, in that they procured our redemption and enable us to tread in His steps.

(3) The obligation of daily growth in holiness, the duty of walking continually in His steps, and of living *unto righteousness*.

Wicelius.

The Apostle had in the previous verse enjoined upon servants that they should be *subject to their masters with all fear*; and that *not only to the good and gentle, but also to the froward*. And this exhortation he addressed to the household or domestic servants (*οἱ οἰκέται*), who, more than the slaves who cultivated the lands of their owners, were exposed to evil treatment from harsh and passionate masters. Here he extends his view, and lays down a general principle applicable to all time and to every condition in life, to all men who suffer unjust treatment from those in authority.

Macknight.

Justiniani.

This is thankworthy—that which is pleasing in the sight of

¹ The Vulgate reading is *Hæc est enim gratia*, which is less precise than our rendering, *thankworthy*, which best conveys the meaning of the original (*τοῦτο γὰρ χάρις*). Hence *Cornelius à Lapide* says, "Hic est gratiæ divinæ effectus illustris, vel hoc valde gratum est Deo. Unde Syrus vertit,

Illis enim est gratia apud Deum." Œcumenius and Theophylact paraphrase these words by *τοῦτο καὶ παρὰ θεῷ ευχάριτον ἀποδοχῆς*. "*Hæc est enim gratia*, id est, res gratiosa coram Deo."—*Lyra*. "In hoc acquiritur Dei gratia. Glossa. Per hanc efficitur homo gratus Dei gratia."—*Th. Aquinas*.

God; an act of grace, springing indeed from the grace which He has given to us, but made our own by the concurrence of our will; laid up with God and acceptable to Him. The *suffering wrongfully*, and yet enduring patiently, is the cause of glory hereafter, for in it consists the virtue and perfection of the Christian in this life, his crown and glory in the world to come. But the virtue consists, not in mere endurance, not in suffering alone, but in *suffering wrongfully for conscience toward God*. That is—

Tirinus.
Wordsworth.
Corn. & Lap.

(1) From the knowledge that this is the will of God, and that it is pleasing and acceptable to Him;¹ from our confidence in Him that He doeth all things well, and that in submitting cheerfully to wrong we are pleasing and obeying Him.

Bengel.
Fromond.

(2) As a consequence of this, from our submitting with a conscience void of offence toward God, pure from actual sin, and having therefore a conscience which God enlightens by the presence of His holy and sanctifying Spirit.²

Gagneius.
Dion. Carth.
Gorranus.

In the midst of all *suffering wrongfully* inflicted, he who knows and serves God will look to Him as the ultimate judge of all men, will see in Him the punisher of wrong-doing, and the reward, as well as the rewarder, of all who trust in Him.

Fromond.

Men, in their blindness, are at all times prone to forget these truths respecting all suffering upon earth:—

(1) That we are all debtors in God's sight, that we are all deserving of suffering at His hands, and that when He afflicts us, we not only suffer deservedly, but these sufferings are sent in mercy, in order that He may draw us from our sins and lead us again into the paths of righteousness.

(2) That the more we endure *suffering* when *wrongfully* inflicted, the more we resemble our Divine Lord, and are the more conformed through suffering to the likeness of Christ, who endured so great afflictions from men, though innocent of all sin.

(3) That it is great glory to us, if for God's sake we endure patiently the wrongs given us by men. For *blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven*.

Nat. Alex.
Matt. v. 10.

(20) *For what glory is it, if, when ye be buffeted*³

¹ Pet. iii. 14;
iv. 14, 15.

¹ "Hoc valet conscientia Dei, dum quis non hominum sed Dei respectu officio suo fungitur."—Calvin.

² "Si propter bonam conscientiam deitatis confortamini in qua et habitat Deus. Vel propter conscientiam Dei, id est, propter intentionem placendi

Deo, qua Deus sit nobiscum. Vel propter conscientiam Dei, id est, fidem Dei, ut ponatur conscientia pro fide sicut e contrario. Rom. xiv. 23, *Omne quod non est ex fide peccatum est*."—Aquinas.

³ "Colaphis cædi erat poena servilis."—Menochius.

for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

It is not suffering, however great and unmerited our wrongs may be, which renders us acceptable in the sight of God, but the cause of suffering and the way in which we endure. Unjust suffering borne *patiently* for Christ's sake, and with a *conscience toward God*, is alone well-pleasing in the eye of God, and *thankworthy*; and yet there is nothing which men complain more of than of *suffering wrongfully*, forgetful that such sufferings are alone meritorious, that these alone have any resemblance to the sufferings of Christ.¹

Quemad.

When ye are buffeted, as servants, for your faults. The Apostle is writing to those who were under subjection. Thus he speaks of the Christian duty and blessedness of those who endure sufferings, passing wholly by the corresponding duty of masters towards their servants. Amongst the Jews scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, few or none were masters, though many were slaves. Hence the reason for speaking only of the duty of those in subjection. When, however, St. Paul is writing to the Ephesian or Colossian converts, many of whom were wealthy, and the masters of slaves, he speaks not only of the duties which servants owe to their masters, but also of the duties which masters owe to their slaves.

Menochius.

1 Pet. i. 1.

Fromond.

This is acceptable with God. It is no small blessing when we suffer *patiently* for the sake of truth. Such sufferings are the direct gift of God, who calls us not merely to believe in His name, but also to suffer for His sake. This was the privilege of the early Christians, as it is still a privilege bestowed on the people of God, unto whom *it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.*

Justiniani.

Phil. i. 29.

Matt. xvi. 24.
John xiii. 15.
Acta xiv. 22.
Phil. ii. 5.
1 Thes. iii. 3.
2 Tim. iii. 12.
1 Pet. iii. 17,
18.
1 John ii. 6.

(21) *For even hereunto were ye called: because Christ also suffered for us, leaving us an example,² that ye should follow His steps:*

¹ "Non qui propter iniquitatem et propter Christianæ unitatis impiam divisionem, sed qui propter justitiam persecutionem patiuntur, hi martyres veri sunt. Nam et Agar passa est persecutionem à Sara, et illa erat sancta quæ faciebat, illa iniqua quæ patiebatur. Nunquid et huic persecutioni quam passa est Agar compa-

randus est sanctus David quem persequutus est iniquus Saül? Valde utique distat. Non quia patiebatur, sed quia propter justitiam patiebatur: et Ipse Dominus cum latronibus crucifixus est; sed quos passio jungebat, causa separabit."—August. Epist. I.

² "Vobis relinquens exemplum, Græcè ὑπογραμμὸν, quod propriè significat

For even hereunto—to follow the example of Christ and to imitate Him in all our actions—are ye called in that baptism which ye have received, and by which ye have been incorporated into His body. Because Christ also suffered for us, for our salvation and for the remission of our sins, that by His passion He might deliver us from the yoke of Satan and of fleshly lusts, and leaving us an example in order to direct us in the paths of holiness. He did this for us—not only for those to whom His words were addressed, not only for those who listened to His teaching and those who despitely used Him, but for all us to whom this exhortation should come, for us who should afterwards be called into His fold: calling us to follow His steps, through rough and painful ways, through poverty, and want, and weariness, and reproaches, and buffetings; to take up the cross upon our shoulders, as He bore it once for us, to submit to the evil entreatings of others with the meekness which He manifested, to endure all that can befall us in this life as He did, because it was the will of His Father and our Father.

Bengel.

Gulliland.

Dion. Carth.

Boys.

Gulliland.

Fromond.

The Apostle in these words recalls the thoughts of the Christians who were enduring suffering from the consideration of their sufferings, and fixes their minds upon the sufferings of the Incarnate Son, and upon the greatness of the benefits which have been given to them through Him, and to the privilege which they derive who suffer with Christ; for if *we suffer with Him*, we shall *be also glorified together with Him*. Thus does he lighten the consciousness of the suffering of Christians by the twofold fact, that it was their glory to suffer unjustly, and that in enduring persecutions for the faith they were suffering with their Lord.

Rom. viii.
17.

Beza.

Christ left to us *an example*. The object of His coming into the world was a threefold one:—

(1) He came to redeem mankind from their slavery to sin.
(2) He came that He might instruct them by His word and doctrine.

(3) He came in order that He might afford them an example of holiness of life, and to give them a pattern which they should imitate:¹ an example of suffering borne with patience;

Corm. & Lap.

exemplar, quale à magistris præscribitur pueris ut addiscant scribere: quod exemplar solet esse longè perfectius quàm id quod pueri ad ejus imitationem conscribunt.”—*Fromond.*

“Υπογραμμοὶ παιδικοὶ were formulæ given by writing-masters to their pupils, containing all the letters of the alphabet,—Clem. Strom. v. 8, 50, who

gives examples of them.”—*Alford.*

¹ “Christi vestigia sequitur qui præceptis ejus insistit, qui per magisterii ejus viam graditur, qui vestigia ejus atque itinera sectatur, qui id quod Christus et fecit et docuit imitatur, secundum quod Petrus quoque hortatur et monet, dicens, *Christus passus est pro nobis, relinquens nobis*

of temptations resisted and overcome; of griefs endured without murmuring; of shame and revilings received with meekness and in silence; of keen and prolonged sufferings borne for us in order that we, if called upon to endure, might be content to bear them; mindful of His example and supported by His grace.

Royard.

But though the thought of the Christian rests naturally upon the example of Christ's patience amid the sufferings which immediately preceded His crucifixion, we are to remember that His whole life was exemplary. He left to us a precious lesson of humility in that He abased Himself from the glory of heaven to be born into this world *for us*. He left to us a lesson of patience in awaiting so long the beginning of His mission. He taught us most blessed lessons of submission to those set over us by our Father, in His going down and becoming subject to Mary and to Joseph at Nazareth. The mystery of His baptism, in which *for us* He condescended to fulfil all righteousness, is an example of humility. His meek endurance with the perversity of those to whom He came, by which He fulfilled the prophecy, *He shall not strive, nor cry; neither shall any man hear His voice in the streets: a bruised reed shall He not break, and smoking flax shall He not quench*, is an example to us. He left an example to all the members of His body, in His stooping to the company of sinners in order that He might draw them from their sins. By His washing the feet of His disciples, though the Lord of all, He gave us *an example that we should do as He did*. In His birth, in His life, in His sufferings after the betrayal and at the time of His death on Calvary, He bequeathed to us most fruitful and precious lessons for our learning, calling upon all those who bear His name to prove the reality of their profession and to make evident the virtue of their engrafting into Him by treading *in His steps*.¹

Matt. xii. 19,
20.

John xiii. 15.

Tertullian de
Patientiâ.

Cyprian.

In reminding us not only of the fact that Christ has redeemed us with His own *precious blood, as of a lamb without blemish and without spot*, but that He has also left us *an example* for our imitation, the Apostle would teach us that, however great the gift of redemption, yet that this avails not unless we *follow Him* by our daily walk and conversation.

1 Pet. i. 18,
19.

exemplum, ut sequamini vestigia ejus.
... Christi nomen induere, et non per Christi viam pergere, quid aliud quam prævaricatio est divini nominis, quam desertio itineris salutaris? — *Cypr. de Zelo et Livore.*

¹ "Sunt vestigia hæc impressa non

in pulvere tantum, sed et in sanguine, plagæque ipsæ luculenta sunt vestigia, non pedum dumtaxat, verum etiam lateris et manuum. Nulla compendiosior ad vestigandum et reperendum Christum via, quam per impressa ista vestigia." — *Lorinus.*

Christ by all that He has done calls upon us, and by His call enables us, to walk in newness of life. Guillaud.

In this reference of St. Peter to the example of patience under suffering, as manifested by our Blessed Lord, he seems to recall the memory of that night when he entered into the hall of the Roman governor, and stood amongst the servants and witnessed the meekness of Him whom he thrice denied. This was an example graven, it may be, deeply upon his mind, because of its peculiar relation to his own fall. Wordsworth.

(22) *Who did no sin, neither was guile found in His mouth:*

Some commentators have seen in these words a reproof of the common vice of slaves—deceit and untruth. This, however, is to take far too narrow a view of the words of the Apostle, who is here asserting the perfect sinlessness of Christ, by declaring His freedom from sin, whether of deed or of word. And in so doing he asserts incidentally, but clearly, the true humanity of our Blessed Lord. To assert that pure spirit sinned neither by action nor by language would be unmeaning. It is only because Christ was truly man, that these words have any significance. The humanity which made up a part of the nature of the God-man Christ Jesus, was, by its hypostatical union with the Divine Logos, preserved from sin, and so directed that it could not sin. For if the human nature, inseparably united to the Eternal Word, could have sinned, then could the Word Himself have sinned, inasmuch as sin is the yielding of the higher nature to the sinful promptings of the lower.¹

There was no guile found in His mouth—though His enemies sought the means of invalidating His claims to be the Son of God, and lay in wait to take Him in His words and to find an occasion of reproach against Him. And this

Is. lili. 9.
Luke xxiii.
41.
John viii. 46.
2 Cor. v. 21.
Heb. iv. 15;
vii. 26, 27;
ix. 28.
1 John iii. 5.
Bengel.

Corn. & Lap.

Lorinus.

¹ "Accepit naturam humanam absque peccato, in illa puritate in qua erat in statu innocentia. . . . Caro Virginis concepta fuit in originali peccato, et ideo defectus contraxit. Sed Christus naturam ex Virgine assumpsit absque culpa. Et similiter potuisset naturam assumere absque pœna: sed voluit suscipere pœnam propter opus nostræ redemptionis implendum; ut dictum est, in art 1^o. hujus quæst., Et ideo habuit hujusmodi defectus non contrahendo sed voluntariè."—*Aquinas*

in *Tert. partim*, Quæst. xiv. Art. 3.
"Φυσικὴ οὖν καὶ οὐσιώδης, καθ' ἣν διὰ φιλανθρωπίαν ὁ Κύριος τὴν τε φύσιν ἡμῶν καὶ τὰ φυσικὰ πάντα ἀνέλαβε, φύσει καὶ ἀληθινὰ γενόμενος ἄνθρωπος, καὶ τῶν φυσικῶν ἐν πείρᾳ γενόμενος. Προσωπικὴ δὲ καὶ σχετικὴ ὅτε τις τὸ ἑτέρου ὑποδύεται πρόσωπον διὰ σχέσιν, οὐκ ὅν φημι, ἡ ἀγάπην καὶ ἀντ' αὐτοῦ τοῦς ὑπὲρ αὐτοῦ ποιεῖται λόγους μὴδὲν αὐτῷ προσήκοντα."—*J. Damascenus de Fid. Orth.* lib. iii. c. 25.

sinlessness and guilelessness of Christ is adduced by the Apostle as a reason why we should suffer patiently the wrongs inflicted upon us by our fellow-creatures. He who was the very and eternal God endured the revilings and buffetings of evil man, and endured in silence. He who did no wrong, who spake no evil, suffered in silence; while we, who sin in both these ways, are fretful under suffering, and resent the wrongs which our fellow-sinners do to us.

Guillaud.

Matt. xxvii.
39.
John viii. 48,
49.
Heb. xii. 12.

(23) *Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously:*

~3

A strange reading here occurs in the Vulgate—that judgeth *unrighteously*; and early commentators—many of whom, however, reject the authority of this reading—interpret these words of the conduct of our Blessed Lord in submitting to the unjust sentence of Pilate. The true text is that from which our own version is taken,¹ and the example set before our eyes is the ready submission of Christ to the will of the Father, to Him who has commanded us to *give place unto wrath: for it is written, Vengeance is Mine; I will repay.*

Corn. à Lap.
Deut. xxxii.
35.
Rom. xii. 19.

Lienard.

When He was reviled, He reviled not again, was silent under all reproaches. When called a wine-bibber, He denied not this accusation; and when reproached with what to a Jew was one of the bitterest of all reproaches, that He was a Samaritan, He was silent. When His revilers declared that he had a devil, He was unmoved by this taunt. When called a mover of sedition, an enemy of Cæsar, a deceiver of the people, He answered not again. When on the cross He was mocked with the words, *Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself*, He was unmoved: by this His silence setting to all His members an example of submission and of indifference to the taunts and reproaches of evil men. For in that He submitted, He did so voluntarily. This is implied in the words of the Apostle, *He committed Himself to Him that judgeth righteously*. His sufferings in the hall of Pilate and on Calvary, like His humiliation

Corn. à Lap.

¹ "Tradebat autem iudicanti se injustè [Vulg.].—Sic etiam lego, apud Cyprianum, Leonem, Paulinum, qui tamen addit *ad mortem*. Græci libri et enarratores legunt, *καπεδιδου δὲ τῷ κρινομένῳ δικαίως*—tradebat vel committēbat vel commendabat iudicanti se justè, videlicet vindictam, ut expressit

Vatablus, Clarius, et Joannes Benedictus; aut causam suam, ut Cæstanus et Catharinus; aut eos, à quibus affligebatur, quod videtur sentire Didymus et Eucumenius, Deo, qui de se ipso pronunciat, *Mihi vindicta, et mea est ultio, et Ego retribuam* [Deut. xxiii. 35].—Lorinus.

in the act of being incarnate, was the offering up of His will for the redemption of mankind. Royard.

(24) *Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*¹

Is. lili. 4, 5.
Matt. viii.
17.
Rom. vi. 2,
11; vii. 6.
Heb. ix. 28.

The Apostle had already shown—

(1) The cause of Christ's sufferings—that they were for us, to redeem us from sin.

(2) The sinlessness of Him who suffered, and therefore who suffered for no sin of His own—who did no sin, neither was guile found in His mouth. He here shows—

(3) The efficacy of these sufferings of our Lord, that they bore away our sins, and healed our iniquities.² Gortanus.

He bare our sins: they burdened Him by their weight; He took them away by His death. Both meanings meet in this word (*ἀναφέρω*). He bore them as a burden, that He might bear them away from us. He redeemed us from our sins, not by His teaching, nor by His example, fruitful as both these are, but by His atoning sacrifice for sins offered upon the tree. He bare our sins—the weight and burden, that is, the punishment due for our sins, whether original or actual: and He did this of His own free will; He was not made against His will to bear the sins of mankind, but He bore them in His great love for us. Steiger.

His own self bare our sins—not by the means of another; not as under the law, and in the ceremonial putting away of the sins of the Jewish people, by the scapegoat driven into the wilderness; not by type, as when the blood of bulls and of goats was poured out in the Mosaic sacrifices; but by Himself and in His own person,³ in His own body. In these latter words the Apostle refutes, perhaps refers to, the heresy Whitby.
Fromond.
Gortanus.

¹ "The *μῶλον* is the wound produced by the chastisement of slaves, and the *ξύλον* is the instrument of the death of slaves."—*Wordsworth*.

² "Ὁς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν.—Nemini dubium esse potest, quin Petrus hic respiciat varia Prophetæ dicta, per totum caput Esa. liii. sparsa: ibidem enim Messias sapius, non tantum peccata nostra, sed et morbos nostros, bajulasse; imo vers. 5 poenam exemplarem sustulisse dicitur; quæ postrema Esaie effata Petrum hoc

loco præcipue intendisse putamus."—*Keuchner*.

³ "Vix uno verbo ἑμφασις vocis ἀναφέρειν exprimi potest, quam idēo Syrus duplici voce circumscripsit. Notat ferre et offerre. Primum itaque dicere voluit Petrus Christum portasse peccata nostra, in quantum illa Ipsi erant imposita, alludens ad Jes. liii. 4, verè languores nostros Ipse tulit, et dolores nostros Ipse portavit: secundo ita tulisse peccata nostra ut ea secum obtulit in altari."—*Vitringa, Obs. Sac.*

Lienard.

of those who denied that our Blessed Lord really took of our nature, and that His body was true flesh. The atonement which He made was by the offering up of *His own body on the tree*.¹ These words, *on the tree*, have a significancy with reference to the purpose of the Apostle in this part of his Epistle. He is speaking of unjust sufferings endured patiently as the glory of the Christian, though in the eye of the world they would rather be esteemed as a reproach. He therefore introduces the cross of Christ, the tree of suffering, which was a scandal to the Jews, and yet the instrument of glory to Him who was there crucified for us, and which has become the trophy of victory to the Christian. Thus does he echo the words of St. Paul, *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world*.²

Justiniani.

Gal. vi. 14.

Lorinus.

Rom. vi. 10,
11.

And the fruit of this redemption from sin by the death of Christ is this, *that we being dead to sins*—being justified, made just by the offering up of Christ on the cross, and by His resurrection—*might live* by the power of Christ *unto righteousness*, through the power of the grace which He has given to us, according to the exhortation of St. Paul, *In that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*. There are three signs of life—feeling, desire, and action—and the Christian is called upon to manifest all these, and by their existence he may test the reality of that spiritual life which has been given to him, and which he is to guard and nurture.

(1) Feelings. He who lives righteously grieves at the existence of sin, either in himself or in others. His heart beats with devout affection for God, the greatness of whose benefits and the blessings of whose presence he recognizes as a motive of thankfulness.

(2) Desires. The motions of the will of the true Christian are regulated by God's will. This is the motive cause of his love, for he loves what God loves; it is the principle of his

¹ "Ἀναφέρειν is to carry up, to bear to a higher place: and because the θυσιαστήριον or altar was such, it therefore signifies to offer up a victim, Heb. vii. 27, James ii. 21; but here being joined (not as there, with θυσίας, sacrifices, but) with ἁμαρτίας ἡμῶν, our sins, and ἐπὶ ξύλον, to or upon the cross (which was a high place also, and therefore His crucifixion is expressed by ὑψωθῆναι, being lifted up or exalted), it must therefore here sig-

nify to bear or carry up our sins thither, which is a phrase for suffering the punishment of sins, making expiation for them, as Numb. xiv. 33."—Hammond.

² "Efficaciam passionis Christi tangit apostolus quadruplicem, scilicet pro peccatis mortuorum, satisfactionem, vivificationem, sanationem ibi *cujus livore sanatis estis*, et errantium reductionem ibi *Eratis enim sicut oves errantes*."—Aquinas.

hatred, for he hates whatever is opposed to the purposes of God. His wishes mount to heaven and he dwells already in heart before the throne of his Father in heaven.

(3) Actions. The true member of Christ manifests by his life the reality and the activity of that grace which has been given to him, and his deeds of purity, of self-denial, and of mercy, recall to those around him the fact of the presence of God, and reveal some glimpse of the holiness and the love of the Father.¹ Royard.

In reminding the Christians to whom he was writing of the stripes received by Christ, St. Peter exhorts to patience all those who endure buffeting and stripes such as slaves were wont to receive at the hands of their masters. He endured in patience stripes who was the Lord of all, and who was free from all sin. He endured for the sins of men those stripes which were the punishment of man's sins. So that this recollection is at once the motive for patience, as well as for love towards Him who bore so great indignities and sufferings for us. Macknight.

(25) *For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.*

Is. lili. 6.
Ezek. xxxiv.
6, 23;
xxxvii. 24.
Luke xv. 4.
John i. 11,
14, 16.
Heb. xiii. 20.
1 Pet. v. 4.

For—this was the cause of Christ's sufferings—we were as sheep going astray; we had need of healing, we had departed from the way of life, we were sick, and none but the hand of the great Physician could make us whole; but, thanks to His mercy, we are now returned—not of ourselves, and through the sense of our own misery, but through His grace, and in answer to His call. The need of this prevenient grace was declared by our Blessed Lord when He said: *No man can come to Me, except the Father which hath sent Me draw him; and by His Apostle, when he says: Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. It is His grace which moves us: it is our will which must respond to*

Estius.

Fromond.

John vi. 41.

Phil. ii. 13,
12.

1 "Passio Tua ultimum refugium, singulare remedium. Deficiente sapientia, justitia non sufficiente, sanctitatis succumbentibus meritis, illa succurrit."—Serm. xxii. in Cant. § 8.

"Hæc me erigunt in adversis, in prosperis reprimunt, et inter læta tristitiae vitæ præsentis viâ regiâ incedenti tutum præbent utrobique du-

catum, hinc inde mala imminencia propulsando. Hæc mihi conciliant mundi judicem, dum tremendum potestatibus mitem humilemque figurant, dum non solum placibilem sed et imitabilem representant Eum qui inaccesibilis est principatibus, terribilis apud reges terræ."—Serm. xliii. § 4 in Cant. S. Bernard.

- Fromond. His call, and use the grace which He gives. This is exemplified in the conversion and repentance of St. Peter himself, after he had denied his Master. So long as he was unconscious of the eye of his Lord fixed on him, so long as he was withdrawn from the influence of His love, he persisted in his denial. It was when he saw the eye of reproach and yet of compassion, when he felt the power of his Lord's love, that he responded to that call, repented, and returned to Him against whom he had so grievously sinned.¹
- Ambrose. He is our *Shepherd*. In this image the Apostle places before our eyes the work of Christ upon the *souls* of men. He is ever tending and watching over us as a shepherd tends and watches over the sheep committed to his care, ever going out to seek each single sheep that has wandered from the fold into the wilderness of sin.² Under this image Christ was frequently set before the Jews by the prophets; of Him it was foretold that *He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young. He that hath mercy on them shall lead them, even by the springs of water shall He guide them. I will set up one Shepherd over them, and He shall feed them; . . . He shall feed them, and He shall be their Shepherd.* In the consciousness of the truth of this love of the Saviour the Psalmist says: *The Lord is my Shepherd: therefore can I lack nothing. He shall feed me in a green pasture: and lead me forth beside the waters of comfort.* And these predictions our Blessed Lord appropriates to Himself when He says, *I am the good Shepherd: the good Shepherd that giveth His life for the sheep.* And then, since kings were often called *shepherds*, that he might distinguish between shepherds taken from amongst men and Him who was *the good Shepherd*, the Apostle adds, *and Bishop of your souls*—the spiritual, the eternal Shepherd, He whose kingdom and power is emphatically over the souls of men, who as a Shepherd showed the fitness of this emblem by healing *the sheep of His hand*, who as a bishop—*the Bishop of our souls*—exercises continual oversight over those given by the Father into His hands.
- Royard.
- Is. xl. 11.
- Is. xlix. 10.
Ezek. xxxiv.
23.
- Ps. xxiii. 1, 2.
- John x. 11.
- Justiniani.
- Ps. xcv. 7.
- Estius.

¹ "Negavit primò Petrus, et non flevit, quia non respexerat Dominus. Negavit secundò, non flevit, quia adhuc non respexerat Dominus. Negavit et tertio, et respexit Jesus, et ille amarissimè flevit."—*S. Ambrose in Lucam.*

² "Cum dixisset pastorem, ad persequendam similitudinem nunc explicat quomodo Christus sit pastor, nimirum

quia animas curet sicut pastor oves. 'Επίσκοπος est ἑπὶ vel ὑπὲρ vel ὑπὲρ, *is qui alicujus rei curam gerit*, ut Num. iv. 16, xxxi. 14; Jud. ix. 28; 2 Reg. xi. 16, 19; 2 Par. xxxiv. 12, 17; Neh. xi. 9, 14. Comparatio pastoris optime Christo convenit, Joh. x. 11, 14, 16; Heb. xiii. 20; infra v. 4."—*Grotius.*

He is, indeed, the one Bishop of the Church from whom all bishops derive their authority to oversee and superintend the portion of the one flock committed to their charge.¹ He it is who over all and above all leads, and directs, and strengthens every member of that flock to the attainment of eternal life. *Menochius.*

¹ "Multi Episcopi et omnes unus sunt in Christo Episcopus, qui Ecclesiam suam regit, attenditque semper ejus utilitati ac defensionem. Fideles suos ungit Spiritu Sancto suo, illosque Deo consecrat mysticos sacerdotes; illos in sacrificium offert Deo Patri, illorum vota et orationes, cæteraque bona opera, virtute sacrificii sui sanctificat, Sacerdos æternus."—*Natalis Alex.*

••• "Deus pacis qui eduxisti de mortuis Pastorem magnum ovium in sanguine testamenti æterni, Dominum nostrum Jesum Christum: apta nos in omni bono, ut tuam faciamus voluntatem, faciens in nobis quod placeat coram Te: Per eundem Jesum Christum qui Tecum vivit et regnat in unitate Sancti Spiritus per omnia sæcula sæculorum. Amen."—*Miss. Parisiense.*

THE THIRD SUNDAY AFTER EASTER.

1 ST. PETER II. 11—17.¹

1 Chron.
xxix. 15.
Ps. xxxix.
12; cxix.
19.
Rom. xiii.
14.
Gal. v. 16, 24.
Heb. xi. 15.
James iv. 1.
1 Pet. i. 17.

(11) *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*

In the Epistle for this day the Christian is taught these three great truths:—

(1) As it regards himself and his own nature, that it is necessary for him to *abstain from fleshly lusts*, since these *war against* and injure the soul.

(2) With respect to his neighbour, and because of the duty and the love which he owes to him, he is to maintain a *conversation honest* in the sight of men, that seeing it he *may* be led on to *glorify God*, because of the holy lives of His saints.

(3) With reference to God, the Christian is in all things to show himself submissive to His *will*, and to be obedient to every lawful *ordinance* of man for his Master's *sake*.

Gorranus.

The earnestness of the Apostle in this exhortation, and his

¹ “Proposuit sancta mater Ecclesia in Epistola præcedenti nobis exemplar, Christi passionem amarissimam; Pastorem denique quem oves sequantur, Episcopum quem audiat plebs, Christum ipsum esse dixit; Archiatrum denique qui nobis salutis documenta atque dietam sanitatis præscripsit Christum Jesum esse ostendit. Nunc, ex Epistola Petri, ejus regiminis quasdam species nobis declarandas statuit, atque hoc eodem tenore facere pergit, usque ad Ascensionis Dominicæ festum. Adeo sola cura est piæ matris, ut rectè vivamus, qui Christum fide profiteamur catholica.”—*Wielius*.

“In Epistola primæ dominicæ post pascha instruxit Ecclesia filios suos circa fidem, qua de mundo isto victoria habetur. Sed quia mundus iste pugnat contra filios Dei quasi utraque manu, scilicet dextera prosperitatis et sinistra adversitatis, in Epistola secundæ dominicæ docuit eos vincere mundum quantum ad adversitatem, quasi tradens eis scutum quo se protegant, scilicet Christi passionem, dicens, *Christus passus est pro nobis, vobis relinquens exemplum*: in Epistola verò hodierna docet nos vincere mundum quantum ad prosperitatem, dicens, *Obsecro vos tanquam advenas et peregrinos*.”—*Peraldus*.

love for those to whom he is writing, are evidenced in the way in which he addresses them. He says not beloved merely, but *dearly beloved*—beloved for Christ's sake. Beloved not only by the Apostle, but *dearly beloved* by the Father as His children, not for Abraham's sake, but because by the death of the only-begotten Son they had been regenerated and adopted into the family and household of God.¹ His tenderness, again, is shown in this, that whereas he might have used his apostolic authority and have commanded, he commences this message to them by condescending to *beseech* them, and by entreating them to receive the message which he was charged to deliver to them: *I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*

Theophylact.

Lorinus.

Fromond.

The Apostle reminds the Christians to whom he is writing, and in them all Christians, that they are *strangers and pilgrims* upon this earth. In this way does he encourage those who were suffering a great *trial* of their *faith*, to bear with patience the persecutions which had fallen on them, by reminding them of the shortness of their life upon this earth, in which they had no possessions, since they were but *strangers* in it. Their spirit was not of the earth, but was breathed into them from heaven, to which it was ever tending; their body would not abide and suffer for ever here, but was to dissolve and be raised again a *spiritual body*, fit to dwell in the eternal mansions of glory. We are *strangers*, for we have come from another country and are returning thither.² We are *strangers*, for we have neither home nor possessions upon the earth. We are *pilgrims*, for we seek another country, and are but passing through this world. We are *pilgrims*, because our heart is not set upon the things below, but upon the joys of our true country above. We are *pilgrims*, again, because we are not resting in sloth, but are walking onward, are pressing towards our true home.³

1 Pet. i. 7.

Guilliaud.

1 Cor. xv. 44.

Corn. & Lap.

Fromond.

Hugo de S.
Charo.
Gorranus.

Fromond.

¹ "Ἀγαπητοὺς αὐτοὺς οὐκ ἀγαπῶ-
μινους καλεῖ, διὰ πάντα γὰρ εἰσιν
ἐπιπόθητοι. οἱ γὰρ διὰ τὴν ἀγαπῶμενοι
λίγονται, οὐκ ἀγαπητοί."—Theophy-
lact.

"In Ecclesiastico officio, cum reci-
tatur aliquid ex Epistolis Pauli, *Fratres*
initio nominantur: cum ex aliorum
Apostolorum, *Cariissimi*, præterquam
in capitulo Completorii sumpto ex ca-
pite quinto istius Epistolæ, *Fratres*,
sobrii estote."—Lorinus.

² "Vide homo unde venis, et eru-
besce: ubi es, et ingemisce: quo radis,

et pertimesce."—St. Bernard.

³ *Strangers* or *sojourners*, and *pil-
grims*.—"The first word properly
means those who are in a strange
house, the second those who were in a
strange country. You *sojourn* in the
body, you are *pilgrims* in this world:
abstain from desires of anything in
this house, or in this country."—
Weesley.

"Πάροικοι sunt qui sedem habent
extra patriam; παρεπίδημοι qui extra
patriam peregrinantur: vel potius πά-
οικοι sunt *hospites* in domo *privata*,

There are three things which mark the stranger and the pilgrim, and the Christian should examine himself as to his maintenance of these characteristics :—

(1) He is to fashion his life in accordance with the manners of his own country, and not of that through which he is merely passing.

(2) His speech should show that he is of another country.

(3) His affections should be set on his home, his true country, and not on that to which he is a stranger, and which he is passing through as a mere pilgrim.

Hugo de S.
Claro.

Justiniani.

Nat. Alex.

Ecumenius.

Abstain from fleshly lusts—from all things which strengthen and stimulate the sensual faculties—from those things which men of fleshly minds desire and seek after, and which minister in any way to mere sensual gratification. So that the Apostle here warns the Christian against the indulgence of the sinful appetites of the flesh, from all those desires which we usually speak of as lusts, and also from all those things which medietely tend to the same end—worldly honours, worldly riches and station; for under *the works of the flesh* St. Paul classes not only *adultery, fornication, uncleanness, lasciviousness, drunkenness, revellings, and such like*, but also *idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and murders*. From these things, from the desire after these, he bids the Christian *abstain*—neither desire, nor consent to, nor do them. He would have us guard the affections lest they be ensnared: he would have us strengthen the will lest it should be led captive: he would have us watch over our actions lest we should actively do that which is evil.¹

Justiniani.

Gal. v. 19—
21.

Royard.

And since there were those who taught that there could be no sin except in impure actions, that such deeds as affected the body of the doer alone were evil, and that the mere desire or imagination of sin did not deprave nor corrupt the mind, the Apostle shows that all such *fleshly lusts did war against the soul*; against, that is, the whole immaterial nature of man, the spirit and intellect or mind of the sinner. Such lusts, whether the grosser appetites of the body or those more subtle ones of the fleshly mind, disturb the harmony of the soul, and reduce it into subjection to the lower part of man's nature; and whilst the natural motion of the soul is toward heavenly

Lorinus.

Guillaud.

Theophylact.

domesticis oppositi; *Εἰς* peregrini in republica, oppositi civibus.”—*Rosenmüller*.

¹ “Carnalia desideria amplissime vocat ea, quæ ab innata prava cupiditate oriuntur, quæ rationis imperium

antevertunt, eique luminibus obstruunt, sive honores ac dignitates, sive opes ac divitias, sive denique delicias ac voluptates appetant. Hæc enim omnia carnalibus desideriis quærentur.”—*Justiniani*.

and spiritual things, these drag it down and enslave it to earth, which is not the home of man, and through which we are only passing *as strangers and pilgrims*. Such lusts are as flames which burn up our higher nature, they are as floods of water which drown and destroy our spiritual life, and for this reason they are to be resisted. Because, then—

(1) Such fleshly lusts *war against*, would enslave and destroy, *the soul*, it is necessary for our own sake that we should *abstain* from them.

(2) We should avoid them also because of the hardening effect of such lusts upon others, by the doubt they throw upon the religion of Christ, and the encouragement which they give to sinners in their rebellion against God. It is necessary that we should *abstain*, so that they who *shall behold*, *may glorify God in the day of visitation*.

(12) *Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.*

Matt. v. 16.
Luke i. 38;
xix. 44.
Rom. xii. 17.
2 Cor. viii.
21.
Phil. ii. 15.
Titus ii. 8.
1 Pet. iii. 16.

Having your conversation, or mode of life, *honest*, so as not to prove a stumbling-block or an offence to others by luxurious and lustful living, or by rebellion against those set over you by the appointment of God. And since *the Gentiles* were accustomed to charge the followers of Christ with being *evildoers*, the Apostle calls upon them to show all diligence in order that the falsity of these accusations might be manifest,¹ so that these enemies of the Gospel of Christ might be compelled to own the power of Divine grace in strengthening the Christian against sin, and thus be led to *glorify God in the day of visitation*. This is the use which the Christian is called upon to make of the calumnies and unjust reproaches of men; he is to use them as the incentives to more constant watchfulness over himself, to make them so many stimulants to greater diligence in resisting temptation; they should strengthen him to firmer opposition to evil, and prompt him to a more *honest* and *holy conversation* in the sight of those who falsely accuse him.²

Estius.

¹ "The words *ἑκπαινεῖς* and *ἑκπαινεῖν* are applied to spectators of actors in a drama, or of wrestlers in athletic games, or who are admitted to view some sacred mysteries: see *Weiststein*, p. 687."—*Wordsworth*.

² "The sharp censures and evil

speaking that Christians are encompassed with in the world is no other than a hedge of thorns set on every side, that they go not out of the way, but keep straight on it betwixt them, not declining to the right hand nor to the left; whereas, if they found no-

Fromond.
Gros.

Tertullian.

Hugo de S.
Charo.
Matt. v. 16.

LXX.
Job x. 15.

Is. x. 3.
Fromond.

History tells us what were the accusations made by the *Gentiles* against the early members of Christ's Church. They were charged with impiety and atheism, because they refused to worship the gods of the heathen; as seditious and enemies of the imperial power, because they refused to obey the commands of the emperor when ordered to show outward reverence to these gods, and because they shrank from the impure spectacles of Paganism; as infamous, because of the suspicion cast upon the nature of the great Christian mystery of the Lord's Supper, as though it were a banquet of human flesh; as lascivious and impure, as though the nightly assemblies of the Christians were disgraced by actions permitted to the worshippers of the gods and goddesses of the heathen. These accusations were freely made, and fierce persecution ensued, whenever the Empire was suffering under any public calamity.¹ Such calamities were attributed to the anger of the gods of Paganism against the Christians, because of their withdrawal from the public worship enjoined by the emperor. Against these accusations the Apostle directs the members of the Church to arm themselves by purity of life, by their careful abstinence from fleshly lusts, which they were charged with indulging; and that, not only for the welfare of their own souls, but that by the sight of the *good works*, the holy lives, of the Christians, their accusers might be led to accept the truth. In this he recalls the words of Christ: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

In the day of visitation: this is a phrase used in different senses in Holy Scripture:—

(1) It is used of the time of grace, when God invites us in mercy, as: *Thou hast granted me life and favour, and Thy visitation* (ἡ δὲ ἐπισκοπή σου) *hath preserved my spirit.*

(2) It is used of the day of trial or of final judgment, when God shall visit us to take account of our lives, as: *What will ye do in the day of visitation* (ἐν τῇ ἡμέρᾳ τῆς ἐπισκοπῆς), *and in the desolation which shall come from far?*

Here the words seem to refer to the day of trial in this life,

thing but the favour and good opinion of the world, they might, as in a way unhedged, be subject to expatiate and wander out into the meadows of carnal pleasures that are about them, that would call and allure them, and often amuse them from their journey. And thus it would fall out, that Christians would deserve censure and evil speakings the more, if they did not suffer

them undeserved."—*Leighton.*

¹ " . . . illam quoque vanitatem, quod existimarent omnis publicæ cladis, omnis popularis incommodi, Christianos esse causam. Si Tyberis in mœnia, si Nilus non ascendit in arva, si cœlum stetit, si terra movit, si fames, si lues, statim Christianos ad leonem." — *Tertullian in Apologia*, cap. xl.

a foreshadowing and preparation of the great day of account.

The day of visitation in this life is the time of examination, of investigation as to the truth of the charge against the Christians of impiety and sedition, which was but another name for the day of trial and affliction. Then was their faith tried, and their patience made manifest, in the sight of men. Then did Christ, the Bishop of their souls, come to them to sustain and strengthen them. Then did He, who was the owner of the vineyard, come to mark their fruitfulness and to reward their endurance, and to enable them to be *the light of the world*, and to manifest the falsity of the accusations which had been made against them; so that their persecutors and calumniators were compelled, reluctantly, to *glorify God* for the fidelity of His saints and for the purity of their lives; and thus *the day of the visitation* and death of the followers of Christ¹ became so commonly *the day of the visitation* in mercy to the persecutors of Christ's Church, the day of their conversion from sin. Hence many commentators understand this *day of visitation* to mean primarily the day of mercy, when the soul, converted from heathen impurities, first glorified Him who is the Light.²

Justinian.
Whitby.
Tirinus.

Matt. v. 14.
Lorinus.

Hugo de S.
Charo.

Shall glorify God—this is to be the aim of the Christian in all the actions of his whole life on earth. He is to seek neither the applause nor the honours which his fellow-men may give, but this only, that by the blamelessness of his life, and its consistency with the faith which he professes, men may be drawn from their sins, and may *glorify God* for His mercies.

Leighton.

(13) *Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; (14) Or unto governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well.*

Matt. xxii.
21.
Rom. xiii. 1.
Titus iii. 1.

Rom. xiii. 3.
4.

Submit yourselves to every man who has legitimate authority over you, whether the authority be exercised by Jew or by Gentile. *Submit to every ordinance* so far, that is, as it does not conflict with the commands of God, in which case it is not to be obeyed; for whilst our Blessed Lord has bidden us *render unto Cæsar the things which are Cæsar's*, He has at the

Fromond.
Estius.
Œcumenius.

¹ "Conquirendi non sunt, si deferrantur et arguantur puniendi sunt."—*Adrianus Trajanus ad Plin.* lib. x. ep. 98.

² "Ἐν ἡμέρᾳ ἐπισκοπῆς, *die visitationis*, i. e. *salutis oblata* מקדוּחַ ביום

quando Deus ipse etiam hoc beneficio afficiet, ut salubritatem doctrinæ Christianæ agnoscant. Eodem sensu hæc phrasia occurrit Luc. xix. 44, ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου."—*Rosenmüller.*

Matt. xxii.
21.

same time commanded us to render *unto God the things that are God's*.¹ Here note, that the Apostle does not call upon us to *submit* ourselves to every man, but to every *ordinance of man*. It is to the office and authority we are to yield obedience, and this whether it emanates from a Christian or from a heathen source.

Cajetan.

Rom. xiii. 1.

Titus iii. 1.

Eustus.

Corn. & Lap.

In these words St. Peter seems to be echoing the language of St. Paul, who, writing to the Jews at Rome, says, *Let every soul be subject unto the higher powers. For there is no power but of God*. And, when giving directions to Titus for the government of that portion of the Church over which he had been placed, the same Apostle bids him *put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work*. These, and the exhortation in the verse above, were especially called for by the circumstances of those times. The Jews were known as a nation for their turbulence towards their rulers, and at the very time when both these Apostles were writing they were in rebellion, or preparing to rebel, against the Roman authority; and the Christians, confounded for a long time with the Jews themselves, were in large numbers converts from the bosom of that people.

Wordsworth.

Fromond.
Prov. viii.
15.
Wisdom vi.
3.

The governments to which all Christians are commanded to *submit* are spoken of as ordinances of *man*, because the special form may be determined by *man*, and the power is yielded and exercised by *man*. The authority, however, which is exercised is not from man, but from God, who is the ultimate source of all authority and power. It is with governments as with materials in the world. Though water may assume different forms and be put to different uses, yet the element itself is from God, created by Him, and His gift to man. Marble, again, may be cut into various forms and fashioned for various uses; the material, however, is not created by man, it is but fashioned by him. So of civil governments, monarchies of various kinds, republics, or oligarchies; the form is of man's devising, yet still the authority exercised is from God. Therefore are we commanded to *submit for the Lord's sake*, not for worldly advancement, not from adulation to man, not from fear of punishment, but because submission is the will of God, and the authority, even when unjustly used, is yet from God, who has said, *By Me kings reign, and princes decree justice. For power is given of the Lord, and sovereignty from the Highest*.

1 "Σὺ δὲ ὅταν ἀκούσης, ἀπόδος τὰ τοῦ Καίσαρος Καίσαρι, ἵκεῖνα γίνωσκε λίγειν αὐτὸν μόνον, τὰ μηδὲν τὴν εὐσείβειαν παραβλάπτοντα, ὡς ἂν τι

τοιούτον ᾗ, οὐκ ἐπὶ Καίσαρος, ἀλλὰ τοῦ διαβόλου φόρος ἰστί καὶ τέλος τὸ τοιούτον."—Chrysostom, Hom. lxx. in Matt.

We are, then, to *submit to the king*,¹ to earthly rulers:—

(1) Because God has commanded us to be obedient to earthly rulers.

(2) Because the *ordinance of man*, the earthly ruler, is, in the possession of authority, an image of God, and a representative of the Great King.

(3) Because *there is no power but of God*; kings and other rulers are appointed by Him. Rom. xiii. 1.

These we are to obey, to these we are to submit, from the motives which God gives us—not for fear only, *but also for conscience' sake*. And also—remembering the effect upon those who know not God, or who disobey His commands in this particular; and who, seeing our obedience, shall be won to the cause of God, who is the Great Ruler, the source of all authority, and the Giver of all power—we are to submit to all earthly power in things lawful, *unto the king as supreme*, and unto inferior *governors* as made by him.² Rom. xiii. 5.
Corn. & Lap.

By Him: whether we take these words to mean by the king, or by God, matters not, for the king is here spoken of only as the minister of God, so that the final source and origin of all authority and rule is God Himself. Gortanus.

(15) *For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men*: (16) *As free, and not using your liberty for a cloke of maliciousness*,³ *but as the servants of God*. Titus ii. 8.
John viii. 32.
Rom. vi. 18.
1 Cor. vii. 22.
Gal. v. 1, 13.
2 Pet. ii. 19.

Not by words, but by *well doing*, are we to *silence* the accusations of *foolish men* and the reproaches of unbelievers.

¹ "Εἰς βασιλεῖ—sive regi, id est Cæsari. 'Romani eos vocabant imperatores, non reges, religione jurisjurandi veteri,' ait Cyprianus: at Græci non dubitabant eos appellare βασιλεῖς, et Judæi similiter מלכים, nimirum quia plane regia, id est liberrima, utebantur potestate, ut Dion nos docet."—*Grotius*.

² "In our Lord's ministry and country Cæsar was βασιλεὺς (John xix. 15), but Pilate was ἡγεμὼν (Matt. xxvii. 2). He submitted to both (Matt. xxii. 17, John xix. 11)"—*Wordsworth*.

³ "Vox velamen (ἱπικάλυμμα) aludit ad velum sive vestem candidam, quam baptizati accipiebant in baptismo, tum ut memores essent candorem animæ

baptismo acceptum, usque ad extremum vitæ spiritum sibi esse servandum; tum ut lætitiæ spiritalem ac spem resurrectionis et vitæ beatæ habitu ostenderent; tum ad indicandam libertatem per Christum adeptam, 'ut anima libertate novæ vitæ induta, adversus diabolum cum adjutorio divino valeat fortiter dimicare,' ait S. Augustinus, lib. iv. de Symb. ad Catechum. cap. 9: et Tertullianus, lib. v. contra Marc., 'Ipsum quòd ait, *Qua libertate Christus non manumisit* (liberavit, Gal. iv. 31, Eng. Ver. v. 1), nonne eum constituet manumissorem qui fuit Dominus? Alienos enim servos nec alba manumisit?' servis enim, cum manumittebantur et libertate donebantur, dabatur vestis alba."—*Corn. à Lapide*.

Our self-denial is enforced, not only from the motive of the love due to our neighbour, but also from our obligation to set before men an example of holiness, which may reprove their sins and may attract them to the service of God. The ultimate argument and reason, then, for all our actions is that made use of by the Apostle in this place: *it is the will of God that we should abstain from fleshly lusts*; it is His will that we should maintain an honest conversation amongst the Gentiles; and to this Divine will is our will to be brought into captivity and made wholly subject.

2 Cor. x. 5.
Lorinus.

Tirinus.

Hugo de S.
Charo.

Theophylact.
Royard.

Corn. & Lap.

Cajetan.

Estius.

Th. Aquinas.

Matt. xxii.
21.
Rom. xii. 10.
Eph. iv. 3.
Phil. ii. 3.
Heb. xiii. 1.
1 Pet. i. 22;
v. 5.
2 Pet. i. 7.
Leigh.

Those who had been set free from bondage to the world, and had been made citizens of heaven, who had been freed from the burden of the ceremonial law as well as redeemed and set free from slavery to the devil and from the tyranny of *fleshly lusts*, the Apostle calls to a willing subjection to His laws whose yoke is easy, and through obedience to whom they are free, and are maintained in that freedom which is from God. To this freedom is every Christian called—to freedom from the heavy slavery of sensual and worldly lusts. But because they are thus free, he reminds them that they are to show forth their willing obedience to the law of God, and not, on account of their evangelical liberty, to refuse to serve and obey Him who has set them free from the degrading bondage of the baser portion of their nature.¹ They were to show themselves *free*—

(1) By serving God, not from compulsion, but of a willing mind, since His service is perfect freedom.

(2) They were to remember that this freedom was the gift of God, and that in it Christ had made them *free* from subjection to the yoke of sinful passions and from the slavery of Satan.

(3) They were to serve those whom God had set over them not from fear, but from love to God and His ordinance; readily, and as *free* from servile fear.²

(17) *Honour all men. Love the brotherhood. Fear God. Honour the king.*

Honour all men—not the Jew only, but the Gentile also; not the rich only, but the poor also; for if we do otherwise, *are we not then partial in ourselves, and are become judges of*

¹ "Non libertas est impune vitii servire, sed amissio libertatis."—Royard.

² "Per charitatem servire invicem sicut servi Dei, citis humiliter servi-

entes. Glos. Servitus Dei humilitatem requirit: vult ergo dicere, servite principibus humiliter, sicut servi Domini, quia in ipsis domino servitis."—Th. Aquinas.

evil thoughts? Honour all men, for there is no respect of persons with God. Honour, in the poor man, Christ, who for our sakes became poor and made Himself the brother alike of rich and of poor. Honour, in the rich man, Him who has given the abundance of this earth to those who have been made the stewards of His bounties. Honour even the unbeliever, since he also is the creature, the child of God. *Honour all men*, and by so doing honour in their persons Him who has made and redeemed all mankind.¹

James ii. 4.

Faber Stap.

Love the brotherhood, the regenerate children of God, whether Jew or Gentile. Show this love by sympathizing with them in their grief, by succouring them in all their trouble and distress, by rejoicing with them in their prosperity, and by rendering God thanks for the graces with which He has endowed them. The love which we are to feel and manifest toward the *brotherhood* is a spiritual love, a love for them as our brethren in Christ, as redeemed and made with us members of the body of Christ. In this we have the measure and limit of our love to the *brotherhood* indicated.

Estius.

Wordsworth.

Faber Stap.

Fear God—as the Supreme Lord of all earthly lords, as the Ruler over all earthly rulers, as the Source of all power. This fear, which springs from a knowledge of God, is a reverential fear. It is distinct from the dread of punishment and the fear of His indignation. It is a fear which is to be shown by our trusting, loving, reverential worship of God. Of this the Psalmist speaks when he says, *Serve the Lord in fear, and rejoice unto Him with reverence. Come, ye children, and hearken unto me; I will teach you the fear of the Lord. Blessed are all they that fear the Lord, and walk in His ways.* The fear of God is of various kinds; there is:—

Nat. Alex.

Theophylact.

Lienard.

Pa. ii. 11;
xxxiv. 11;
cxviii. 1.

(1) The *fear* of offending Him who can kill both body and soul, who is supreme in power, and can and does exert that power in the punishment of the sinner: this is a servile fear.

Luka xii. 5.

(2) The dread or *fear* of offending Him who is boundless Love, and who has shown His love for us by the great things which He has done for us.

¹ "Omnes honorate—omnes, dicit, tam fideles quam infideles, inter quos ea tempestate maximè versabantur Christiani. . . Honora in paupere Christum humilem, bene pauperi Christi faciendo: in divite, Deum qui dives est in omnes, qui et omnes et humanas et divinas largitur divitias: in domino, Deum omnibus dominantem: in potente, Ipsum verè omnia potentem: et ita in cæteris nihil nisi quod divinum

est attendendo. Cùm autem persona attenditur vel sola, carnalia sunt, infidelium aut non surgentium ad spiritum. Honoremus ergo infideles non quia infideles, sed quia in eis est quedam Dei potestas, qua potens est eos illuminare et dirigere sicut dirigit sua misericordia jam illuminatos, quemadmodum scriptum est, *Dominus illuminat cæcos; Dominus dirigit justos* [Pa. cxlvi. 7, 8]."—*Fab. Stapulensis.*

(3) The fear which is wholly that of reverent love for our Father; a fear which has no particle of dread in it, but which springs from purest filial love towards Him. The first, indeed, is the beginning of wisdom; the second marks the growth of grace in our heart, the increase of our love to God; the third, to which the Apostle here calls us, is perfect love, the love of a perfected soul, without taint of fear, for *perfect love casteth out fear*.

Faber Stap.

1 John iv.
18.

Honour the king, and show this honour by rendering to him that which is his—loyal, willing obedience in all things pertaining to earthly rule; by rendering *unto Cæsar the things which are Cæsar's*, whilst we are careful to render *unto God the things that are His*.

Lienard.

Matt. xxii.
21.

In this portion of his Epistle the Apostle teaches us all these distinct truths—

(1) That the Christian state and condition on earth is that of *strangers and pilgrims*, possessing no abiding interest on earth, but having that part in it which they have who are merely passing through a country to their home.

Wicellus.

(2) That we are to live as *strangers and pilgrims* should—by abstaining from *fleshly lusts*, and that not only for our own sake, because they *war against* and injure *the soul*, but also for the sake of those who are around us, and who take encouragement in their Christian course or receive injury from our example.

(3) That we should show the reality of our freedom from sin by our submission to earthly rulers *for the Lord's sake*, by our ready obedience to all constituted authority, and that because all power is of God.

(4) That whilst we are to *honour* all men who bear rule, we are to *love* with Christian love those who have been admitted into the fellowship and brotherhood of Christ's Church, and are faithful members of His household.¹

Lorius.

¹ "Ταῦτά φησιν, Ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας· καὶ ταύτη μάλιστα ἀπαλλάττων τῆς Ἰουδαϊκῆς ταπεινότητος. Ἐκείνους μὲν γὰρ τὰ τῆς φιλανθρωπίας ἅπαντα πρὸς τοὺς ὁμοφύλους ἦν· ἡ δὲ τῆς χάριτος φιλοσοφία γῆν ὁμοῦ καὶ θαλάτταν ἐπὶ τὴν τῆς ἐλεημοσύνης καλεῖ τράπεζαν, εἰ καὶ πλείονα περὶ τοὺς οἰκίους τὴν σπον-

δὴν ἐπιδείκνυνται."—*Chrysostom, Hom. in Epist. ad Gal. vi. 9.*

* * "Deus qui in Filii tui humilitate jacentem mundum erexit: fidelibus tuis perpetuam concede lætitiā, ut, quos perpetuus mortis eripuisti cænis, gaudiis facias sempiternis perfui; Per eundem Dominum nostrum Jesum Christum Filium tuum. Amen."—*Mss. Parisiens.*

THE FOURTH SUNDAY AFTER EASTER.

ST. JAMES I. 17—21.¹

(17) *Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning.*

Num. xxiii.
19.
1 Sam. xv.
28.
Mal. iii. 6.
John iii. 27.
1 Cor. iv. 7.
Rom. xi. 20.

In the Epistle for this day the Apostle states these three truths:—

(1) He declares the greatness, the amplitude of God's gifts to man; and tells us that all *good* things which we receive, we receive from Him who is the only Giver of good.

(2) He warns us that we receive not these gifts of God in vain, since we ourselves are a kind of firstfruits of the whole creation, and these gifts are depraved by *anger* and by *filthiness* of life.

(3) He tells us what is the ultimate blessing which we receive through these gifts of God, even our salvation, and he

Wilelms.

¹ "Duo sunt necessaria his qui de novo conversi sunt: videlicet *primo* ut à lapsu in peccatum caveant; *secundo* ut in acquisitione boni proficiant. Circa hæc duo instruit Ecclesia filios suos in quinque dominicis quæ sunt à Pascha usque ad Ascensionem: in tribus primis circa primum; in duobus ultimis circa secundum. Ad cavendum lapsum in peccatum valent specialiter hæc tria, scilicet fides, patientia, et abstinencia. Per hæc triumphatur de mundo isto. Notandum est ergo quòd est fides circa quam instruimur in prima dominica; patientia circa quam instruimur in secunda dominica; abstinencia ad quam monemur in tertia dominica. Ad proficiendum verò in acquisitione

boni necessaria sunt quatuor. *Primo* necessarium est agnoscere unde sit omne bonum, ut quærentes ubi est, inveniamus illud. Et circa hoc instruimur in principio hodiernæ Epistolæ. *Secundo* necessaria est doctrina quæ ostendit qua via sit proficiendum circa quod instruimur similiter in Epistola hodierna cum dicitur, *Sit omnis homo velox ad audiendum*, etc. *Tertio* necessaria est bona operatio, circa quam instruimur in sequenti dominica in Epistola cum dicitur, *Estote factores verbi et non auditores*, etc. *Quarto* necessaria est diligens conservatio boni acquisiti, circa quod instruimur in eadem Epistola cum dicitur, *Et permanserit in charitate*."—*Peraldus*.

exhorts us therefore to *receive with meekness the engrafted word, which is able to save your souls.*

The Apostle had just before asserted, that no evil was from God; that, as *God cannot be tempted with evil, neither tempteth He any man*: and that *every man is tempted . . . of his own lust*, not of God. Here he tells us, not only that no evil is from Him, but that all that we receive from Him is good, and that, as *lust bringeth forth sin, and sin, when it is finished, bringeth forth death*, so the gift of God is our birth into His family with all its abundant blessings, for *the gift of God is eternal life through Jesus Christ our Lord.*

Vers. 13, 14.
Guillaud.

Cajetan.
Rom. vi. 23.

Every good gift and every perfect gift is from God:—

Paes.
Mariana.
Stier.

(1) Everything which is good comes from Him; we have nothing of ourselves; and

(2) Everything which He gives is good.

Andrewes.

Guillaud.

Th. Aquinas.

Tirinus.

Nat. Alex.
Grotius.
Fromond.

The word used by St. James for the first class of gifts, *δόσεις*, means properly the act of giving; *δώρημα* is the thing given. It is, however, so common a practice to use the one word for the other, that most commentators agree that there is no distinction intended by the use of these different words,¹ or that the difference of meaning is so small as to make the two words to be almost synonymous.² The distinction rests in the use of the words *good* and *perfect*. By the first the Apostle reminds us that all temporal gifts, whether of body or of mind, are from God; that riches, and station, and learning—that health, strength, beauty, eloquence, and influence over others—all are from Him, and therefore to be used for His service. By the *perfect* gifts he means those of grace, which, beginning now, are perfected in heaven—the forgiveness of sins, our adoption into the family of God, and our power to resist sin. In short, all gifts which make us *good* now, and which *perfect* us to eternal life, whether they be the gifts of nature, of grace, or of glory, are *from above*—from heaven, that is, or from God, who is *above* all in power, in majesty, and in His infinite perfections. They are not the gifts of glorified spirits, they

¹ "Verum noster δόσεις vertit datum, quia sæpe per metonymiam ipse actus significat objectum: putà datio significat datum sive donum."—Corn. à Lapide.

² "Inter datum et donum talis mihi videtur quædam haberi posse distinctio. Datum est quod non habes à teipso; donum, quia non est à merito. Datum, dum accipis; donum, dum exinde promereris. Datum, dum illud habes ad usum; donum, dum possides ad fruc-

tum."—Gillebert in *Epistola ad N.* § 3.

"Dicitur datum, eo quod datur in via, quia significat cum tempore quasi participialiter. Donum vero, quod datur in patria, quia significat sine tempore, quasi nominaliter."—Th. Aquinas in loco.

"In vocabulo doni seu donationis magis apparet gratuiti significatio. Donatur enim quod gratis datur. Quo pertinet etiam epitheton perfecti. Nam gratia perficit naturam."—Bætius.

are not bestowed upon us by the angels of God, but by Him Dase.
who is *above* all—by God Himself.¹

All things which come *from above* are good. The consolations which come from below, which spring from the earth, are not good; only His grace can really console—only in this Stier.
is our true good. Even the very gifts of God depend upon Him for their maturity. This is shown in the symbol which is here used. The earth and the seeds which are cast into its bosom are nourished by the warmth of the sun and by the rain from heaven, so that both the beginning and the Pase.
increase alike are blessings *from above*; neither the one nor the other depends upon ourselves. This fact of our entire dependence upon our heavenly Father is taught us by the injunction of our Blessed Lord, that we should pray *day by day* for the supply of our temporal wants, for *our daily bread*, and for the forgiveness of our daily sins.² And we are Boys.
encouraged to pray for all these gifts by the remembrance that the Father of Lights, from whom they proceed, is our Father as well as the Creator and Giver of these good things. Pase.
By this name *Father*, God loves indeed to reveal Himself to man, rather than by His attributes as the Creator of all things, the Ruler of the whole universe, and the Master of the household of mankind. He loves us as sons rather than as servants. He gives His choicest gifts to those who are His children, and because they are His children, as well as Chrysostom.
the work of His hands.³

These gifts come down from our Father in heaven. They are not, therefore, given without design, and without measure or order.⁴ They are from His hand, who *giveth* indeed *liberally*, but who gives according to our needs, and will take account hereafter of the way in which we have used His gifts. Lorinus.
If, then, we would have His gifts descend to us, let our prayers ascend to His throne in supplication for His mercies, and for Andrews.
grace to use those mercies aright. If we would indeed glorify God for His gifts, let us remember that they are His gifts,

¹ "Omne datum optimum.—Bona sunt temporalia, meliora naturalia, optima gratuita. Vel potest exponi totum de naturalibus: bonum est quod sumus, melius est quod vivimus, optimum quod intelligimus; vel bona sunt naturalia quibus sustentamur, meliora dona misericordiae quibus à peccatis liberamur, optima dona gratiae quibus de virtute in virtutem proficimus."—*Gorranus*.

² "Observe the present participle *καταβαίνων*, *coming down*, always descending in a perpetual stream of love."

—*Wordsworth*.

³ "Heathen men called the best of their perfections *εἶς*, habits; but St. James hath taught us Christians a fitter name for ours, *δῶς*, gifts. They say they had them, and looked no farther; but we must know as that we have them, so as well how we came by them."—*Sanderson's Sermons, Third ad Clerum*.

⁴ "De sursum est, id est, à Deo non ab hominibus: *descendens non cadens*."—*Th. Aquinas*.

and that we must one day render to Him an account of our stewardship.¹

Corn. à Lap.

Hugo de S.

Charo.

Daza.

1 John 1. 5.

Wordsworth.

Estius.

Theophylact.

Pas.

Gorranus.

God is *the Father of lights*. As the Apostle is about to call upon all to whom he is writing to *lay apart all filthiness and superfluity of naughtiness*, since these blind the eye of the soul as well as harden the heart, he points to *the Father of lights*, who can alone chase away the darkness of sin from the soul of man, and is the Source and Author of all those spiritual gifts which are the light of man's spiritual nature, and the guide to his path: the Father, whose whole nature is light, for *God is Light, and in Him is no darkness at all*. He is called *the Father*, not of light but of *lights*—of every kind of light; for whilst He is not the author of any evil, He is the Father and Giver of all kinds of good. And this name, *the Father of lights*, is not limited to one Person in the ever-blessed Trinity; it extends to, and belongs to, the whole Trinity. By *lights*, therefore, is not meant the Son, who is the greatest gift of the Father and Light of lights,² but created light, as that of the sun, and spiritual lights which illuminate the soul of man, and chase from it the darkness of sin and unbelief. It includes the angels of God, who stand for ever in His presence, and are illuminated by the Holy Spirit; the gift of prophecy, by which light is cast on the dark future; the light of the Gospel, by which the shadows of evil are dispelled from so many dark corners of the earth, and which is light to all the children of God who have received it; the light cast by the holy lives of the faithful children and saints of God: these are all *lights* of which He is the Source, the Creator, and *the Father*.

God is *the Father of lights*.

(1) He is the source of light, the uncreated, eternal Light.

(2) He is the creator of all material lights, whether gathered up in the sun or reflected in the stars.

(3) The light which illuminates the mind of man, whether

¹ "Declarat descendere, quia ut omnia dona, quæ spectant ad fecundandam terram, et plantis et fructibus et cæteris omnibus ornandam, ut solis calor, imbres, nix, ros, cælestesque influxus, è cælo in terram descendunt, juxta illud: Quomodo descendit imber et nix de cælo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti et panem comedenti, etc. [Esai. lv. 10]. Ita omne donum, quod in hominem terrenum confertur, ut fœ-

cundetur, et benè agat, et bonos fructus ferat, dicitur de cælo descendere."—*Salmeron*.

² "Splendor paternæ gloriæ,
De luce lucem proferens,
Lux lucis et fons luminis,
Dies diem illuminans,
Verusque sol, illabere,
Micans nitore perpeti,
Jubarque Sancti Spiritus
Infunde nostris sensibus."

Ad Laudes Ferie Secunda.

natural reason or supernatural faith, is from Him alone.¹ Daza.

(4) He is the source of prophetic illumination.

(5) He is the Light which shall be the reward of His saints in bliss. He dwelleth now in the light which no man hath seen, and shall be Himself the Light of all those who are admitted into the Jerusalem which is above. 1 Tim. vi. 16.
Rev. xxi. 23.
Corn. à Lap.
Gal. iv. 26.

God, who sends forth the light of the sun to invigorate and gladden the earth, has, however, no change or variableness like the sun, no failure of light, no admixture of shadow. He neither rises nor sets. He is not far off at one time and near at another, but is at every moment nigh unto all them that call upon Him. Whether it be true or not that variableness refers to the intellect and turning to the will, one thing is certain, that where these exist, they take place in man, not in God, who changes not. He it is who, without change, changes the heart of the sinner, and turns his affections from earth, and enables him to receive the unchanging truth, and moves man's will to prefer light to darkness, the reward of righteousness to the wages of sin. In all this, however, the variableness and change is in man, and not in the Father of lights. He cannot change, since He is eternal; and change itself is a figure of death.² Hammond.
Leigh.
Ps. cxlv. 18.
Bengel.
Quemad.
Paes.

In this world the light of human peace is continually clouded over and hidden by the mists of sorrow and by the tempests of passion. God alone, who has no variableness in His nature, can dispel these and restore to us the light of peace. Royard.

He has no shadow of turning.

(1) He is immutable in His nature, since He is the Eternal One.

(2) He is immutable in place, since He is infinite, is in every place.

(3) He is immutable in His will; He changeth not.

(4) He is immutable as to the operation of His will, and hath done all things well. To these last two the Apostle is referring in these words. Mark vii. 27.
Corn. à Lap.

Light and fire seem to be the fitting symbols of Divine grace, because fire ever aspires to heaven, and turns to the source from whence it sprung. Hence the injunction to maintain fire for ever on the altar of God, an image of the perpetuity of His grace, of the love which knows no decay, and which cannot be extinguished.³ Paes.
Philo de
Vict. offe-
rent.

¹ "Rectè dicitur Deus Pater luminum, ut Gregorius interpretatur: cùm Deus immortalis mundum conderet, à luminis procreatione opificium suum auspiciari voluit. Dixit enim, Fiat lux, et facta est lux."—Justiniani.

² "Omnis mutatio quedam mortis imitatio est."—S. Bernard, Serm. lxxxi. in Cant. § 5.

³ "Hoc ipsum notavit Philo lib. de victimas offerentibus. De altari, inquit, exteriori mandatum extat, ignis

In one sense, all that *the Father* has created, all creatures of His, are lights, since they show forth His glory and manifest His love and power, and *whatsoever doth make manifest is light*.

Justinian.
Ephes. v. 13.
Jer. ii. 3.
Matt. xx. 15.
John i. 13;
iii. 3.
1 Cor. iv. 15.
Gal. iv. 19.
Eph. i. 12.
1 Pet. i. 23.
Rev. xiv. 4.

(18) *Of His own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures.*

In the previous verse the Apostle has shown—

(1) The exhaustless abundance of God's love, from which every good gift and every perfect gift proceeds.

(2) The unchangeableness of His love: what He once gave He is always giving, for in Him is no variableness, neither shadow of turning.

(3) The immutability of His power in the creation and sustentation of us His mutable creatures.¹ He here shows—

(4) The graciousness of His love, that what He gives us is not because of any merits nor as the reward of any deserts of ours, for *of His own will begat He us*.

Of His own will begat He us; that is to say—

(1) Of His own goodness, and not because of anything in us to merit this favour.

Hammond.

Mariana.

(2) Of His will, and not from any necessity so to do. The sun, indeed, illuminates us from a certain necessity imposed upon it by its Creator: *the Father of lights* sends the rays of His love upon us, and gives us His richest gifts of reason, of grace, and of glory freely, moved only by the love which He bears to us who are His offspring. By declaring that all we have, our first birth into this world, our admission into the family of God, is of His free grace, and the effect of His mercy, the Apostle answers beforehand the suggestion that it was because of some good which He saw in us. At the same time he seems to be glancing at and reproving that spirit of emulation and of ambition which is common to man, and which early showed itself in the members of the

Menochius.

Gorranus.

Salmeron.

in altari ardebit perpetuus. Merito, ut equidem arbitror; nam quia peccantes Dei gratiæ nec deficiunt, nec perimuntur, sed interdiu noctuque fruentas se præbent, nobis hominibus gratiarum actionem hæc sacra flamma figurat, semper instaurandam, nequando extinguitur."—*Balthazero Paes*.

¹ "Ἐπειδὴ ἀνωτέρω εἶπε παρ' ᾧ, οὐκ ἐνι παραλλαγῇ, καὶ εἰδειξεν ἐκ τοῦτου ἀναλλοίωτον τὸ Θεῖον ἐπάγει

τὸ βουληθεὶς ἀπεκύησεν ἡμᾶς· εἰ γὰρ γεγόναμεν, δῆλον ὅτι καὶ ἀλλοιωτοί. πῶς γὰρ ἀναλλοίωτον τὸ ἐκ τοῦ μὴ ὄντος ἐξαλλοιώσεως εἰς τὸ εἶναι προσελθόν; Ἐἴτα ἐπειδὴ εἶπεν ἀπεκύησεν, ἵνα μὴ τις ὑπολάβῃ, ὅτι ὁμοίως ἡμῖν καὶ τὸν Υἱὸν ἀποτεκεῖν αὐτὸν, ἐπάγειτο, λόγῳ ἀληθείας, πάντα γὰρ μετὰ τὸν θεολόγον Ἰωάννην δι' αὐτοῦ γίνετο, οἰνοὶ τοῦ τῆς ἀληθείας λόγου."—*Theophylact*.

Christian Church, and of which he speaks further on in his Epistle, *My brethren, be not many masters.* James III. 1.

He *begat* us; this includes—

(1) Our creation by *His will* through the consubstantial Word, by whom all things were made.

(2) Our regeneration in Holy Baptism and our justification, the fruits of the incarnation, death, and resurrection of the eternal Word. Bede.

(3) Our restoration, when, after penitence, He renews us, washing us anew in the blood of Christ poured out for this end upon the cross: all these are acts of *the Father of lights*. Here the Apostle refers to these two latter blessings, to the work of the new creation, in which we are renovated by grace and made in the likeness of the Only-begotten, rather than to that of our creation into the world. Menochius. Corn. a. Lap.

He *begat* us.¹ This word reminds us that we have been made new men in Him; that we are called to newness of life; and that we have received new powers wherewith to serve, to love, and to glorify God by our actions. If it be *the Word of Truth* by whom we are begotten, then are we called to show forth the truth which is in us; to be truth ourselves by the conformity of our practice with the name which we bear, and the faith which we confess. Calvin. Cajetan.

With the Word of Truth—with the true Word:—

(1) By the Gospel preached, received into the heart, and bearing the fruits of holiness; but more especially—

(2) By Him of whom the Gospel itself is but the revelation, the incarnate Son, the *Word* that is and *was God* at the *beginning* of all things.² Athanasius contra Arian. III. sec. 61. John i. 1, 2.

The Word of Truth, then, by whom we are all regenerated, and nourished throughout our life, and by whom the life of grace within us is sustained to eternal life, is the Son of God, *the living Bread which came down from heaven* for our souls' food; whom the Father gave at the first when He sent *His only-begotten Son* into the world, and whom He daily gives to those who seek in Him *the daily bread* by which their spiritual life is sustained. Such is the power of the uncreated and eternal Word, that in Him all words of God are creative. He it was who spake, and all things were made at the John vi. 51. Nat. Alex.

¹ "Ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας.—Ἀποκύειν, τοῦ γίγναι synonymum, est parere, sed hoc loco gignere, adeoque idem quod σπεῖρειν apud Philonem, Alleg. xi. p. 101 E., αὐτὸς γὰρ Πατήρ ἐστι τῆς τελείας φύσεως, σπεῖρων ἐν ταῖς ψυχαῖς καὶ γεννῶν

τὸ εὐδαιμονεῖν. Nam ipse est perfectæ nature genitor, semen jaciens in animos et generans felicitatem."—Loesner.

² "This higher sense of λόγος includes also the lower one. God brought us forth by the word of truth, *preached* to the world."—Wordsworth.

first: by the words of His revealed will we are called to repentance and to new life; and by His sacramental word we are regenerated in Holy Baptism. All these words have their efficacy from the unspoken, uncreated, eternal Word, the incarnate Son of God. In telling us, then, that of *His own will* (*Βουλήθεῖς*) *begat He us with the Word of Truth*, the Apostle teaches us these three truths:—

Corn. & Lap.

(1) That the generation, the begetting of the regenerate sons of God, is not of the same nature as that by which the Father is said to have begotten the eternal Word, inasmuch as it was by Him that these were begotten.

Justiniani.

(2) That our regeneration is of the mercy of God alone, and not of our merits, nor because of any deserts which God sees in us.

Corn. & Lap.

(3) That it is not casual nor accidental, but of the deliberate counsel and foreknowledge of God, since it is done by *His will* or counsel (*Βουλή*).¹

Justiniani.

1 Cor. xv. 20.

Wesley.

And the end of our spiritual regeneration is this—that we may *show forth His glory* who has begotten us, and reflect somewhat of His light who is *the Father of lights*, and *that we should be a kind of firstfruits of His creatures*; a *kind of firstfruits*—imitators and members of Christ, who is *the firstfruits* of the new creation. He is the wave-sheaf of the harvest of God, we *the firstfruits* in Him; in whom and by whom we ourselves are presented to the Father in the temple which is above. The saints, the faithful children of God, are called *firstfruits*—

Wordsworth.

Menochius.

Leigh.

Nat. Alex.

(1) Because they are the choicest of the fruits of the earth and of the creation of God.

(2) Because they are dedicated to God, separated from all profane and unholy uses, called to renounce the ways of sin, and to rise above this world in their walk and affections.²

These words, *a kind of firstfruits*, have been supposed by some to refer to the first converts to Christianity. But however true, in a peculiar sense, of the believers who were gathered into the Church in the time of the Apostles, these words cannot be limited to them, they are applicable to all

¹ "Deus genuit nos reformando voluntatem nostram, ut illa ex impia fiat pia, ex carnali justa et sancta. In baptismo regeneramur involuntariè, utpote infantes; adulti verò per penitentiam sponte assumptam regeneramur voluntariè."—*Corn. à Lapide*.

² "Formatio hominis institutio est moralis: vita ejus, amor Dei. Hunc fides concipit, spes parturit, charitas

format et vivificat. Amor enim Dei, vel amor Deus Spiritus Sanctus amoris hominis se infundens, afficit eum sibi. Et amans semetipsum de homine Deus, secum unum efficit, et Spiritum ejus et amorem ejus. . . . Amorem ergo Dei in homine ex gratia gñitum lactat lectio; meditatio pascit, oratio confortat et illuminat."—*S. Bernard, Tractat. de Vita Solitaria*, § xli.

who are called out of darkness into the marvellous light of the Gospel. We are all a kind of *firstfruits*, the most excellent part of the creation of God, and recipients of the most exalted privileges which the Father of lights can bestow upon His creatures. For if Israel was holiness unto the Lord, and the *firstfruits* of His increase, we also are they which have the *firstfruits* of the Spirit, redeemed from among men, the *firstfruits* unto God and to the Lamb.

1 Pet. ii. 9.

Justinian.
Jer. ii. 3.
Rom. viii.
23.
Rev. xiv. 4.

(19) *Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:*

Prov. x. 19;
xiv. 17;
xvi. 32;
xvii. 27.
Eccles. v. 1, 2.

Wherefore: because you are the sons of God; because you have been begotten to show forth His glory, and to be a kind of *firstfruits* of His creation. See that you disgrace not your high calling by your indifference to the truth, by vain boasting, and by anger with all its attendant deeds of sin.

Fromond.

For these three things, he says, are hindrances to a holy life:—

(1) Slowness in hearing the word of God and obeying His commands.

(2) Hastiness in talking.

(3) Swiftmess or readiness to *wrath* and anger.

Corn. & Lap.

Let every man—not children only, not some men only, but all, wise and unwise, learned and unlearned, magistrates and subjects;—*let every man be swift to hear*, ready and ever disposed to hear, earnest in the desire to know the will of God, and not slack either in searching into the revelation of His will or in performing that which He has commanded,¹ *for blessed are they that hear the word of God, and keep it*. And hence, since much speaking hinders the reception of the word, he adds the injunction that they should be *slow to speak*. This is not merely a warning against charging the temptations into which we fall upon God; the injunction is of wider application, and warns us of the danger which comes from over-much talking, whether regarded as a hindrance to the ready hearing of the word, or as a cause and material of *wrath* and evil-speaking. *In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. Seest thou a man that is hasty in his words? there is more hope of a fool than of him.*²

Fromond.
Theophylact.Ecumenius.
Luke xi. 28.Royard.
Stier.Justinian.
Prov. x. 19.
Prov. xxix.
20.

¹ "Τὸ ταχὺς οὐχὶ εἰς ψαλὴν ἀπερό-
ασιν περιστάσῃ, ἀλλ' εἰς ἐνεργὸν καὶ
μετὰ τὸ ἀκοῦσαι πρὸς τὸν μεταχειρίσιν
τῶν ἡκουσμένων ἀφορμῶσαν."—*Theo-
phylact.*

² "Natura homini duos aures dedit,

unicam linguam, ut facilius audiamus
quam loquamur. Silentio colitur Deus:
id Harpocrates significabat pictus in
templorum aditu digito ori imposito.
... Porro ex loquacitate rixæ con-
citantur."—*Mariana.*

- Wesley. *Slow to wrath*, or to anger, against his neighbour. As with reference to the preceding sin, so with this, the Apostle does not forbid speaking, nor *wrath* or anger, but he calls upon Christians to be *slow* to both. And these he places together, because unguarded speech is, in so many instances, an occasion of *wrath* and the stirring up of strife. Be *slow*: as reflection would prevent the utterance of much which is frivolous and evil, so will delay in our *wrath* frequently prevent our giving way to it; therefore he says, Be *slow to speak, slow to wrath*.¹ Anger hinders a man from perceiving the truth—even a heathen could see this;² it renders a man defenceless against temptation, which, indeed, demands all the strength which we have received from Divine grace, in order that we might overcome all the temptations of Satan; nay more, anger hinders and, if persisted in, overthrows the whole work of regeneration in the heart of the Christian. And this injunction is not limited to any time, nor to one kind of *wrath*. There is an anger against sin, a zeal which is directed against the enemies of God and of His Church, as well as anger on account of our own injuries. The command reaches to both these. We are not to be ready, and on the watch as it were, to feel wrath; we are to be *slow*, to be discreet and charitable even in our interpretation of the actions of men who err against the truth, and who oppose the work of God in the world.
- Th. Aquinas.

The Apostle here lays down three rules, and points out three means which we are to observe in our Christian walk:—

(1) We are to be earnest in the pursuit of truth, we are to be ready to listen to the word of God, and to be obedient to all His commands.

(2) We are to nourish the truth which we have received by silence and meditation, and for this purpose to avoid much speaking, since the cultivation of the grace of charity is hindered and prevented by unrestrained talking.³

(3) We are to cultivate peace upon earth, which is endangered by giving way to a passionate temper, and are to repress the readiness to anger, leaving all wrongs to be avenged or removed by God.⁴

Quesnel.

¹ "Hæc natura est iræ, ut dilata languescat et pereat, prolata verò magis magisque conflagret. Dilatanda ergo atque amplianda sunt pectora, ne, angustis pusillanimitatis arctata, iracundiæ turbulentis æstibus oppleantur, et recipere secundum Prophetam illud nimis latum mandatum Dei angusto corde nequeamus; nec dicere cum Propheta, *Viam mandatorum tuorum*

concurri cum dilatasti cor meum." [Ps. cxix. 32.]—*Cassian. Collat. xvi. c. 27.*

² "Impedit ira animum, ne possit cernere verum."—*Cato.*

³ "Tutius, inquit Beda, veritas auditur quam prædicatur; cum enim auditur, humilitas custoditur; cum autem prædicatur, vix est ut non subrepat homini jactantia."—*Estius.*

⁴ "La colère de l'homme est fille de

(20) *For the wrath of man worketh not the righteousness of God.* Eccles. vii. 9.

The word of God is the seed which is cast into man's heart; but that it may spring up and bear fruit, it must be received into a heart free from sinful passions, more especially that of *wrath*, which *worketh not*, that is which hinders, the righteousness of God. Nat. Alex.

The wrath of man—that which proceeds from the heart and corrupt nature of man, man's passions and lusts—blinds the reason, which should rule all our actions, and prevents us from doing that which is just and right in the sight of God; so that the angry man, with a mind disturbed and enslaved to this passion, fails in doing that *righteousness* which God expects from every one of His creatures.¹ It causes him to leave undone that which is commanded him, it leads him to do acts of unrighteousness which are forbidden him; for the omission of that which is right is the beginning of doing that which is positively evil. Hugo de S. Charo. Daza. Vatablus. Th. Aquinas.

The wrath of man worketh not the righteousness of God for these reasons :—

(1) Because the righteousness or justice of God is exercised in tranquillity, and anger disturbs the mind of man, and prevents him from judging with calmness.

(2) Because the justice of God is always directed by mercy; but anger is alien to mercy and directed by vindictiveness. It aims to overcome, not to save. Peraldus.

(21) *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.* Ps. xxv. 3. Acts xlii. 26. Rom. i. 16. 1 Cor. xv. 2. Eph. i. 13. Col. iii. 8. Tit. ii. 11. Heb. ii. 3. 1 Pet. ii. 1.

Wherefore : in order that we may obey the command to be slow to wrath. *Wherefore* : because anger worketh all kinds of unrighteousness, *filthiness and superfluity of naughtiness*. Fromond. *Wherefore* : because we are the regenerate sons of God, begotten of Him to better things than this, and called upon to preserve the good and perfect gifts which He has given us; Corn. & Lap.

l'orgueil, mère des inimitiez, ennemie de la paix et de l'union, source d'entêtement et de l'aveuglement du cœur. La justice de Dieu n'est qu'humilité que douceur, que charité que paix, que docilité. Qui pourroit donc allier la justice de Dieu avec la colère de l'homme ? — *Quenel*.

¹ “Ὁργή ἀνδρός pro ἀνὴρ ὀργιζόμενος. Δικαιοσύνη τοῦ Θεοῦ, religio divina, vel etiam præscripta divina, Prov. viii. 15. Homo iracundus non solet observare religionis præcepta : ergo nec docere potest religionem, prouti fas est. Aliis δικαίος τοῦ Θεοῦ, h. l. est favor divinus.” — *Rosenmüller*.

we are to keep ourselves pure from uncleanness, which is a provocation to wrath and a hindrance to that right judgment which we are required to have in all things.

Justinian.

Lay apart—by penitence, by watchfulness against the approach of temptation, by constant prayer and meditation upon the love of God and the consequence of sin—all carnal and spiritual lusts, *all filthiness and superfluity of naughtiness*. *Filthiness* seems to belong more exclusively to outward actions, but so as to include those of the mind as well as those of the body; avarice, for example, as well as the more purely fleshly lusts. *Superfluity of naughtiness* relates to those sins which are more subtle, because more of the mind, and such as deprave the heart only—spiritual wickedness, such as malice and deceit to the injury of our brethren. He speaks of the *superfluity* of these, as that which swells and overpasses all limits, as abounding, like evil weeds, till they cover the whole field of the heart, and hinder the springing up of the good seed, or choke it when it has sprung up, so that it cannot mature and bring forth good fruit.

Dion. Carth.

Corn. & Lap.

Hugo de S.
Charo.
Gorranus.

Feuardens.

Estius.
Pace.

And receive with meekness the engrafted word. The freedom of man's will, the power of accepting or rejecting the word of God, is pointed out by this injunction to *receive* and to retain that which we have received from God.¹ And as the Apostle had already warned those to whom he is writing against anger and the passion of lust, which disturb the mind and render it unapt to receive the word of God, whether created or uncreated, he here calls upon them to *receive it with meekness*, in patience and silence and tranquillity of soul, with purity of heart and lowly humility.

Ecumenius.
Corn. & Lap.

The engrafted word—whether the revealed will of God made known in the Gospel or by the preaching of the Gospel, or the incarnate Word of the Father—when grafted into our heart, nurtures the whole spiritual nature of man,² and, infusing into the soul the life from God, enables man to bear fruit to His glory. The heart of man before the reception of the spoken word by faith, and human nature before the incarnation of Jesus Christ, was as a wild trunk of a

Theophylact.

Stapleton.

¹ "*Suscipite verbum insitum cordi per prædicationem vel studium vel per inspirationem. Insitum dico, ut ramus veteris conversionis à trunco cordis abscindatur et novus inseratur, qui renovatur de die in diem*, 2 Cor. iv. 16. Vel *verbum æternum, scilicet Filium Dei, insitum trunco silvestri humanæ naturæ in horto florenti, austro flante, scilicet Spiritu Sancto operante, utero B. Mariæ: hoc, inquam, verbum dulce*

modo, bonum et suave per amorem in cordibus vestris *suscipite*, et in operibus per imitationem, ne sentiat is ipsum in futuro verbum terribile, verbum im-portabile."—Hugo de S. Charo.

² "Concilium Viennense interpretatur Christum esse insitum verbum: nam humanitas in Verbo divino insita est, et nos per illam in Verbo, qui quidem Christus in prophetis truncus dicitur et germen [Esai. iv. 2]."—Salmeron.

fruitless tree. That word, like a graft inserted into our nature, will, if it grow, change that nature and conform it to its own likeness. Hence it is evident that St. James refers primarily to the incarnate Word—the eternal Son—and to the written word only as deriving life and efficacy from Him. He it is who is engrafted—as a good olive—into that *which is wild by nature*, and makes the whole to be good and to accord with the nature engrafted into it, through that regenerative grace which He gives to all who are made members of His body.¹

Gorranus.

Leigh.

Rom. xi. 24.

Th. Aquinas.

Guilliaud.

Which is able to save our souls. St. James does not say, which shall save; it is in the power of man to reject the grace offered, and to resist the pleadings of the Spirit of God. The word is *able*—it does save in the end, when we obey His call, and when we endure in the time of temptation. Let us here note the process of the Divine economy.

Gorranus.

Corn. & Lap.

(1) The word which God speaks to us must be *heard*. *He that is of God heareth God's words* is the declaration of Christ; who adds, *If a man keep My saying, he shall never see death*.

John viii.
47, 51.

(2) In order that it may bear fruit, it must be received into the heart: *Ye shall lay up . . . My words in your heart and in your soul*.

Deut. xi. 18.

(3) It must be accepted by the intellect, the understanding of man, and of all who would profit by the word it must be said, like Mary, that having received it they ponder it in their hearts.

Th. Aquinas.
Luke ii. 19.

¹ "Rami inutiles arboris infructuosæ resecandi sunt, et vulnus, ut ita loquar, in ea faciendum, ut arboris fructiferæ surculus inseratur, illamque hac insitione fructiferam faciat. Ita ut verbum Dei cordibus nostris inseratur, et ad bonorum operum fructum ferendum nos disponat, resecandæ sunt prius veteris Adami cupiditates et desideria inutilia et noxia ac sollicitudines hujus vitæ, quæ sacrum germen suffocare possunt; temptationibus fortiter resistendum, quibus illud evellere conantur nostræ salutis inimici."—*Natalis Alex.*

* "Amor Jesus dulcissime,
Quando cor nostrum visitas,
Pellis mentis caliginem,
Et nos repleas dulcedine.

"Quam felix est quam satias,
Consors Paternæ dextæræ!
Tu veræ lumen patriæ,
Quod omnem sensum superat.

"Splendor Paternæ gloriæ,
Incomprehensa bonitas,
Amoris tui copiam
Da nobis per præsentiam."

In festo Transfigurationis.

THE FIFTH SUNDAY AFTER EASTER.

ST. JAMES I. 22—27.

Matt. vii. 21.
Luke vi. 46;
xi. 23.
Rom. ii. 13.
1 John iii. 7.

(22) *Be ye doers of the word, and not hearers only, deceiving your own selves.*

Jas. iv. 17.

Luke xii. 47.
John xiii. 17.
Lorinus.

In the previous verses St. James had warned the faithful, to whom his Epistle was addressed, against indifference in the reception of the truth—*let every man be swift to hear*; and had warned them also against giving way to much speaking and to wrath, since these hinder the reception and the grasp of the word of truth in the heart:¹ now, lest they should think it were enough to have heard the words of life, he exhorts them to do as well as to hear: *Be ye doers of the word, and not hearers only*, since, as he says afterwards, *to him that knoweth to do good, and doeth it not, to him it is sin*. In this he is but repeating the warnings of Christ, who has said of those whose profession of Christianity is only verbal, *That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes*. To this warning however our Blessed Lord has added an encouragement to His servants in the performance of His commands, and has given to them a promise: *If ye know these things, happy are ye if ye do them*.

In the Epistle for this Sunday we are exhorted to four things:—

(1) To practical obedience to the law and the commandments of God: *Be ye doers of the word, and not hearers only*; mindful of the words of Christ, *Not every one that saith unto*

¹ "Ils croient être plus riches par l'amais de ces vérités qu'ils ont dans l'esprit, et elles ne font au contraire qu'augmenter leur pauvreté. Car le lieu de la vérité n'est pas l'esprit, mais le cœur. Elle ne nous est donnée que pour être adorée, aimée, et

pratiquée par le cœur. Quiconque donc la retient dans son esprit, sans la réduire en pratique et sans l'aimer, la retient dans un lieu indigne d'elle; et il est du nombre de ceux dont Saint Paul dit: *qui veritatem in injustis detinent*."—Nicole.

Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. For, Matt. vii. 21.
as St. Paul reminds us, not the hearers of the law are just Rom. ii. 13.
before God, but the doers of the law shall be justified.¹

(2) To the government of the tongue: *If any man among you seem to be religious, and bridleth not his tongue, this man's religion is vain* Verse 26.

(3) To compassion and active benevolence towards all who need assistance: *Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction.* Verse 27.

(4) To purity of heart and resistance to the temptations of the world: *and to keep himself unspotted from the world.* Peraldus.

Be ye doers of the word. St. James had just before spoken of the Word which they were to receive as *the engrafted Word*, that is, one which, grafted in their hearts, should change their whole nature; and this could not be if they were *hearers only*: he therefore calls upon them to a life of active and entire obedience to the will of God. It is not enough for us to hear either with the ear of the body, or of the intellect only, we must proceed to put in practice that which we have heard and know. The living creatures whom the prophet saw in mystic vision, and who are represented as ever doing the will of God, *had the hands of a man under their wings*—were always engaged in doing God's commands. For he only is acceptable in the sight of God who thus unites knowledge with obedience. *Let no man deceive you: he that doeth righteousness is righteous, even as He is righteous*, who is unceasing in His care over us, the creatures of His hands.² Justiniani.
Fromond.
Ezek. i. 9.
Lorinus.
1 John iii. 7.

When Christ was interrupted in the midst of His teaching by the cry of one among the multitude, *Behold, Thy mother and Thy brethren*, He asked, *Who is My mother? and who are My brethren?* and answered His own question by saying, *Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.* They who receive *the engrafted Word* into their hearts, and nurture it within them by their obedience, cause the written word to become incarnate in their nature; as the Blessed Virgin gave flesh to the eternal Word by bearing it in her womb. Matt. xii. 47—50.
 And this we can do: we can be doers of His word, inasmuch Andrewes.

¹ "Rabbini dicunt duas esse coronas; alteram שמירה auditionis, alteram מצות operis."—*Grotius.*

² "Gli animali che non masticano sono disprezzati nella legge; e quello che ode e non fa, toglie maggior judi-

cio; e quel servo che averà conosciuto la volontà del suo Signore, e non s'è preparato, nè ha fatto secondo la volontà di quello, sarà battuto di molte battiture."—*Savonarola in San. Giov. Sermone quinto.*

as He calls us to this ; and those whom He calls to any duty He strengthens to perform that duty.¹

Lorinus.

By not putting in practice the things which we are taught, we are not only deceived as to our state, but we are guilty of the sin of deceit—we deceive our own selves. We possess knowledge, and oftentimes think ourselves religious ; we are no nearer, however, being so because we so think ourselves, though we are a great deal more proud, and so are really the less religious.

Nicole.

In vain is all our hearing unless we practise. He alone really loves God and possesses any real knowledge of His word who does what God commands, and perfects the faith which comes by hearing by deeds of holiness and of active charity towards others.

Quemel.

Luke vi. 47.
Jas. ii. 14.

(23) *For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass :*

The Word of God—the Scriptures of life—is compared to a *glass*, in which we can see whence we have come, what is our present state, and whither we are going. It reveals to us our *natural* state in all its weakness, and the need of Divine grace to strengthen us against the temptations of the world around us, the promptings of a corrupt heart, and the suggestions of the evil one. It shows us our defilement by contrast with the image of Him who is the all-holy One. It points out at the same time the way by which we may escape the pollution and miseries of this present world, and the road to eternal life.² In the clear mirror of these Scriptures are reflected the examples and the incentives to every virtue, the warnings and the threatenings against every vice. They stand before us as a *glass* in which we may see the perfect pattern after which we are to strive, and the happiness which awaits those who prefer the service of God to slavery to the world. His word, which is a *lantern* unto our feet, is like the margin of the laver of brass standing between the *tabernacle of the congregation* and the altar, which was commanded to be made of the *looking-glasses of the women* ;

Royard.

Lorinus.

Ps. cxix. 105.

Ex. xxx. 18 ;
xxxviii. 8.

¹ "Deus impossibilia non jubet, sed jubendo monet et facere quod possis et petere quod non possis, et adjuvat ut possis."—Lorinus.

² "The law is *speculum peccati*—a man may see his spots there ; *speculum justitia*—it declares to a man : 1, his

primitive righteousness ; 2, the perfect holiness and perfection of Christ's active obedience, Rom. viii. 2 ; 3, the duty he ought to perform, and the rule he should walk by ; 4, our perfection in the life to come."—Leigh.

so that all who would approach the altar of God may see in it their defilement, and cleanse themselves by penitence before they come to the altar.¹ Th. Aquinas.

But since this remembrance of ourselves as seen in a *glass* is evanescent, since we see and *straightway* forget *what manner of man* we are, St. James warns us against any such hasty, superficial looking into the mirror of God's Word. He who would know the laws of God and bear about with him the impress of the weakness of his nature and the urgency of his duty to his Father in heaven, must not be content with such a transient glance into the *glass* of Holy Scripture. We must regard them intently, must make them our study, and recur to them constantly as the guide of our life. Several writers note the use of the word *man* (*ἀνδρῶν*) at this place, and consider it emphatic. The mirror of antiquity was a woman's possession, and in use amongst women rather than amongst men; who, if using it at all, did so casually or superficially only.² Paus.

That which we behold in a glass is our outward form, our *natural face*. What God's Word exhibits to us are these, our state by nature; the evils which spring from a following of our corrupt nature; the weakness of the *natural* man; and the consequences which flow from our obedience to our lower nature in place of our subjection to our higher reason. Nature is ever asserting itself against grace and dragging us down to the level of the flesh; and this and its consequences

¹ "Jussit olim Deus, ut fieret labrum sive concha ex ære et speculis mulierum, quæ observabant ad ostium tabernaculi in quod sacerdotes intuentes vultus detergerent et aqua in labro contenta lavarent; ut sic puriores ac mundiores Deo sisterentur: dicit autem esse specula mulierum, ut meminerint sacerdotes non ad instar viri sed mulieris examinandos et componendos, consultò, diuque defectus scrutando quo melius perficerentur." — *Balthasero Pæc.*

² "*Hic comparabitur viro.*—Similis est viro. Non dicitur femina, quia istæ solent facilius recordari faciei suæ quam viri, cum sæpius se speculentur in speculo, à quo formæ suæ consilium petere solent, ut Tertullianus loquitur lib. de velandis virgin. c. 12. . . *Nativitatis suæ.*—Vultum in quo natus est, sive vultum nativum, non larvam aut fucum, quia viri faciem suam fucare non solent,

sicuti feminae."—*Fromond.*

"Ad sensum hujus similitudinis certius accipiendum, nonnulli premunt illud *viro*; nam mulieres non solent sese in speculo negligenter considerare."

—*Estius.* Basing the prohibition upon Deut. xxii. 5, the Jewish doctors generally forbade the use of the mirror or 'looking-glass' to men. It was regarded as an article belonging to the toilet of females, and as such not to be made use of by men. See *Aboda Sara*, p. 29, in the *Tossafot* (Additamenta to the Talmud). Other doctors, however, are said to have allowed its use to men, but only permitted them to take a momentary glance in it; and as the mirrors of antiquity were not capable of giving a clear and faithful impression of the object before them, such a glance would necessarily only convey a very imperfect and transient idea of the person using it.

Theophylact. are revealed to us in the *glass* of the Scriptures of Divine truth. If, however, we see by means of these Scriptures what our state is, and then go away and forget their teaching and neglect their warning, we become like Balaam, who heard the voice of God and knew His will, but went *greedily* after his own desires, and at length perished miserably.

Jude 11.

Lorinus.

(24) *For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.*

Stier.

Fromond.

Lienard.

Salmeron.

He beholdeth (καρυνόσκει) *himself* transiently as he passes by the glass¹—not as one who consults it effeminately—and goes away and forgets the features which for a moment he saw there. So is it with the mere hearer of God's word. He sees the stain of his corrupt nature and the wounds left by the following of his own evil will, but he does not wash away the stains, nor does he seek to heal the wounds caused by sin. He goes away, and the impression, created but for a moment, dies away, and he forgets that he is sordid and impure, defiled in conscience and unclean through past iniquity. When Christ teaches us through His word, and reveals to us the knowledge of our sins, He offers us the cleansing waters of Divine grace, by which the defilement of our sins may be washed away. For in calling upon us to do His will He at the same time gives us power to perform that to which He calls us.

What is said of the written word is true also of the application of that word through the ordinance of preaching. The exhortations of the teacher are like the glass which shows to us the *natural face*. By these exhortations men are awakened to the sense of sin, and are made to see the danger of their sinful condition: too often, however, they are content with this knowledge, and go away and forget the exhortation which calls them to repentance and to a constant obedience to the perfect law of God. They both forget *what manner of* man they are, and to what they have been called.²

Th. Aquinas.

¹ "*Abire* in editione Syra redditur verbo *ἄνωγ* *haurar*, *transire*; quasi non fuerit admodum diuturna vel attenta inspectio viri in speculo, ut solet esse fœminæ. Abitus quoque ille ac transitus indicat neglectam curam ab inspiciente mundandi maculas, quas deprehendit, et ut eo animo accesserit ad speculum, levi se negotio inde retrahi permisisse: huic autem esse similem,

qui audit verbum Dei, sed se ad mores componendos non applicat."—*Lorinus*.

² "*Verbum prædicationis speculum est, in quo multi suam fragilitatem et peccata et pericula audientes ad horam compunguntur, sed à loco recedentes statim obliviscuntur. Tales sunt sicut aqua quæ ictus recipit, nec retinet nec in ea apparent. De his Lucæ viii. 12.*" —*Hugo de S. Charo*.

(25) *But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.* Luke vi. 47.
John xiii. 17.
2 Cor. iiii. 18.

Whoso looketh narrowly (παράκνψας), as the word means—Macknight.
attentively, meditating on what is revealed, and not with a transient glance, such as men may give in passing a glass¹—Justiniani.
such a man will not forget the lesson which he learns from the Word of God, either by—

(1) Letting the knowledge of his condition slip out of his memory, or—

(2) By not fulfilling that which it enjoins upon the hearer.² Dion. Carth.

The law of God, the new law, is spoken of as *perfect*:—

(1) It is not rudimentary, but is fitted to make perfect the man in Christ Jesus.

(2) It is not transitory, not for a time only, but for all time, and will last unto the end of all things.

(3) It is a law, not of outward observances and ceremonies and of sacrifice, which cannot *make the comers thereunto perfect*, but of love, which is the perfection of all duties, and which enables the worshipper perfectly to fulfil that which is enjoined. Heb. x. 1.
Justiniani.

But the Gospel is here characterized not only as a *perfect law*, it is a law of *liberty*, and that

(1) Because by it we are liberated from our subjection to Satan and from the burden of our lusts.

(2) Because by it we are freed from the burden of the Mosaic law.

(3) Because, whereas the old law appealed to fear and to servile means, and led men on by the hope of temporal

¹ "The word παράκνπτω gives the idea of such a search after an object which is concealed as does not confine itself to the surface of the mirror, but penetrates to that which is within. Ecclus. xiv. 23, ὁ παράκνπτων διὰ τῶν θυρίδων τῆς σοφίας, *he that peepeth in at the windows of wisdom*—a blessed curiosity if it is efficacious in bearing fruit."—Bengel. Hence of St. John's scrutiny to discover the body of Christ, it is said, παράκνψας βλῖπει κείνην τὰ ὀστέα; and of Mary's examination of the sepulchre for the same purpose, παρίκνυεν εἰς τὸ μνημεῖον. John xx. 6, 11. "Græcè παρα-

κνψας, hoc est, qui introspexerit et vultu demisso, atque in rem ipsam oculis intentis penitus inspexerit, ut opponat consideranti vultum in speculo, qui nihil præter simplicem illum interitum querit. Lex autem divina introspicienda est, penitusque cognoscenda, ut ejus vis atque efficacitas planè comprehendatur."—Justiniani.

² "Ὁ κατὰ Χριστὸν νόμος τῆς περὶ τὴν σάρκα ἀπαλλάξας δουλείας, ἐν ἑλευθερίᾳ τὸν προσίοντα καθίστησι, καὶ διὰ τὸ ἑλευθέριον, καὶ προσηκόντων ἐργάσατο τοῦτον καὶ τῆς λυμαινόμενης ἅπασιν τοῖς καλοῖς ἀπήλλαξεν ἐπιλησμονῆς."—Theophylact.

blessings, the law of the new covenant frees us from fear, and gives to us the liberty of the children of God.

Lienard.

The man who lives up to this law and who is a doer of the word, *this man shall be blessed in his deed*: not because he has seen the mighty works of God's hand, not because he has heard of the greatness of God's love, but because seeing and hearing he does the will of God. *He shall be blessed in his deed* in the fact of his abstinence from sin, in the very resistance which he offers to temptation, in the doing that which is right in the sight of God. *Blessed* in these, but yet from the Father of all blessedness, from whom *every good gift and every perfect gift* cometh.¹

Conn. & Lap.

Verse 17.
Eatius.

Ps. xxxiv.
13; xxxix.
1.
Matt. xv. 11,
14.
1 Pet. iii. 10.

(26) *If any man among you seem to be religious,² and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.*

If any man seem to himself or to others to be religious, to be bound by his Christian profession and his reception into the family of God to refrain from evil, and yet bridleth not his tongue from hasty judgments, from calumny, and from the condemnation of his brethren, from sounding his own praises, or generally from loquacity, from much speaking, such a man deceiveth his own heart by talking, and even when not calumniating others, and when not speaking of himself, he deceiveth himself, and mistakes talking about sacred things for doing that which Christ enjoins.³ Intemperance in speech deceiveth the heart of man.

Gorranus.

Fromond.

Sa.
Quenel.

The man of much speech *deceiveth his own heart*:—

(1) By the abundance of his words he is turned from the calm, patient performance of duty. He is liable to be con-

¹ "Quatuor sunt genera hominum synagogas invisentium. Est qui ingreditur, sed non facit quod ibi proponitur: is tantum mercedem ingressus habet. Est qui facit, sed non ingreditur: כֹּסֵם סֵסֶה בִּירִי, is mercedem operis habet. Est qui ingreditur et facit: is est bonus. Est qui nec ingreditur, nec facit: is est malus. Pirke Aboth. cap. v. 14."—Schoettgen.

² "Θρησκός—γνώστης τῶν ἐν τῷ νόμῳ ἀπορήτων καὶ ἀκριβῆς φύλαξ."—Æcumenius.

"The translation of this text would be more determinate by being more literal, thus, 'If any man among you seemeth to be religious, not bridling

his tongue, but deceiving his own heart, this man's religion is vain.' This determines that the words 'but deceiveth his own heart' are not put in apposition to 'seemeth to be religious,' but to 'bridleth not his tongue.'" —Bp. Butler's Sermons at the Rolls, Sermon. iv.

³ "Si quis putat se religionem esse propter fidem et opera quæ habet. Dicitur autem religiosus, quasi religatus Deo, qui per peccatum fuerat divisus: qui ligatus præceptis, religatur consiliis; vel religatur post dissolutionem membrorum, sicut dolium religatur post dissolutionem asserum ut contineat vinum."—Gorranus.

tentious, and to love controversy, to the injury of his soul. *In the multitude of words there wanteth not sin : but he that refraineth his lips is wise.* Prov. x. 19.

(2) By talking of himself he is puffed up in his own estimation, and thus his religion is destroyed. Corn. & Lap.

(27) *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.* Is. i. 16, 17; lviii. 6, 7; Rom. xii. 2; Jas. iv. 4; 1 John v. 18.

St. James is here writing to those who had been brought up in the maxims of Pharisaical Judaism. His Epistle is addressed to the twelve tribes which are scattered abroad, and he was himself the bishop of the church of the circumcision. Distinguishing, then, the law of liberty from mere outward ceremonies, he here tells them what *true religion* is.¹ It must be *pure* and *undefiled*. *Pure* as to the intention of the heart; *undefiled* in execution. *Pure* as it regards the will; *undefiled* as to the deed. *Pure*, and purifying the heart of man; *undefiled* to those who are without. Only indeed with a *pure* heart can we see God; only in purity of intention can we approach His throne and worship Him. Only in pureness can we be like Him who is holy, and who calls upon us all to be like Him in holiness. Verse 1. Corn. & Lap.

And this purity of heart and incorruptness of practice is to be in the sight of God, the Father of all mankind, not merely before men, who judge differently from God, and who often-times regard that to be religion which God, who sees the heart, knows to be profanity.² Dion. Carth. Bede.

The Christian's duty is here summed up in two particulars—purity of heart before God, the keeping the heart unspotted from sin in our contact with the world; and in the duties of compassion and self-denial in our dealings towards others; for, in speaking of the *fatherless and widows*, the Apostle gives an example of all those who suffer *affliction*, and calls upon us to aid those who need. The way, then, in which St. James Guillaud.

¹ "Externa pietatis opera, quæ hominum oculos splendore suo præstringunt, religiosum probumque Christianum non faciunt, nisi à corde mundo et immaculato oriantur. Cor autem immaculatum facit amor Dei, cor immundum amor sæculi. Qui diligit mundum et ea quæ sunt in mundo, qui divitias, honores, voluptates amat et consecratur, qui fruatur utendis et utitur

fruentia, quæ summa perversitas est, vitam nomine Christiano dignam non ducit. Christianæ justitiæ partes duæ sunt, *Declinare à malo, et facere bonum.*" [Psal. xxxvii. 27.]—*Natalis Alex.*

² "Κόσμον ἐν ταῦθα τὸν δημῶδη καὶ συρφετὸν ὄχλον ἀκουστίον, τὸν κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης αὐτοῦ φθειρόμενον."—*Theophylact.*

Leigh. calls upon us to manifest the truth of our religion to others is by doing all things as in the sight of God, and with reference to the account which we must one day give to Him. We are to *visit*, to search out, to aid, and to console the suffering in their affliction. We are at the same time to *keep*, to guard with anxious care (*τηρεῖν*), our purity, so that it shall not suffer from the presence of impurity in the world—that is, amongst the mass of mankind, who are here called the world. This indeed is the perfection of true religion, the manifestation of its depth and of its influence over us, that in the midst of corruption we are preserved incorrupt, and can have a conscience void of offence toward God, and toward man.

Gorranus. Acta xxiv. 16.

Some have seen a further reference in the injunction to keep ourselves *pure and unspotted*. We are to be careful that our works of charity are to be free from reproach. In the early days of the Church the care of the fatherless and widows, deprived by persecution of their natural protectors, was constantly demanded from all its members. There was a danger lest avarice should tempt those who had to minister to the fatherless, lest carnal sin should defile those who ministered to the widows of the Church. To this St. Paul refers in both of his Epistles to St Timothy.¹

Cajetan.
1 Tim. v. 1—
16.
2 Tim. III. 6.

When, then, we do our duty of compassion towards others, we must at the same time be careful to maintain that purity within ourselves without which there can be no true religion. Many, indeed, are the spots which we are liable to contract from our intercourse with the world.² We are tempted—

(1) By pride, through our own works; a temptation which blinds the eyes of the soul so as to hinder our seeing our way aright. Under this temptation many souls fall.

(2) By avarice, which tempts us to withhold from our brethren that of which we have been made stewards for the benefit of others.

(3) That of sensuality, with which we are liable to be entangled oftentimes even through our very compassion for those who need.

¹ "Qui mundum diligit, immaculatum se non custodit: unde solent dici versus, Mundus non mundus, quia mundus polluit: ergo Qui manet in mundo, quomodo mundus erit?"—*Th. Aquinas in Epistolas*.

² "Ponuntur septem eleemosynæ corporales, scilicet, pascere esurientem, potare sitientem, vestire nudum, recolligere hospitem, visitare infirmum, redimere captivum, et sepelire mortuum,

quæ in hoc versu continentur: 'Visito, poto, cibo, redimo, lego, colligo, condo.' Ponuntur etiam aliæ septem eleemosynæ spirituales, scilicet, docere ignorantem, consulere dubitanti, consolari tristem, corrigere peccantem, remittere offendentem, portare onerosos et graves, et pro omnibus orare, quæ etiam in hoc versu continentur: 'consule, castiga, solare, remitte, fer, ora.'—*Th. Aquinas, Sec. Secund. xxxii. § 2.*

(4) That of gluttony in eating and drinking, through companionship with the world.

(5) That of unrestrained talking, the parent of many evils, and against which St. James warns us when he tells us that *the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison.* Peraldus.

Jas. III. 6, 8.

••• “Deus qui hoc nobis confers gratia ut justi ex impiis et beati efficiamur ex miseris, adesto operibus Tuis, adesto muneribus: ut, quibus inest

fidei justificatio, non desit perseverantiæ fortitudo: Per Dominum nostrum Jesum Christum Filium Tuum. Amen.”
—*Brev. Ambrosianum.*

THE ASCENSION-DAY.¹

FOR THE EPISTLE. ACTS² I. 1—11.

(1) *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.*

As the last of the events recorded in the book of the Acts of the Apostles took place about A.D. 63, it is probable that St. Luke wrote this present *treatise* at that time. The Gospel, *the former treatise*, he had already written; and the first two Gospels of St. Matthew and St. Mark preceded his. It is not, then, likely that the *former* book, or *treatise*, to which he here refers, was written later than A.D. 54; and the Gospel which bears his name is the *former treatise*, since it is at once earlier than the *Acts of the Apostles* as to the time in which it was written, and also as to the events recorded in it.

Wordsworth.

Lange.

As the Gospel narrative, which St. Luke had already sent to Theophilus, contained a history of the deeds and the sayings of Christ, the present book, commencing at the date of the departure of Christ in visible presence from the earth, is taken up with the sayings and the deeds of the Apostles of our Blessed Lord.³ The person to whom this record is addressed was, it would seem, a person of authority from office or position, a powerful and distinguished friend of the Christians, a favourer of the infant Church, if not a member of the fold of Christ.⁴ Probably he held some post of in-

Chrysostom.

¹ "Solemnitas ista consummatio et adimpletio est reliquarum solemnitatum et felix clausula totius itinerarii Filii Dei."—*S. Bernard.*

² "Acta seu Actus Apostolorum hic liber dicitur. Cur ab actis potius quam à dictis sortitur nomen, nam et vigintiduz conciones Apostolorum hic continentur? Apud Deum magis factorum quam dictorum habetur ratio. Nimirum statim Christianus lector ad-

monetur officii sui potius esse facere quam docere, simplicius, dici potest per *Acta* intelligi etiam dicta."—*Novarinus.*

³ "With the Ascension the first book of Luke terminates and the second begins, which describes not so much the acts of the Apostles as the acts of the Holy Spirit; even as the former treatise contains the acts of Jesus Christ."—*Bengel.*

⁴ "Κράτιστε, most noble, prefixed to

fluence in the civil government which enabled him to befriend the Christians in their trials. Some have supposed, from the significance of the name, that the whole body of the faithful is here addressed by St. Luke, and typified under a proper name—the lover of God: this, however, cannot be maintained. Theophilus, to whom the Evangelist is writing, was undoubtedly a man.¹

Chrysostom.
Euthymius.

The *former treatise*—that is, the Gospel—written by St. Luke is a record of *all that Jesus began to do and teach*—a history of the deeds of His life and of *all His teaching* on earth; that is, it comprises not only the chief things which Christ did from His birth and infancy until the moment when He ascended up into heaven—things which are necessary to be known for the instruction, the guidance, and the encouragement of Christians in the way of salvation—but it contains *all* that is thus necessary for mankind to know of the words and actions which the Man Christ *Jesus* did and said upon earth.² It is the life of incarnate God which St. Luke records in the Gospel, in this differing from that of St. John, who dwells upon the eternal existence of the Logos, as well as upon His manifestation in the flesh. And in recalling *the former treatise*, St. Luke recalls also the fact of the trustworthiness of his history:—

St.
Tirinus.
Chrysostom.
Cyril.
Augustine.

Corn. & Lap.

(1) He was a sufficient witness of the events which he narrates, *having had perfect understanding of all things from the very first.*

Luke i. 3.

(2) He records in this book of the Acts of the Apostles the fulfilment of many of the promises of Christ, and of much which our Blessed Lord had predicted during His life upon earth.

Chrysostom.

*All that Jesus began both to do and teach.*³ The word *Jesus*

his name in Luke i. 4, is an epithet which generally refers to station; being the same which is given by Claudius Lysias and Tertullus to Felix, and by Paul to Festus."—*Gloss.*

¹ "O Theophili—cui Evangelium scripserat et Actus scribit. Interpretatur autem Dei amator; quod si es, et tibi scribitur."—*Hugo de S. Charo.*

"Every true Christian is a Theophilus, and every Theophilus hath a Gospel dedicated to him, as Saint Ambrose sweetly: 'Si Deum diligis, ad te scriptum est: si ad te scriptum est, suscipe munus Evangelistæ, pignus amici in penetralibus animi diligenter asserva.'"—*Dean Boys.*

² "Non omnia sed ex omnibus præ-

cipua quædam."—*Sd.* "De omnibus, non dicit omnia quia omnia facta Christi non possunt per singula scribi, secundum quod dicit Joh. ult."—*Lyra.*

³ "It seems to be understand as if it had been written, *περί (πραγμάτων) ὧν πάντων ἐποίησε καὶ ἰδίδασκε, &c., concerning things, all which Jesus did and taught, i. e. Jesus Himself, exclusively of His Apostles.* But in the present treatise he intimates that he shall speak of what was done and taught by some Apostles of Jesus after His ascension: for Luke's Gospel reaches so far. The antecedent being in the genitive case causeth the relative to be put in the same case; and the relative draws the following adjective

is used emphatically ; it is the deeds of the Man Jesus which St. Luke recorded in his Gospel ; for the Logos who took to Himself our nature did many things before His manifestation, and at the beginning of time created the world itself and all that it contains. *All that Jesus did and taught : miracles as well as doctrines ; the truths taught by His deeds as well as those uttered by His lips ; for in all He did and said He proved Himself the teacher of mankind both by word and by example.*¹ And not only what He did, but what He suffered ; for His sufferings were deeds by which He procured our redemption, and taught us how to suffer and to do.² St. Luke speaks of the things which *Jesus began to do and teach*, and these he has related in his Gospel ; here he is about to narrate what were done by the Apostles through His strength. His work is continuous, it still goes on. The work which He did upon earth was but the beginning of that which is being completed in heaven. It was the pattern and the call to His disciples to do as He did ; to complete that work which He had but *began to do*. All deeds, all teachings, in Christ's Church must take their rise and have their beginning in Him from whom indeed they derive all their efficiency.

These words *to do and teach* remind us that it is the duty of the Christian, especially of the minister of Christ, to do all things in accordance with his teaching, since he teaches at least as powerfully by his deeds as by his words. He is first, indeed, *to do*, and then *to teach* ; for the life, the example of the believer in Christ is that which is most effectual to the persuasion of those who are without the Church. This truth is taught us by the incidents of our Lord's incarnate life. He did : He afforded an example of obedience and of holiness throughout His whole life ; He taught not by words at the first but only during the last three years of that life. This, then, is the abstract of the life of the minister of Christ—to follow the example of the great Head of the Church ; first to practise the precepts of the Gospel, and then to declare them by deed and word.³ To preach the Gospel before we have learnt to practise

after it ; instead of *περί πραγμάτων ἃ πάντα ἔποιεσ*. There is exactly the same construction Luke iii. 19, *περί πάντων ὧν ἔποιεσ πονηρῶν* δ' Ἡρώδης, and xix. 37 ; Acts x. 39, xxiii. 10."—*Markland in Bowyer's Conjectures*.

¹ "He not only taught men to do this or that, but He gave them also the ensample, and did the thing first Himself."—*Sir Thomas More's Eng. Works*, f. 1319.

² "Ὃν ἤρξατο—τὰ θαύματα καὶ τὰς διδασκαλίας φησὶν· οὐ τοῦτο δὲ μόνον, ἀλλ' ὅτι καὶ τῷ ποιεῖν ἰδιδασκεν· οὐ γὰρ λόγῳ μὲν ἐπὶτερεῖ τοῖς ἄλλοις πράττειν, αὐτὸς δὲ οὐκ ἐπαρτεῖ διὰ τοῦτο παρήναι εἰς μίμησιν ἀρετῆς μετατίθεσθαι."—*Theophylact*.

"Ἐρεῖα φρόνησις καὶ βίος καὶ εὐγένεια ποιεῖ· λόγῳ μὲν τὴν ἀρετὴν διδάσκει, ἔργῳ δὲ αὐτὴν κήρυσσει."—*Jo. Damascene*.

³ "Benè docere et malè vivere nil

its precepts is to reverse the order which Christ observed, to build our house without foundations, and to disregard and depart from the example which Christ has set us.¹

(2) *Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen.*

It is not clear from the original (ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος Ἁγίου οὗς ἐξελέξατο ἀνελήφθῃ) whether the Apostles are here said to be chosen by Christ through the Holy Ghost, or that those whom He had so chosen Christ taught by the Holy Spirit, by His indwelling in their hearts, or amongst them.² Practically this doubt is of no moment. What our Blessed Lord did, He did by the Spirit as a means or instrument, so that both the election and the teaching of the Apostles might be said to be done *through the Holy Ghost*. Hence Christ, when He read from the book of the prophet Isaiah in the synagogue, *The Spirit of the Lord is upon Me*, expressly applied these words to Himself, and said, *This day is this Scripture fulfilled in your ears*; and when, after His resurrection, He gave *commandments* to the Apostles for the direction of that Church over which by the *Holy Ghost* they were made *overseers*, He prepared them to receive these *commandments* by breathing upon them and by giving to them the Holy Spirit. He who after His ascension sent the Holy Spirit to abide as *another Comforter* with the believers, ever works through the operations of that Spirit. If, however, we limit these words to mean that Christ gave, as He now gives, *commandments through the Holy Ghost*, this was emphatically the case with Him all of whose words are *spirit* and *life*—not,

Queensl.

Corn. & Lap.

Is. lxi. 1.

Luke iv. 21.

Acts xx. 28.

John xx. 22.

Dion. Carth.

John vi. 63.

aliud est quàm se sua voce proderè, proprioque ore damnationi subicere.”
—Ferus.

¹ “Facilis ad exhortandum sit ratio, efficax ad suadendum; validiora sunt tamen exempla quam verba, et plenius est opere docere quam voce.”—S. Leo, *Serm. de S. Lauren.* “Fecit priùs Christus, deinde docuit; quin majorem suæ vitæ partem actioni dedit, minorem predicationi: nam per annos triginta in actione fuit; docuit verò tribus tantùm suæ vitæ annis, dictis suis per opera, quæ præmisit, fidem et efficaciam con-

cilians. Nimirum, nihil doctore frigidius, qui nudis dumtaxat verbis edocet.”—Novarinus.

² “In this construction there is an uncertainty about the connection of διὰ Πνεύματος Ἁγίου: but there is difficulty, whether you connect it with ἐντειλάμενος or with ἀνελήφθῃ; and therefore the general opinion has been in favour of joining it with οὗς ἐξελέξατο.”—Olshausen. “Some connect these words with ἀνελήφθῃ, *He was taken up by the Holy Ghost*, a reading which has few supporters.”—Gloag.

Chrysostom. that is, human and earthly, but spiritual and heavenly.

Theophylact. *Until He was taken up*—for He was truly man, who had no power as man to ascend. Yet we are not told that He was taken up by angels, or by any other power than His own power, who was really God. The manhood was taken up by that Divinity which, though not mingled with it, was yet united to it. And this ascension of Christ was not until *after He had given commandments unto the Apostles*, and had taught them, and given them power to perform all that He had appointed. In this was the love of the Saviour manifested, and His care for the Church which He had founded. So let His ministers labour diligently, and embue the souls of those committed to their charge with spiritual truth and with a perfect knowledge of God's commandments, so that when they have departed the members of the flock may still follow in that path which the Saviour has marked out for them.

Boys.

The Apostles whom He had chosen. In these words we are reminded of that truth which is evidenced in all of our Blessed Lord's dealings with His Church—He chooses us, and not we Him. He seeks us out before we come to Him. Were it not so, we should neither choose Him nor come to Him. His very choice of us moves us to love Him. When He seeks us out, He gives us strength to return to Him. He chose the Apostles from the mass of the world, and made them able ministers of His word.

Hugo de S.
Charo.

Jesus was taken up—

(1) That He might open to us a way to heaven, according to the prophecy: *The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their King shall pass before them, and the Lord on the head of them.*

Mic. ii. 13.

(2) That He might prepare a place for us in heaven, according to His own words: *I go to prepare a place for you.*

John xiv. 2.

(3) That so long as we are on earth He might intercede by His presence for us.

(4) That He might raise our hearts and affections to that place whither He had gone, and so lift us from earth and from earthly things.

Alb. Magnus.

Our Lord was taken up from the same place whither He went to be crucified. One place, one mount,¹ was the passage

¹ "Prius montem pedes Christus ascendit, deinde in cælum evolavit. Scilicet humano more, quantum poterat, terram gradiendo et quasi gradibus quibusdam ascendendo, cælum petit, nec miraculo, quamdiu naturæ vis obsequi poterat, utitur. Quæ res do-

cumento nobis esse potest, ne per miracula petamus, quod propriis viribus possumus obtinere. Docemur præterea ad perfectionis culmen paulatim eundum, nec statim volandum esse, aut viribus majora præstanda."—*Novarinus*. "Mons Olivarum, toties antea orationis

to His cross and to His crown; thus teaching us that the way to heaven and to eternal life is by the gate of hell and of death, and that the joy of the ascended life is reserved for those who have stood beneath His cross and have shared in the sorrow of His passion.

(3) *To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days,¹ and speaking of the things pertaining to the kingdom of God.*

To whom, to these His Apostles, He *showed Himself alive*, not continuously but at intervals, that so they should the more long for and desire His presence, and that He might thus prepare them for His withdrawal in bodily presence from the world. *He showed Himself*, His very body, not the appearance only but in truth: *alive*, having really died and risen again from the dead; *alive*, no more to die: *by many infallible proofs*² of sight, hearing, and touch in confirmation of the fact of His resurrection from the tomb in which they had placed Him, and by miracles—the *many other things* which removed from them all doubts, and to which St. John refers at the close of his Gospel. *Being seen of them*, not *forty days*, but during *forty days* (δι' ἡμερῶν τεσσαράκοντα)³—coming, that is, and disappearing: coming, that they might assure themselves He had risen a man as He was buried; disappearing, that they might apprehend Him to be more than man. There is a marked difference between the intercourse which our Blessed Lord had with His disciples before His resurrection and that which He had with

Euseb. Hieron.

Hugo de S. Charo. Bengel.

SA. John xxi. 25.

Grotius.

Chrysostom.

præsertim causâ à Christo, oleo lætitiæ inuncto, frequentatus, ubi et agoniam passus sanguinem sudavit."—*Lorinus*.

¹ "It is a tradition [Sanhedr. fol. 43, 1]. On the evening of the Passover they hanged Jesus. And a crier went before Him for *forty days*, saying, 'Behold the man condemned to be stoned, because by the help of magic he hath deceived and drawn away Israel into an apostasy. Whoever hath anything to allege in testimony of his innocence, let him come forth and bear witness.' But they find none that would be a witness in His behalf. But He Himself gives a sufficient testimony of His own innocence, having for the space of *forty days* conversed

amongst men after His resurrection from death, under the power of which He could not be kept by reason of His innocence."—*Lightfoot*.

² Τεκμήριος—evidence, irresistible proof: see Aristotle on Rhetoric, book i. cap. 2, and his distinction between the εἰκός and the σημεῖον. To this τεκμήριον St. Ignatius appeals (ad Smyr. § 3): "Εγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὅντα."

³ Per dies quadraginta apparens eis. *Vulgate*. For forty days appearing to them.—*Peschito Syr*. Leur apparoisant durant quarante jours.—*Mons Vers*. Sehen unter ihnen vierzig Tage lang.—*German Vers*.

John xvii. 2.

Mark vi. 48—50.

Luke xxiv. 15.

John xx. 19.

them afterwards. Before, they knew where He would be, so that Judas could lead the officers and soldiers at midnight and take Him: after His resurrection He only occasionally appeared amongst them. Before, they went with Him; they saw Him afar off gradually coming nearer to them: afterwards, He appeared suddenly amongst them as they journeyed, or as they were assembled with closed doors.¹ All this must have accustomed them to the fact of His abiding spiritual presence, though they saw Him not, and should suffice to convince us of the reality of His presence where two or three are gathered together in His name, though there may be no outward tokens of His being in our midst.² He remained then, and appeared to them for this time—

(1) That He might certify them of the fact of His resurrection from the dead.

(2) That He might give them the most convincing proofs of the identity of His risen body with that which was crucified and buried.

Ferus.

(3) That He might instruct them more perfectly of the things pertaining to the kingdom of God, unfolding the dark things of Scripture, teaching them the truths which related to Himself, the Eternal King, and of that kingdom which He was about to set up on earth, and which though militant now and in this world, should be triumphant hereafter and in the heavenly world.³

Hugo de S. Charo.

Gen. vii. 4, 12.

Exod. xxiv. 18.

This period of *forty days* is a significant space of time in Holy Scripture, and is frequently allotted as a time of probation before some great event which concerned God's kingdom. For *forty days and forty nights* rain was sent upon the earth as the prelude to the general deluge. Before the giving of the law to the people of Israel *Moses was in the mount forty days and forty nights*; and when, after the destruction of the first tables, the law was renewed on Mount Sinai, we are again told of Moses that *he was there with the Lord forty days and*

¹ *Baumgarten*, in his *Apostolical History*, vol. i. p. 9 (Eng. trans.), perhaps pressing the force of the word too far, observes that "The word *ἀπρόσμενος* signifies that, in order to converse with His disciples during these forty days, He quitted the inviolable world on each occasion."

² "Apparuit per dies quadraginta non continuè sed quandoque, tùm ut immortalem Se declararet, tùm ut excitaret desiderium sui, tùm ut charitatem toties, et in omnibus apparentem exhiberet, cùm tamen humilitatem

Suam in cruce omnibus spectandam proposuerit."—*Salmeron*.

³ "Vide quomodo totum erat nostrum quicquid agebat, quicquid patiebatur. Si enim res suas ageret, statim ascenderet usque in sedem majestatis in excelsis, imò non inde descendisset. Sed qui propter nos et nostram salutem descendit de cœlis, etiam post beatam resurrectionem per quadraginta dies manens in terris apparet discipulis et in multis argumentis confirmat fidem suæ resurrectionis."—*Joanne dela Fuente in Marcum*.

forty nights. This same space of time was spent by the spies who were sent forth to search and report on the condition of Canaan, the type of the spiritual inheritance of the people of God. For *forty days and forty nights* Elijah journeyed before he came by God's direction unto *Horeb the mount of God.* The time of probation and of repentance granted to Nineveh was a like space of *forty days.* When, again, we turn to the New Testament, we note the observance of the same space of forty days. Forty days after His birth was our Blessed Lord presented in the Temple at Jerusalem. Before He entered upon the work of His ministry after His baptism He was *led by the Spirit into the wilderness,* and was *forty days tempted of the devil.* So now He abode on earth forty days after His resurrection, and before His ascension into glory.¹ What significance there may be in the number *forty,* we are not informed; the recurrence, however, of this space of time, usually in connection with some event of more than ordinary importance, would lead us to believe that there is a mystery in this number. Nor is this diminished when, in parallelism with the forty years' wandering of the children of Israel in the desert—when after the murmuring and rebellion of the people it was declared, *Your children shall wander in the wilderness forty years. . . . After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years—*Jerusalem had its forty years of trial and space for repentance after the crucifixion of Christ, and not until that period of time had been accomplished was it destroyed by the Romans. For *forty days* He *showed Himself alive.*² His resurrection was known to the whole nation of the Jews. For forty days they were obdurate; and then, at the end of forty years, *each day for a year,* came the destruction of the nation.

Ex. xxxiv.
23.
Num. xiii.
35.
Salmeron.
1 Kings xix.
8.
Jonah iii. 4.
Lev. xii. 2—6.
Luke ii. 22.
Luke iv. 1, 2.
Wordsworth.
Num. xiv.
33, 34.
Lightfoot.

He spake to them of *the things pertaining to the kingdom of God,* that is—

(1) Of the Church militant, *the kingdom of God* upon earth, its governance, and the means by which it was to be extended.

(2) Of the Church triumphant, *the kingdom of God* in heaven

¹ "Dicit quædam glossa quod quis per quadraginta horas mortuus fuerat, quadraginta diebus se vivere confirmat."
—Aquinas, *Paræ Tert. quest. 67, art. 1.*

² "Post passionem resurgens vivum Se Apostolis exhibuit Christus. Et non vivus erat antequam moriretur? Erat. Sed cur nunc signatè dicitur, *quibus et præbuit se ipsum vivum?* An, quia

vita ante resurrectionem, tot mortibus obnoxia, vix vitæ meretur nomen? Nimirum vita hæc fluxa, labilis, calamitatibus morbisque plena, mors potius dicenda quam vita est. Tunc verè vivemus, cum mortem subierimus immortalitati donati: interim morimur, dum vivimus, et vita ipsa mors quædam est."—*Novarinus.*

—of the glories of that place to which He was going in order to prepare it for them.

(4) *And, being assembled together with them, commanded them that they should not depart from Jerusalem,¹ but wait for the promise of the Father, which, saith He, ye have heard of Me.*

The Apostles were bidden by Christ not to depart from Jerusalem until they had received the gift enabling them to go forth and bear the message of salvation to the world. In this we may discern a certain fitness :—

(1) That Jesus might be glorified by signs and miracles in the same place where He had humbled Himself to the death of the cross, and had suffered indignities at the hands of men.

(2) That the Jews who were to offer to God the firstfruits of the redemption might be gathered into the fold of the Church of the new covenant in the city of their fathers, that city which was of old the city of God.

(3) That the fact of the resurrection of Christ might be certified in the city where Christ had suffered, and where so many were witnesses of the truth of what the Apostles were to declare—the resurrection from the dead.

Salmeron.

Hugo de S.
Charo.

Tirinus.

When He was assembled together with them, He gave this command to the eleven.² The Apostles were to wait for the promise : thus was their faith to be tried, thus were they to show forth and to strengthen their faith, their patience, and their obedience to His command. God will not impart the gift of the Spirit to those who are indifferent, and who slumber in their spiritual course. He gives to those whose hearts are ready with longing expectation, with ardent desire, and who are watching for the promise of His presence, and girding up their souls with continual prayer. Such a time of waiting is a time of preparation, and this is necessary to the due reception of the gifts from God. When Saul was

¹ "Ἀπὸ Ἱεροσολύμων.—The form Ἱεροσόλημα is used about twenty times in the Acts, but never except after a preposition ; in all other cases we have Ἱερουσαλήμ. The same peculiarity is found in St. Luke's Gospel."—*Wordsworth*.

² Συναλιζόμενος. "Græci codices hic variant. Nonnulli legunt συναυλιζόμενος, id est conversans cum eis in

eadem aula et hospitio ; unde et aliqui codices Latini pro *conversans* legunt *conversans*. Verum S. Chrysostomus, Syrus, Theophylactus, Œcumenius, et alii passim legunt *συναλιζόμενος* : quod Tigurina, Erasmus, et Pagninus, vertunt *congregans eos in idem loci*, à voce ἀλίη sive ἀλία, quæ *concilium* sive *congregationem* significat."—*Corn. à Lapide*.

called to bear testimony to the truth which he had aforetime persecuted, the grace with which he was to be endued came not immediately upon his call, but only after he had waited three days in his blindness, purified the while and prepared by faith to receive *the promise*. As those who dye cloth first prepare the cloth to receive the dye which it is to take, so does God ordain that the soul which is to receive His grace must be thoroughly in earnest, and not until the soul is thus fitted for the presence of the sanctifying Spirit does He pour into it His grace.¹

Acts ix. 9—18.

Chrysostom.

The promise of the Father—that is, the Holy Spirit which was to be given to the Apostles for the work of the ministry to which they had been called. He is called *the promise of the Father* because, though the promise of the coming of the Eternal Spirit was made by the Son, yet the Spirit Himself proceeds from the Father by eternal procession, the one source by whom the Son is begotten, and from whom the Holy Spirit proceeds; and this promise had been made to the Apostles by the Son, through whom all promises are made, since He is the very *Word* of the Father, and declares to man the will and the mercy of the Father.

Ecumenius.

Corn. & Lap.

John i. 1.
Gorranus.

(5) *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

The time during which the Apostles were to wait at Jerusalem was not defined. Their faith was to be exercised by the delay. Christ said, indeed, that the days of their expectation were to be *not many*, in order that they might continue to hope and to look forward to the fulfilment of the promise. He said not, however, how few they were to be, in order, it may be, that they might watch and be ever ready for the time when that promise should be fulfilled.²

Bengel.

Chrysostom.

Ye shall be baptized: by the abundant outpouring of the Holy Spirit, by which they were to receive the extraordinary gifts of the Spirit to strengthen them in the performance of their mission as the witnesses of Christ, and the first preachers of the Gospel.³ Some have supposed these words to assert that

Tirinus.

¹ "*Ab Ierosolymis ne discederent.*—Nempe suos milites nolebat in aciem prodire inermes. Ergo Ierosolyma Apostolos exire vetat usque ad Spiritus Sancti adventum."—*Mariana in Scholia.*

² "Non indicavit diem ut semper

essent vigilantes. Qui in rebus spiritualibus certum sibi tempus assignant, quo se parent, vix bene se parant. Temporis angusti limitibus ne se coëreant, qui nullum in amore limitem novit."—*Novarinus.*

³ "*Βαπτίζεσθαι* (1) indicat, *mergi*:
2 o 2

the disciples of Christ had only received the baptism of John, and that the essential part of Christian baptism, the gift of the Holy Spirit, had not been imparted unto them, but that they received this on the day of Pentecost. The whole Scripture narrative seems opposed to this interpretation. Nor is it necessarily implied in these words. We read, *After these things came Jesus and His disciples into the land of Judea: and there He tarried with them, and baptized; that is, as is explained shortly after, Jesus Himself baptized not, but His disciples.* It is therefore hardly likely that those who baptized others should not themselves have been first baptized by Christ, since their baptism, as we know, was distinct from that of the Baptist and his disciples. Hence it is asserted that the baptism promised was the outpouring of the Holy Spirit to their sanctification and preparation for the mission of being preachers of the Gospel, and rulers of the flock of Christ; the promise of the extraordinary, rather than of the ordinary graces given to all Christians. It was a baptism which should embue their whole soul with the zeal and power which the Holy Spirit imparts.

John iii. 22.
John iv. 2.
John iii. 26.
Corn. & Lep.
Dion. Carth.

(6) *When they therefore were come together, they asked of Him, saying, Lord,¹ wilt Thou at this time restore again the kingdom to Israel?*

These words refer to a second meeting of the disciples with our Lord: the meeting spoken of in the previous verses probably took place on the Sunday before the Ascension. This is evident from a comparison of these verses with the parallel passage in the Gospel of the same writer. The narrative which follows refers to what took place on the day of the Ascension, when our Lord, having led the Apostles out as far as to Bethany and to the Mount of Olives, was taken up into heaven in their sight.²

Luke xxiv.
49, 50.

(2) *exprimit abundantiam et plenam copiam rei alicujus, penitus imbuti aliqua re et circumdari: sic Latini mergi calamitatibus, negotiis, etc.*—*Heinrich.*

See the note of Hammond in his Paraphrase at this place, who says: "This phrase βαπτισθήσεσθε ἐν Ἁγίῳ Πνεύματι is clearly meant of the Holy Ghost, visible, descending upon the disciples."

¹ "Κύριε—O Lord. Jesus is often called in this book, written for Hel-

lenists, by the name Κύριος, 'and (as Valck well observes) the word Κύριος in the LXX. version, read by the Hellenists, is used for Jehovah; 'ut adeo parum intersit (adds Valck), utrum Jesus Κύριος dicatur an Θεός.'—*Wordsworth.*

² "He led them out as far as to Bethany. When He rose from the dead, He appeared to His disciples, not only in Jerusalem, but also on the way to Bethany, at Galilee, on the mountain, and by the border of the

The Apostles were still ignorant of the nature and character of that kingdom which Christ was about to establish. They still thought of a kingdom manifested by outward tokens and by worldly state and splendour. He had been *speaking of the things pertaining to the kingdom of God*, and their eyes were still so blind to the nature of that kingdom that they asked anxiously if He were *at this time* about to restore again the magnificence and influence exercised by David and by Solomon. They saw Him now going away, and when He was departing into heaven their hearts were still bowed down to the earth, and they were anxious to see the outward marks of the temporal rule which they expected He would at length exercise. In this we are taught lessons of Christian duty and charity; for if the humiliation of Christ and the fewness of the outward tokens of worldly greatness were stumbling-blocks to the disciples and the immediate followers of Christ, how much must the inconsistencies of Christians, and the consequent absence of the outward marks of God's presence, be hindrances to men now, and prevent their acceptance of the truth.

Cook.

Th. & Villanova.

Burkitt.

The carnal man looks forward to carnal blessings and to temporal riches: it is faith which alone enables us to fix our desires on eternal possessions and spiritual truths.

Queesel.

Lord, wilt Thou at this time? Before the resurrection of Christ the more usual name by which His disciples addressed Him was *Master*. After His resurrection, they more commonly addressed Him by this name, *Lord*. Their awe and reverence for the Saviour seem to have increased after His resurrection, when the weakness of the humanity was withdrawn from their eyes, and they saw around them the solemn tokens of their Master's Divine nature.

Novarinus.

(7) And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power.

Thus does our Blessed Lord check and reprove the inquiries of curiosity, and condemn the natural impatience of the unrestrained nature of man. *It is not for you to know*

Lange.

Sea of Tiberias. Why, then, at His departing from them did He not summon them to Bethany, but Himself appeared at Jerusalem, and led them out as far as to Bethany? Doubtless, since all the actions of Eternal Wisdom are significant, He did so in order to

point out to them that, having come to His own and His own having rejected Him (John i. 11), Jerusalem was now to be left alone, deserted of that grace which it had so long time resisted."—Archb. Philaret of Moscow, in *Homilies*.

the times or the seasons.—By denying to them this knowledge He shows to them, and through them to us, that such knowledge in no way concerns our salvation, whilst at the same time He assures us that nothing which takes place is the effect of accident or chance or destiny, since all things *the Father hath put in His own power.*

By *times* is meant any period; by *seasons* some point within that period.¹ The former word may be understood of the whole duration of the present dispensation; the latter word of the termination of that time by the second coming of the Messiah, when the spiritual glory of the Church or kingdom of God will become visible in the manifestation of the sons of God, and the appearance of their Lord in power and great glory.

(8) *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.*

Though our Blessed Lord, in the words which precede this, had denied to His Apostles the knowledge which was not necessary for them and which could not conduce to their salvation, He here promises them *power* to do His will, to fulfil His commands, and to proclaim the message which He had entrusted to them.² It is not mere knowledge, but the knowing and doing the will of God, which is the characteristic of the Christian. The Spirit is sent into our hearts not so much to enlighten our understanding, though this He does, nor to add to our consolations, though this is the effect of His indwelling, but in order to give us *power* to do the will of God, and to show forth His *power* to others.

¹ "*Momenta* respondent Græco nomine *καιρός* quod significat rei gerendæ opportunitates."—*Lorinus*. "*Χρόνος* et *καιρός* habent hoc discrimen, ut indicent vel tempus et occasionem, vel tempus et articulum temporis, : . ut dicimus in vita comuni *Zeit und Stunde*."—*Morus*.

"In *χρόνος* it is rather simple time that is expressed, *tempus*; in *καιρός*, the relations and circumstances of times, *opportunitas*."—*Olshausen*.

² "*Loco* regni terreni quod imaginamini, accipietis virtutem plenissimam

et varia chismata à cælo in vos delatentia ad perficiendum opus, ad quod vos elegi. Non respondet Dominus directè ad discipulorum interrogationem, sed comprimendo eorum curiositatem, respondet aliud quod scire debebant et unde facile colligerent regnum illud Israël promissum non esse terrestre sed cæleste et spirituale."—*Fromond*. "*Sed accipietis dotes Spiritus Sancti, in vos demissi.*—*Δύναμις* hoc loco significat *dotes necessarias* ad negotium docendi et gerendum munus Apostolicum."—*Itzenmüller*.

The disciples of Christ were to be His *witnesses* to the world by the miracles which they worked, by the holiness of the lives which they led, by their preaching both by word of mouth and by their Epistles; and this witness they bore, and still bear, *unto the uttermost part of the earth*. They were to be the *witnesses* of His resurrection and ascension: the one He had confirmed by many *infallible proofs*, the other was to be evidenced to their senses. He says not that they shall be *witnesses* of His passion and death upon the cross, for this humiliation of the Son of Man all men were ready to believe; what men are so ready to doubt, to question, and to deny is the exaltation of the Son of Man to the glory at the right hand of the Father, and therefore of this were the disciples made *witnesses*.

Memochius.

Sylvestra.

(9) *And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.*

Holy Scripture in many places speaks of *clouds* as the attendants upon God. *Who coverest Thyself with light as with a garment: . . . who maketh the clouds His chariot: who walketh upon the wings of the wind. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.* Of the last judgment our Blessed Lord Himself says: *Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And the beloved Apostle adds: Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.*

Ps. civ. 2, 3.

Dan. vii. 13, 14.

Matt. xxiv. 30.

Rev. I. 7.

There was a signification in Christ ascending the mountain before *He was taken up* into heaven.¹ He could have ascended from the plain as well as from the height, but in

¹ "Albæ vestes congruunt exaltationi, qui enim in nativitate apparuit humilis Deus, in ascensione ostenditur homo sublimis: quod etiam loca significant, quia in humili civitate natus, de sublimi monte regressus est ad cœlos."—Gorranus.

"Non subito raptus, non furtim sublatus sed videntibus illis elevatus est."—S. Bernard.

"Non raptus ut Elias; non translatus ut Enoch; quia ex seipso levatus: non Angeli adminiculo sed propria virtute subnixus."—Lorinus.

this He did as in so many other instances during His ministry. He uses natural means so far as these extend, though in surpassing them He shows that He needed them not. He would in this teach us to use all the helps which He gives us, all natural instruments that can raise our souls. We must make use of natural reason and intellectual gifts so far as they will carry us, and only when these fail us must we rely upon supernatural assistance.

Novarinus.

No eye of man witnessed the resurrection of Christ from the tomb. It may be that mortal eye could not see the change of the natural body into the spiritual and resurrection body. It may be that this was hidden from the eyes of the Apostles because their faith was not yet matured for so great a sight, and because they were then unprepared for that higher blessedness which is granted to those who *have*

John xx. 29.

not seen and yet have believed. Many, however, were privileged to be the witnesses of the ascension. Forty days the great Teacher had instructed His disciples in the truths concerning His kingdom. Forty days their faith had been tried and strengthened to understand and to behold Divine things, and now in reward for this their faith our Lord called His disciples to Him, and led them forth that they might be the witnesses of His glorious ascension to the realms of eternal glory. There is indeed a significancy in these words, *while they beheld, He was taken up.* They were to be taught by this ascension of Christ that the way into heaven was now open, and that all those who by faith should believe in Him, and by desire lay hold of Him, and by the spiritual eye should see Him, *the way, the truth, and the life,* should ascend where He had but gone before.

Philaret.

Yangas.

The ascension of Christ was glorious in the acknowledgment which the heavens gave to the majesty of our Lord's human nature: it was joyous, a cause of joy to us, in that it was the confirmation of our faith in His Divinity: it was fruitful, inasmuch as by His entry into heaven He gave to us the Spirit, to dwell for ever in our hearts, and He entered into His rest as the firstfruits and assurance of the *rest that remaineth to the people of God.*¹ His ascension into heaven strengthens our faith, our hope, and our love:—

Heb. iv. 9.

¹ "Caro itura ad Patrem, quæ non erat à Patre prius, per gloriam resurrectionis omnem infirmitatem exiit. Accinxit se potentia amicta lumine sicut vestimento. . . . Caro Christi prius mole nostræ mortalitatis aggravata, postquam gloria et honore coronata est: postquam decorem et fortitudinem in-

duit, coelestis potenter ascendit. Descendit in carnem, ut carnales in carne doceret: ut eos de carne transferret ad spiritum. Unde et Apostolus dicit, inueniens glorificationem carnis: *Et si cognovimus secundum carnem Christum: nunc jam non novimus.*" [2 Cor. v. 16.]—*Pet. Blessensis.*

(1) Our faith in the Divinity of Christ is made sure. We have seen Him ascending to that place where He was before. He who said, *I came down from heaven*, spake also of this ascension as the means by which the doubts of His disciples should be removed; for when they murmured at His saying, *I am the living Bread which came down from heaven*, He added, *Doth this offend you? What and if ye shall see the Son of man ascend up where He was before?* His ascension was the declaration that He came down from heaven, and therefore that He was there before His Incarnation.¹

John vi. 38.

John vi. 51, 61, 62.

(2) Our hope in all His promises is strengthened. Where He is gone we shall also go, since He is but gone before us into heaven as our firstfruits, to prepare a place for us.

John xiv. 2.

(3) Our charity or love is inflamed. By His going up into heaven our hearts are raised in expectation to the same place; and our love is kindled by the fire, the Holy Spirit, which He sends down from thence.

Boyard.

A cloud received Him. Thus did the material heavens acknowledge the Maker of heaven and earth. The earth had recognized Him as its Lord when at His voice it gave up Lazarus from the tomb, and when at His crucifixion the earth did quake, and the rocks rent. The sea had already acknowledged in Him its ruler when at His command its waters were stilled, and when He walked upon its surface as upon dry ground. The powers of darkness had acknowledged Him as their superior when at His word the devils were cast out from men, and He healed all them that were possessed with unclean spirits. Men—even His enemies—recognized in Him a power greater than that of mere man, and acknowledged that He spake as never man spake, and that He was indeed the eternal Son of God. In this place we have the recognition of the material heavens, and of the rendering of their homage to the Saviour as well as to the Maker of the world—a cloud received Him.

Matt. xxvii. 51.

Matt. viii. 26; xiv. 26.

Luke viii. 26—28.

Mark i. 27.

John vii. 46.

Matt. xxvii. 54.

Bernard.

Oftentimes when the Christian lifts up his eyes to Christ with intense longing for His presence, and meditates with joy upon all that He has done and said, He is lost to the sight which is fixed upon Him;² a cloud receives Him, and

¹ "Quod nubes Ejus conspectum prius abstulit, quam in cœlestem gloriam intraret, id eo factum videtur, ut suo modulo contenti altius inquirere desinerent. Nos quoque docemur sub discipulorum persona, non esse tantam mentis nostræ perspicaciam, ut ad gloriæ Christi altitudinem conscendat. Nubes igitur ista sit coercendæ nostræ audaciæ obstaculum, non secus ac

fumus tabernaculi atrium occupans sub lege."—Calvin.

² "Sæpe enim per sancta desideria, et altam contemplationem, in corde suo oculos ad Christum elevant, atque ipsum intuentur: sed brevi tempore quasi nube quadam Christus suscipitur ab oculis eorum, et opposita nube, aut necessitatum aut negotiorum hujus vitæ, coguntur oculos avertere à cœ-

shuts out the sight of Christ even from the eyes of the faithful worshipper. The troubles and anxieties of life shut out heaven from our eyes, and turn them too often upon the earth. Christ is, however, let us remember, still there, even though we see Him not. If our mortal sight cannot penetrate to Him, it is because He is in heaven at the right hand of power, to aid us and to lift us to Him. There may faith follow and lay hold of Him, though sight fails because a cloud has received Him out of our sight.

Eccles. xxxv.
21.

Yangas.

(10) *And while they looked stedfastly¹ toward heaven as He went up, behold, two men stood by them in white apparel ;*

Whilst the Apostles were gazing upon Him in the intensity of their love, and were looking *stedfastly toward heaven, behold*, a strange and unwonted sight ; *two men* were standing by their side, coming they knew not how, they saw not whence. They did but see that there *stood by them* angels in human form, in witness to the reality of His manhood, who, although He was very God, yet had really taken man's nature upon Him. Angels in the likeness of *men*, the messengers and ministers of God, in order that they might strengthen the faith of the disciples. *Two*, in order that they might be sufficient as witnesses to this mighty fact, that He who had descended from heaven had also gone again into heaven ; for *in the mouth of two or three witnesses every word shall be established*.

Leigh.

Novarinus.

Epiphanius.
Orat. de
Ascen.
Matt. xviii.
16.

Let us note here the mercy of Christ, who is ever dealing with His people in this same way. When He withdraws His visible presence from His people, He leaves them not without other consolations. He sends them His angels, to witness to His abiding presence amongst them, even though the eyes of His servants are holden and they see Him not.

Ferus.

lestibus, et ad terram convertere, ita ut possint cum Hieremia, deplorando calamitatem suam, dicere Domino, *Opposuiti nubem tibi, ne transeat oratio* [Thren. iii. 44]. Quasi nubes enim opponitur inter Christum et ipsos caro ipsa corruptibilis, quæ aggravat animam, et cura temporalis necessitatum hujus vitæ, ut in oratione et sancta contemplatione interiores oculi animæ ad Deum amplius procedere et transire non possint."—Yangas.

¹ "Αρεvizovrec — *intentis oculis*

rectis : 'tendere oculos,' Lucret. i. 67 ; 'tendens lumina,' Virg. Æn. ii. 406 ; one of the words used only by St. Luke (iv. 20, xxii. 56 ; Acts iii. 4 ; and eight other times in the Acts—iii. 12, vi. 15, vii. 55, x. 4, xi. 6, xiii. 9, xiv. 9, xxiii. 1) ; and by St. Paul (2 Cor. iii. 7, 13). One of the numerous evidences, from diction, of the identity of St. Luke with the author of the Acts, and of his connection with St. Paul."—Wordsworth.

They stood by them in white apparel: as soldiers who, in white garments, attended their general in his triumph, so do the angels of God attest the triumph of the Redeemer of mankind¹ in white, in glorious apparel. In the same way do His saints bear witness now to the reality of His ascension by the purity of their lives, by the spotlessness of that robe of righteousness with which their Saviour has clothed them.² Novarinus.

(11) Which also said, *Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*

Our Lord shall so come in the body—in the same body with which He went up; suddenly and unexpectedly, for while He blessed them—when speaking to them—He was parted from them, and carried up into heaven. He shall come in like manner, by His own almighty power—angels and men being present as the witnesses of His coming—and with majesty amidst the clouds of heaven: in like manner, for as He was taken up from the midst of His faithful disciples whilst in the act of blessing them, so will He come in like manner to complete that act of blessing, and to give them that joy of which they had then the promise, that joy of which the foretaste is experienced by the Christian now, to whom Christ comes in blessing, and of which the fulfilment shall be made when He shall say to them, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.* Chrysostom.
Luke xxiv. 51.
Hugo de S. Charo.
Rev. I. 7.
Philaret.
Matt. xxv. 34.

This going up of Christ, this taking up of the body by the power of the Divine nature for ever united to it, was a true ascension, not an assumption of the body by any other power than that which He Himself possessed. Chrysostom.

Why stand ye gazing into heaven? With these words these angels from heaven aroused the Apostles from their inactive amazement—Why stand ye gazing? As though they would say to them, Why pass your lives in contemplation, in piercing into the mysteries of the unseen? This is not the Christian's whole duty. Show forth the truth of the words

¹ "In vestimentis albis—quia prospera nunciabant, et lætitiā angelorum de societate humanæ naturæ significabant."—Gorranus.

² See Baruch v. 2, and Revel. xix. 8, ἰδὼθῃ αὐτῇ . . βύσσινον καθάρων

καὶ λαμπρόν· τὸ γὰρ βύσσινον, τὰ δικαιώματά ἐστί τῶν ἁγίων.—δικαιώματα—'righteous acts.' Locke in Paraph. Confer Matt. xxii. 11; xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12.

Novarinus.

of the Saviour, the greatness of that power that is in you through the indwelling of the Spirit which He has given to you, not by looking regretfully at Him who has departed for a season from you, but by going forth and witnessing to all that He did and said to you, and by preaching and suffering for Him.¹ Let the sight of the glory of your Lord move you to go on in the work of your mission: let the assurance that He will come again *in like manner* as He is gone *into heaven* sustain you under the sufferings and disappointments of your ministry on earth, since He will come to gather to Him all those whose hearts are fixed on Him, and whose deeds manifest Him in the sight of an ungodly world.

Th. & Villanova.

Ps. xxxiv. 8.

He who has tasted *how gracious the Lord is*, knows how great a void His absence leaves in the heart of the believer: such a void did He leave in the company of His Apostles when He was withdrawn in bodily presence from amongst them. Let this withdrawal and the promise of Christ's return, however, encourage every member of His Body to endure the trials which He sends in order to strengthen their faith. If now He who is the way by which the Christian is to walk, and the desire of the Christian's heart, seems to be far off from him, to hide Himself and to leave the soul of the believer destitute, or even to afflict the soul which yet finds its greatest consolation in His presence; if the eye of the soul grows weary with trying to penetrate the clouds which are around His throne, and is tempted to despair amid trials which are incomprehensible to him; let these words comfort the weary soul, and strengthen it in the midst of sorrow: *this same Jesus, which is taken up from you*, who is hidden from your eyes, and reveals not Himself by any sensible tokens of His presence, is not gone away *from you* for ever, He will *come again in like manner as ye have seen Him*, and make Himself known to you, and fill your heart with the consolations which come from His indwelling.²

Philaret.

Note here the precision with which the manner of our Lord's coming is stated: *He shall so come in like manner as ye have seen Him go*. That is—

Rev. I. 7.

(1) As Christ ascended visibly into heaven, so when He comes again *every eye shall see Him*!

(2) As a cloud received Him out of the sight of His disciples, so shall He again come *with the clouds* of heaven.

(3) As angels encompassed the Saviour in His ascent to

¹ "Videte ascendentem, credite absentem, sperate venientem, sed tamen per misericordiam occultam etiam sentite præsentem."—*Augustine* in Ps. xli.

² "Veniet vobis non terribilis qui profectus est desiderabilis vobis in amore; impii in tremore, cum nube et signo crucis apparente in cælo."—*Augustine*.

heaven, so when He comes again to this earth He in like manner will be attended by angels.

And yet with all this precision as to the manner of His second advent, we have not one word, not one indication of the time of our Lord's second coming, in order that, not knowing the hour of His return, we may be upon the watch every hour of our lives.¹ *Blessed are those servants, whom the Lord when He cometh shall find watching: . . . if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.*

Luke xii. 37, 38.

¹ "Ideo latet ultimus dies, ut ob-serventur omnes dies."—*Augustine*.

••• "Deus, qui ad declaranda tuæ miracula Majestatis post resurrectionem à mortuis hodie in cœlos, apostolis adstantibus, ascendisti, concede nobis Tuæ pietatis auxilium: ut secundum,

promissionem Tuam et Tu nobiscum semper in terris, et nos Tecum in cœlo vivere mereamur Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen."—*Breviarium Ambrosianum*.

SUNDAY AFTER ASCENSION-DAY.

1 ST. PETER IV. 7—11.

Matt. xxiv.
13, 14;
xxvi. 41.
Luke xxi. 34.
Rom. xlii.
12.
Phil. iv. 5.
Col. iv. 2.
Heb. x. 25.
Jas. v. 8.
1 Pet. i. 13.
2 Pet. iii. 9,
11.
1 John ii. 18

(7) [*But*] *the end of all things is at hand; be ye therefore sober,¹ and watch unto prayer.*

In the first verse of this chapter the Apostle calls upon the Christians who were suffering from the persecutions which had fallen upon the infant Church, especially from those which had been stirred up by the Jewish rulers and people, to arm themselves *with the same mind* which was in Christ Jesus. Here he urges them to patience in their Christian course, and to promptitude in casting off their sins, and to earnestness in overcoming the temptations which surrounded them; and this he calls upon them to do by the remembrance that *the end of all things is at hand*.

Hugo de S.
Charo.
Rosenmüller.
Hugo de S.
Charo.

The end of all things (πάντων), or of all men, as some prefer to translate the adjective. *The end*—that is, the death, the judgment—is at hand. But more than this, *the end* of the Jewish state and of the city of Jerusalem, then threatened by the Roman armies; *the end* of the great persecutor of the disciples of Christ, as it had been of the Crucified Himself; *the end* of the world, of which the destruction of Jerusalem was a type. *The end of all things is at hand*, and therefore *the end* of the wars which have at various times desolated the earth. *The Judge standeth before the door.*²

Schoettgen.

Jas. v. 9.
Rom. x. 4.

¹ The Vulgate reading is *Estote prudentes*, on which Lorinus remarks: "Σωφρονισατε.—Exponunt alii, *Estote modesti sive temperantes ac sobrii*, ut Erasmus, Cajetan, Vatablus, Clarus, Gagneius, Salmeron, necnon Turrianus. Syriacè: *Estote casti*, אצניא; unde nomen צניאא sobrietas, temperantia, castitas. Orationi magis convenire videatur sobrietas quam prudentia, et Christus jubet, *Attendamus ne graveatur corda in crapula et ebrietate, et curis hujus vite, ne supereriant in nos*

repentina dies illa [Luc. xxi. 34].”

3 "Ὡς τέλος sit *eventus*, πάντα autem sint omnia prophetarum et Christi vaticinia. Forsitan post πάντων non male suppleri posset ἀνθρώπων, quemadmodum dicere solemus: Omnium vita hominum brevis est."—*Rosenmüller.*

“τέλος, exitus, eventus, Luc. xxi. 32, coll. cap. xxii. 37, *sens.* : omnium, quæ predicta sunt, exitus, eventus adest. Luc. xx. 34, de excidio Hierosolymorum accipitur.”—*Küttner*.

He who is *the end of the law* given on Mount Sinai, shadowed in all its ceremonies, and declared in all its types; Christ, who is *the end of all the prophets*, since *to Him gave all the prophets witness*; *the end and reward of all our strivings* after holiness, the crown of life, yea, the Life Himself, *is at hand, to give every man according as His work shall be.*

Acts x. 43.
(Ecumenius.
Rev. xxii. 12.

By reminding them of this truth the Apostle exhorts the suffering Christians—

(1) To patience in adversity, to constancy under persecution, and to a continued resistance to sin, since when *the end* shall have come their faith and obedience will be acknowledged and rewarded by Christ.

Lorinus.
Fromond.

(2) To an indifference to the world: for this end he bids them not to set their affections upon that which has no continuance, but which is ever passing away.

Gros.

Eighteen hundred years have passed away since Christians were reminded that *the end of all things is at hand*, and the end of the world is not yet. By nothing are we more emphatically reminded of the unmeasurable duration of eternity, and of Him who is the Eternal One, in whose reckoning *one day is as a thousand years, and a thousand years as one day.* It needs must be so: eighteen hundred years is not more than a moment with reference to eternity. Finite time is not a factor of eternity.

2 Pet. iii. 8.

St. Peter here exhorts us all to these three duties:—

(1) To sobriety in our appetites, in our intellect and affections, to moderation and to spiritual prudence in all things.

(2) To watchfulness against our spiritual foes, and against the temptations which surround us, and are ever stealing an entrance into our soul.

(3) To perseverance in prayer,¹ which increases our faith and confidence in God.

Royard.

Moderation in the use of the things of this world is a condition of all spiritual watchfulness. Temperance helps watchfulness, and both of these aid prayer; so that we are to watch that we may pray the more earnestly, and we must pray that we may watch the more diligently. Watchfulness renders the mind of the believer keen in its hatred to sin, constant and diligent in the Christian course. Prayer strengthens us in our resistance to sin, and procures us grace to do that which is good.

Nicole.

Wesley.

Justinian.

Not content with exhorting the Christian to pray, the Apostle calls upon us to *watch unto prayer*: to be diligent in

¹ εἰς τὰς προσευχάς—in orationibus, Version; Trüchtern zum Gebet. Germ. Vulgate; ad orationem, Tremellius; ad Vers. orandum, Beza; vigilans à prior, Mons

our prayers, whether oral or mental;¹ to be careful how we pray, and for what we pray. St. James tells the members of Christ, *Ye ask, and receive not, because ye ask amiss*. From such fruitless, aimless prayer St. Peter warns the Christian, and calls him to watch: not only to persevere in prayer, but also to be so diligent at all times that he may be always ready to pray. To watch:—

(1) To pray with an attentive mind, to check and control wandering thoughts, and to be earnest in all our supplications.

(2) To pray continuously, not neglecting nor thrusting our prayers aside; but to have our season for prayer, and to apply ourselves at such times to pray.

It would seem as though St. Peter were here recalling his fall and his denial of our Lord, and was recalling also the precepts which Christ so frequently gave to His Apostles at the close of His ministry and especially in the garden of Gethsemane. *Take ye heed, watch and pray. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh. . . . And what I say unto you I say unto all, Watch.* Thrice also in the garden, before His betrayal into the hands of the Roman soldiery, Christ exhorts His disciples to the same duty: *Watch with Me: Watch and pray, that ye enter not into temptation: whilst to St. Peter and to the other two, when awakened from their sleep, Christ uses the reproachful words, What, could ye not watch with Me one hour?* It was this neglect of Christian watchfulness which robbed the disciples of their courage, so that *they all forsook Him, and fled*. And Peter, when charged with being an Apostle of Christ, even denied that he knew his Lord.²

Watch unto prayer, or rather prayers (*εἰς τὰς προσευχάς*)—not in one, but in all our prayers; pray with no drowsy spirit, but with alertness: mindful that sobriety of mind and affections, and temperance in the gratification of our fleshly appetites, with watchfulness and prayer, are the weapons with which we are to contend against all our spiritual foes; and that the two first are required in all earnest, humble prayer. To this duty and privilege of prayer the Apostle

¹ "Intentio cordis sincera Deum non sono vocis sed sensu animi oret. . . . Desiderium animæ enim loquitur Deo."—*Hugo de S. Charo*.

² "Legitur quòd tempore medio inter ascensionem Christi et missionem Spiritus Sancti fuerunt discipuli cum

mulieribus in oratione expectantes Spiritum Sanctum eis promissum, unde Act. i. 14, *Hi omnes erant perseverantes unanimiter in oratione*. Exemplo ergo istorum debent fideles tempore isto esse in preparatione sui et expectatione Spiritus Sancti intenti."—*Peraldus*.

Jas. iv. 3.
Hugo de S.
Charo.

Lorinus.

Dion. Carth.

Mark xiii. 33
—37.

Matt. xxvi.
33, 40, 41.

Mark xiv. 50.

Lorinus.

Th. Aquinas.

Lorinus.

Guiliand.

calls us by the warning that *the end of all things is at hand*.¹ Prayer attunes the mind and makes us submissive to God's will, and prepares us for the coming of Christ and the day of judgment. When we really pray to Him, our mind is centred upon Him; we recognize our necessities and His power and love, and learn to love Him who first loved us. Corn. & Lap.

But the incense which in Holy Scripture symbolizes *the prayers of the saints* could not be offered up unless fire was first applied to it; so do the prayers of all saints need the fire of Divine charity to make them ascend and be acceptable to God. Hence the Apostle goes on to speak of this *greatest* of all gifts from God to man, the gift of charity. Rev. viii. 4.
1 Cor. xiii. 13.
Faber Stap.

(8) *And above all things have fervent² charity among yourselves: for charity shall cover the multitude of sins.* Prov. x. 12.
1 Cor. xiii. 7.
Col. iii. 14.
Heb. xiii. 1.
Jas. v. 20.

Since *charity* is the queen and mother of all other virtues, the Apostle exhorts us *above all things* to possess and maintain this Christian grace; and not merely to possess *charity*, but to *have fervent*, intense, continued, unceasing *charity*. The word used (*ἐκτενῆ*) implies— Fromond.
Hugo de S.
Charo.

(1) That the charity should be not fitful, but continuous—that we should persevere in it.

(2) That it should be vehement and earnest in its character. Erasmus.
Vatablus.

(3) That it should be unbounded, liberal, profuse even, in its operation. And Corn. & Lap.

(4) That it should be Christian charity, a *charity among yourselves*, towards the brethren of Christ, and exerted therefore for His sake and after His example. Leighton.

The charity here spoken of is, in other words, the love of our neighbour. This we are exhorted to seek after and to maintain *above all other things*. Without it nothing which

¹ "Quum addit ad præcandam, vel ad preces, maxime necessarium exercitum designat, in quo fideles præsertim occupari deest, quum tota eorum fortitudo à Domino pendeat, acsi diceret: Quando nimium à vobis infirmi estis, petite à Domino ut vos confirmet."—*Calvin*.

² "Ἐκτενῆ, intense, stretching itself forward without interruption: an epithet applied to prayer made continuously, Acts xii. 5, and also to love, above, i. 22, Ἀγάπη καλύπτει. St

Peter had spoken of love *stretching itself* out without interruption; and a passage in St. James (v. 20), considered together with the context here, where St. Peter is presenting Christ as their example, may suggest a belief that he is comparing the act of love to that of the Cherubim stretching out their wings on the mercy-seat, and forming a part of the mercy-seat (Exod. xxv. 18—20), the emblem of Christ's propitiatory covering of sin."—*Wordsworth*.

1 Cor. xiii.
1—3, 8.

Song of Sol.
viii. 6, 7.
Col. iii. 14.

John xv. 12.

1 John iv. 20.

Lorinus.

Wordsworth.

1 Cor. xiii. 7.

Chrysostom.

Prov. x. 12.

Menochius.

Rosenmüller.

we may have is worth anything;¹ it alone endures throughout all trials, it *never faileth*. *Many waters cannot quench this charity, neither can the floods drown it. It is strong as death. It is the bond of perfectness*, the perfect bond which unites all the members of Christ in one body. All virtues take their beginning from this virtue of charity. Hence our Blessed Lord speaks of it emphatically as His own *commandment*. He exhorts us, indeed, more frequently to maintain this virtue of love to our neighbour than that of love to God—not that the love of our neighbour is more necessary than love towards God, but because we need more frequently to be exhorted to the former than to the latter, since nature's own instincts and our necessities impel us more urgently to seek and to love God than to love our neighbour; and, again, because we cannot really love God whilst hating our brother. Again, the Christian needs to be exhorted to the love of the brethren more than to the love of God. Envy comes in to hinder the love of one another, but this has no place in preventing the love which we owe to our Father in heaven.³

Charity shall cover the multitude of sins, or doth cover (καλύπτει), according to the now generally received reading.

(1) His love to us, who is Love, covers, hides, and blots out our sins;³ and in this He is the example to all of us His members.

(2) The love or *charity* which we have for others blots out, covers their sins—

(a) It prevents our suspecting sin in others; *it believeth all things* in favour of our brother, not against him. Charity covers sin: enmity suspects sin where it does not exist.⁴ *Hatred stirreth up strifes: but love covereth all sins.*

(β) It moves us to forgive the sin done to ourselves, not to resent it, and in this way it covers sin.

(γ) Charity leads us to aid those whom we love, and by our prayers and exhortations to draw them from their sins, and thus to prevent or cover them.

¹ "Le démon ne craint ni nos abstinences ni nos veilles, si elles sont séparées de la charité."—*Gros*.

² "Orare, vigilare, atque his similia nemo potest semper; amorem nulla res impedit: propterea nemo se, quod non amet, potest excusare."—*Lorinus*.

³ "Tegit Deus peccata sicut tegit medicus emplastro vulnus quod curat, ut docent Augustinus, Gregorius Papa, et Nazianzenus."—*Lorinus*.

⁴ "Sicut per vitrum nigrum omnia apparent nigra; per album verò, lu-

cidum et aureum, omnia videntur alba, lucida, et aurea: sic per odium omnes actiones ejus quem odimus videntur tetræ et odiosæ; per charitatem verò omnes actiones ejus quem amamus videntur lucidæ, græ, et aureæ, quia earum malitiam et vitium tegit amor, et in iis non videt nisi id quod pulchrum est. Rursum charitas est mel dulcorans omne verborum et verberum fel: ipsa est victrix injuriarum, quia amana, imò amena est amor."—*Corn. à Lapide*.

(3) It *covers* our own sins ; it procures us pardon for our sins :—

(a) As we forgive others, so does God forgive us. This our Blessed Lord teaches us in the prayer which He has left us : *Forgive us our trespasses, as we forgive them that trespass against us. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.* He who forgives another his sins, and prays God that they may be hidden and forgiven, to him does the God of love measure *with the same measure* into his bosom, covering his iniquities.

Matt. vi. 14,
15.

Wesley.
Luke vi. 38.

(β) Nothing fosters sin so much as a spirit of uncharity. This temper hinders prayer, and opens the door to almost all other sins.¹ He, then, who by God's grace is free from this will be free from many other sins, whilst those habits of sin which he has will lack nourishment and die. Nay, the consequences of sin already forgiven and blotted out return to the sinner when he becomes uncharitable. The debtor to whom his lord had freely forgiven all his debts received the punishment because of that old debt when, going out pardoned by his lord, he refused to forgive his own debtor.

Justiniani.
Corn. & Lap.

Hugo de S.
Charo.

Matt. xviii.
28—35.

Cover—that is, shall not punish, shall not reveal them in the day of judgment, because they have been forgiven ; for in Holy Scripture to reveal is used for to punish : as, *He will visit thine iniquity, O daughter of Edom : He will discover thy sins.*²

Lorinus.
Anselm.
Lam. iv. 22.

Charity shall cover the multitude of sins, that is, all manner of sins, though they are a multitude in number, for *love covereth all sins*.

Fromond.

Prov. x. 12.

(9) *Use hospitality one to another without grudging.*

Then, to guard the Christian against the supposition that charity need not reach beyond a bare sentiment, nor show itself in outward acts, St. Peter specifies one way in which we are to manifest it. This duty of using *hospitality* was especially necessary in times of persecution such as that which the Christians were then enduring, and for so long after had

Rom. xii. 13.
2 Cor. ix. 7.
Phil. ii. 14.
Philem. 14.
Heb. xiii. 2.

¹ "Love disposes to prayer : for while thy heart is embittered and disaffected to thy brother, it is an untuned instrument, the strings are not accorded, and so the sound is harsh and offensive. When thou art stirred and in passion against thy brother, what broken, disordered, unfastened stuff are thy requests ! therefore the Lord will have

His will done first, thy heart turned. *Go thy way*, says He, *leave thy gift, and be reconciled to thy brother, and then come and offer thy gift.*"—*Leighton.*

² "Tria significantur operiri per charitatem, propria peccata et poenae, atque ea, quae peccant alii in nos : immò adjici quarto potest loco poenae quas exigere ab iis possemus."—*Lorinus.*

to endure.¹ The precept which he lays down, of exerting ourselves for others, is one for all times and under all circumstances of the Christian Church. And the charity which he enjoins upon the members of Christ takes thought of the bodies as well as of the souls of our brethren. Hence the Apostle singles out this outward mark of our love for them. But it is not the mere giving a shelter and food to those who need such assistance that is spoken of. Charity is shown, not in giving, but in giving with an ungrudging hand, in the readiness with which we minister to the necessities of others. And this rule, *Use hospitality without grudging*, extends to all our acts of charity; it is this alone, indeed, which makes them to be really the manifestation of Christian charity. Hence the injunctions of St. Paul in his Epistles: *He that sheweth mercy*, let him do it *with cheerfulness, not grudgingly, or of necessity: for God loveth a cheerful giver.*

How great the duty, how large the reward for the fulfilment of this duty of ministering to the needs of our brethren, we may learn from our Blessed Lord's words. Few are the glimpses which He gives us of the judgment to come, yet amongst these few this is the most prominent: *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.* Hence the apostolic injunction: *Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. . . . To do good and to communicate forget not: for with such sacrifices God is well pleased.*

Matt. xxv.
34—36.

Matt. x. 42.

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Heb. xiii. 1,
2, 16.
Dion. Carth.

Matt. xxiv.
45; xxv.
14, 21.
Luke xii. 48.
Rom. xii. 6.

(10) *As every man hath received the gift (χάρισμα),²*

¹ "Libenter hospitio excipientes alios Christianos aliunde profugos aut adventantes, et maxime Evangelii ministros: quam hospitalitatem in Gaio suo laudat S. Joannes Ep. iii. v. 6. Habent autem Christiani eo tempore quandam hospitalitatis tesseram, quam dabat eis ecclesia unde veniebant, quâ ostensâ ab aliis hospitio excipiebantur. Hanc autem sæpe mutabant propter quosdam deceptores infideles, qui eam imitabantur, et sic in domos Christi-

anorum se insinuabant."—*Fromond.*

² "Gratiam hæc non tam gratum facientem, quàm gratis datam intellige, hanc enim significat Græcum χάρισμα, id est, donum."—*Corn. d. Lapide.*

The Vulgate translates the χάρισμα and χάρις of the text by one and the same word, *gratia*;—"Sicut accepit gratiam in alterutrum, illam administrantes, sicut boni dispensatores multiformis gratiæ Dei." The Syriac version,

even so minister the same one to another, as good stewards of the manifold grace of God.

1 Cor. iv. 1,
2, 7.
Eph. iv. 11.
Tit. i. 7.

As God has given to every man that he may give to others who need, so let him measure his gifts to his fellow-men. The gifts here spoken of are not only spiritual gifts, but temporal also, such as enable and call upon us to use our hospitality to others.¹ And these we are to use, not as owners or possessors, but as stewards, as those to whom God has entrusted them, rather than absolutely given them. And as we have received freely, and without the power of making any return to God, so are we bidden to give freely, without looking for a return.² Hence the Apostle uses the word *grace* to remind us that all we have are free gifts from God—talents, therefore, to be used freely and unsparingly for our Master's service: riches, knowledge, influence, all the manifold gifts which we have received, are, like the light of the sun, entrusted to us, not that they should be garnered up or hidden, but diffused abroad and communicated to others.

Lorinus.

Dion. Carth.

Justiniani.

Royard.

Corn. & Lap.

Salmeron.

The Apostle speaks of *manifold* gifts. All men have not the same gifts; yet all have some gifts: all, therefore, are called upon to dispense that which they have received. It is no excuse to the slothful possessor of a talent that it is only one, or that it is not the same kind as that possessed by others. What we have, we have received only to use to God's honour and glory. From these considerations let us learn:—

Fromond.

(1) That we are not to vaunt ourselves, nor think highly of ourselves, because of the gifts which we possess. Whatever we have, we possess not from any merit of our own, but as the free gift of God.

(2) Let us by our actions acknowledge that we have received, not for our own private advantage, but for the benefit of our brethren.

(3) Let us use these gifts of our stewardship, whether wealth, or influence, or power, or knowledge, to fulfil the will of God with all diligence and industry.³

Nat. Alex.

however, like our own, translates the *χάρισμα* by *gift*, and the *χάρις* by *grace*.

¹ "Sub nomine *gratias* generaliter acceptas hic intelligit non tantum dona Spiritus, sed et corporis et facultatum, ut sequentia declarant."—*Grotius*.

² "*Ministrantes, quia charitas unumquemque nostrum ministrum alterius et servum quodam modo facit: Qui major est vestrum erit vester minister.*"

Matt. xxiii. 11."—*Fromond*.

³ "... Thyself and thy belongings Are not thine own so proper, as to waste Thyself upon thy virtues, they or thee. Heaven doth with us as we with torches do;

Not light them for themselves: for if our virtues

Did not go forth of us, 'twere all alike As if we had them not."

Measure for Measure, Act I., Sc. 1.

Jer. xxiii.

23.

Rom. xii. 6—

8.

1 Cor. iiii. 10.

Eph. v. 20.

1 Tim. vi. 1, 6.

1 Pet. ii. 5;

v. 11.

Rev. i. 6.

(11) *If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.*

Here is the rule for all classes and conditions of men; not for the minister of God who serves at the altar of His Church only; not for the lay members of the Church merely, but for all men. First as to the ministers' powers:—

(1) *If they speak.*¹ If their duty be to teach, let them speak remembering that they have to deliver God's message, God's whole message, reverently; not lightly, not with frivolous words, not mingling their own fancies with the message which they deliver, but in all things as becomes those who have to unfold² to others *the oracles of God*.

Estius.

(2) *If any man minister*—either as a deacon in temporal things, or as a priest dispensing the Sacraments of Christ as well as the word of God—let him so fulfil the work of his ministry that all may see God in His ministers, and seek to do all things after the example of Christ, the great Head and Minister of the Church, that in all things God may be glorified *through Jesus Christ*, who is the Bishop and High Priest of the Church.

Nat. Alex.
Lorinus.

Let him do it as of the ability which God giveth.

(1) The only way in which we can minister to the temporal or spiritual needs of others is from that strength *which God giveth*, and by imitating Him.

(2) The things we give are the gifts of His free bounty to us, supplied to us for this very end, that as good stewards we might dispense them to others.³

Leighton.

In the previous verse the Apostle had spoken of the mani-

¹ "The oracles of God teach that men should repent, believe, obey. He that treats of faith and leaves out repentance, or does not enjoin practical holiness to believers, does not speak as the oracles of God: he does not preach Christ, let him think as highly of himself as he will."—*Wesley*.

² "Ita concionetur, ita vivat."—*Natalis Alex.*

³ "Il est vrai que ceux envers qui l'on pratique la charité sont souvent ingrats et peu touchés des services qu'on leur rend. Mais si nous nous faisons justice, nous trouverons sou-

vent aussi que c'est nous qui détruisons leur gratitude par les mauvaises manières que nous mêlons dans les bonnes œuvres. Ainsi nous anéantissons nous-mêmes la principale partie de notre charité, que est la spirituelle. Car, au lieu que le principal effet des œuvres de charité devoit être de porter ceux à qui on les fait à louer Dieu, on les porte souvent au contraire à murmurer; et l'on étouffe ainsi l'onction et l'édification de ces œuvres, qui en est la principale partie, et ce qu'on y doit principalement avoir en vue."—*Nicolas*.

fold grace of God ; here he specifies and distinguishes between the gifts of speaking and of ministring. All our speech is to be such as becomes those who are God's children, the temples of the Holy Ghost; and in all our words we are to aim at and to ascribe glory to Him. But let us remember that speech is not limited to the words of our mouth ; all our actions speak and witness to the sincerity of our profession or to its hollowness. Let us not show by our actions that we are the servants of Satan, whilst by our words, our teaching, we profess to be the children of God. God has given to us all things ; one thing alone He requires from us—to glorify Him by our words and in our lives, that men *may see our good works, and glorify our Father which is in heaven* : this is the work of our lives now, and this work is continued in heaven, where those who stand around the throne of God *give glory and honour and thanks . . . for ever and ever, . . . saying, Thou art worthy, O Lord, to receive glory and honour and power : for Thou hast created all things, and for Thy pleasure they are and were created.* And this glory we are called upon to render through *Jesus Christ*, by whom all these gifts were given through which we render glory to God ; for *when He ascended up on high, . . . He gave gifts unto men* for this very purpose. Let us not, then, arrogate to ourselves the possession of these gifts, as though they sprang from our own bosom or were acquired by our own strength, but let us ascribe all we have to God, and teach others because we are taught of Him.¹ Let us distribute freely to those who need, remembering that this is the pleasure of our heavenly Father ; and whatsoever we do, let us do willingly for His sake, doing all things *through Jesus Christ*, our Mediator and Advocate ; the example which we are called upon to imitate ; the strength by which we are able to do aught aright ; the means by which we obtain that gift of charity which prompts us to do anything for our brethren ; the Master whom we are called upon to serve upon earth ; the Judge who will reward us for our works at the last great day ; and the very Life which shall crown all our labours, undertaken in and through Him ; *to whom*, and not to ourselves, *be praise*, since He possesses the *dominion for ever and ever.* Amen.

Hugo de S.
Charo.

Greg. Mag.
Cura Past.

Matt. v. 16.

Rev. iv. 9—
11.
Lorinus.

Menoctius.
Eph. iv. 8.

Tirinus.

Konigstejn.

¹ "He that would faithfully teach of God must be taught of God, be θεοδιδασκός, God-learned."—*Leighton*.

* "Deus, cujus Filius, in alta cœlorum potenter ascendens, captivitatem nostram suâ duxit virtute captivam,

tribue, quæsumus, ut dona quæ discipulis suis contulit, largiatur et nobis ; qui Tecum vivit et regnat in unitate Spiritus Sancti unus Deus per omnia secula seculorum. Amen."—*Missale Parisiense*.

WHIT-SUNDAY.¹

FOR THE EPISTLE. ACTS II. 1—11.

Lev. xxiii.
15.
Deut. xvi. 9.
Acts i. 14;
xx. 16.

(1) *And when the day of Pentecost was fully come,² they were all with one accord in one place.*

Acts i. 8.

Acts i. 4.

To the Apostles of Christ the promise had been made by their Lord that *the Holy Ghost should come upon them*, and that, after that, they should *be witnesses unto Him, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth*. According to His command, they had awaited in Jerusalem the fulfilment of this promise, and the gift of that Spirit which should enable them to perform the work of their Divine mission. We have here the account of the fulfilment of this *promise of the Father*. The Apostles and other of the disciples of Christ received the gift of the Holy Ghost for the work of their ministry, and went forth, no longer self-confident, but bold in the Lord; no longer fearing the opposition of men, but ready to suffer all things if so be they might thereby preach Christ. The doubt and

¹ "Hodie Sponsus Ecclesiæ misit sponse sue signum amoris; immo ipsum amorem, scilicet Spiritum Sanctum, qui amor est. Prius ostendit Deus mundo potentiam et sapientiam suam, sed hodie ostendit bonitatem suam, Spiritum Sanctum mittendo in mundum. Et nota quod adventus Spiritus Sancti in tribus differt ab adventu Filii Dei. Adventus Filii Dei duplex est. Unus ad homines et pro hominibus in mansuetudine, scilicet, et benignitate. Alius erit contra homines malos in majestate et severitate. Sed adventus Spiritus Sancti ad homines semper est pro hominibus. *Secundo* in hoc, quod Filius Dei venit ad homines ut cum hominibus conversetur, sed Spiritus Sanctus

venit ad homines ut in hominibus habitet: *apud vos manebit et in vobis erit* [Joan xiv. 17]. *Tertio* in hoc, quod Filius ad Patrem rediit, sed Spiritus Sanctus cum Ecclesia remansit. Unde multum Ecclesia instare in festo isto ejus glorificationi deoet."—*Peraldus*.

² "The words *ἐν τῇ συμπληροῦσθαι τὴν ἡμέραν* may be either rendered, as we have done in English, *when the day of Pentecost was fully come*; or as they are in the Italian, 'E nel finire del giorno della Pentecoste,' q. d. *when it was fully gone*."—*Lightfoot*.

"St. Luke is the only one of the writers of the New Testament who uses the word *συμπληροῦν*: cf. Luke ix. 51."—*Wordsworth*.

hesitation which had marked the Apostles when their Lord was with them were removed by the presence of that true Comforter whom He had promised them. He it was who strengthened and purified their hearts, and enlightened their understanding to understand the truths of which they were now to be made the preachers. The interval between the ascension of Christ and the outpouring of the Holy Spirit was the time of their retirement from the world, like that interval which took place between the call and the baptism of Paul. Their Master seemed thus to command them to go *aside from the multitude* in order that they might be ready for that gift which He had promised them, and might be prepared to receive the grace which was now to be given to them. And yet the gift of the Holy Spirit, like all the gifts of God made in the fulfilment of His promise, is marked by this characteristic, that the performance was greater than the promise. God had promised a gift: He gave to them Himself to be their Comforter. Christ promised the gift to His twelve Apostles: He gave it to the whole body who were assembled with them to await the gift which He had promised.

Acts ix. 9.

Mark vii. 33.

Nicole.

Peraldus.

The day of Pentecost was observed by the Jews for these two reasons :—

(1) On this day the law was at the first given from the top of Sinai, and hence it was called by them *the feast of the law*.

Theophylact.

(2) It was also the *feast of harvest, or of weeks*, when the two loaves, made of new corn, were offered in the Temple, in testimony to the completion of the harvest.¹

Exod. xxiii.

16.

Deut. xvi.

10.

Lorinus.

A question has arisen as to the day of the week on which the Christian Pentecost took place. By some it has been held that it happened on the Jewish Sabbath, and that its observance was transferred to the Lord's Day because of the magnitude of the blessing. Others hold that the descent of

Fromond.

¹ "Duos panes novi, duos populos denotant Gentium et Judeorum Deo per predicationem virtute Sancti Spiritus factam oblato."—*Lorinus*.

"Offeramus hac die panes primitiarum duos, id est, pro duobus gratias agamus beneficiis, novis utique et omnibus maximis; videlicet quod pro omnibus nobis Unigenitum Filium Suum tradidit, et quod Filio Suo, in cœlis jam glorificato, Spiritum Sanctum Ipse Deus Pater, unâ cum Filio, nobis destinavit."—*Royard*.

"Ex Levit. cap. xxiii. 17, et Deut.

cap. xvi. 10, constat, singulæ familiæ eo die panes duos à novo tritico, quod tunc incipiebat meti, offerebant Domino frugum primitias. Quare videri posset institutum hoc festum in gratiarum actionem pro terræ frugibus; quod ex eo etiam apparet verisimile, quia quinquagesimus hic dies à secundo Azymorum die numeratur, in quo similiter offeruntur manipuli, id est, primitiæ frugis hordeaceæ. Quare duo isti dies consecrati videntur; aliter pro hordeaceo, alter pro tritico proventu."

—*Gasp. Sanctius*.

Wordsworth.

the Holy Spirit was on the same day of the week as the resurrection of Christ from the tomb, namely, on the Lord's Day. This is the more usual belief. And this is supported, to some extent, by the custom of the Karaites in celebrating their Pentecost, as Jews, only on the first day of the week, since, though this sect may be comparatively of recent origin, they claim for their observances the sanction of remote antiquity.¹

The Evangelist here, and in the following verse, notes these particulars :—

(1) The time, and the fitness of the time, when the Holy Spirit was given : it was on the feast of *Pentecost*.

(2) The condition of the recipients : they were waiting at Jerusalem for the promised blessing, in obedience to the command of Christ.

(3) The manner of the coming of the Holy Spirit : it was *suddenly*.

(4) The outward tokens and manifestations of the presence of the Spirit, given to them in *tongues as of fire*.

Hugo de S.
Charo.

(5) Its effects with reference to those who received the gift : they *were filled with the Holy Ghost*.

As to the fitness or correspondence of the antitype and type, it is to be observed—

Olshausen.

Theophylact.

(1) That this feast was instituted at the first in memory of the giving of the law, and that it was therefore called by the Jews *the feast of the law*.² It was fitting, then, that the new law should be written on the heart of believers first on that same day. And yet, as the second Temple at Jerusalem excelled in glory the first Temple, since in it entered not only the high priest of the Aaronic dispensation, but the High

¹ "It was the universal belief of the ancient Christian Church that the Holy Ghost came down from heaven on the same day of the week as that on which our Lord arose from the dead, viz. the first day of the week."—*Wordsworth*.

"This day of Pentecost began at six o'clock on the Saturday of the seventh week, and was fully come on the Sunday morning."—*Bishop Cotton, Serm. on the Epistles*.

"Prima Christianorum Pentecoste incidit in diem Dominicum : in Dominico enim descendit Spiritus Sanctus sequè ac Christus resurrexit. Numera enim à Dominica resurrectionis dies quinquaginta, et reperies quod Dominica septima sit dies quinquagesima, id

est, Pentecoste. Unde sequitur, primam Pentecosten Christianorum, quam hîc describit Lucas, fuisse diversam et distinctam à Pentecoste Judæorum. Illi enim eam celebrant in Sabbato immediatè præcedente : Apostoli vero eam celebrant in Dominico subsequente ; ut significaretur legem novam veteri succedere, veteremque in novam desinere, illique quasi peracto cursu suo, lampada tradere."—*Corn. à Lapide*.

² "Ce jour s'appellait parmi les Hébreux, *la feste de la Loi*, parce que la Loi aiant esté donnée cinquante jours après la sortie d'Égypte, Dieu institue la feste de la Pentecoste pour faire souvenir le peuple du don de la Loi."—*Amelote*.

Priest after the order of Melchisedec, the Son of God, so did the Christian Pentecost excel the Jewish, since the Christian dispensation was founded not on fear, and concerned not temporal promises, but it was founded on love, and promised a spiritual inheritance. The first was given from Mount Sinai, the last from Mount Zion, from Jerusalem, the city of peace.

(2) The Jewish Pentecost was observed year by year as a feast of thanksgiving for the completion of the harvest; in the Christian, we commemorate the blessing sent us in fulfilment of His promise who is the true Bread from heaven. At the Passover the first sheaf of corn which had been cut was presented in the Temple, and there offered up to the Father: Christ, the firstfruits of the new creation, at the Pentecost, in token that the harvest had indeed come, and that the offering up of Himself was accepted, and that all was now ready for the granary, sent the promised Comforter. Two loaves were prescribed under the law: but at this first Pentecost, in token that the fruits of the fields which our Blessed Lord had declared to be *white already to harvest* were now being gathered in, and that the redemption of mankind was accomplished, *three thousand souls* were gathered into the Church on the same day that the Spirit was poured out upon the disciples assembled in obedience to the command of their Lord.

They were all with one accord in one place: prepared to receive the Spirit of Unity by their own union of heart and by their assemblage *in one place*, waiting *with one accord* to receive Him who is Uncreated Love, and the Lover of concord. The promise of God is to those who *are gathered together*, not to those who separate themselves from the great body of the faithful.¹

There is yet a further significance in the fact that this miraculous gift of the Spirit was bestowed on the feast of the *Pentecost*. This was one of the three times in each year when every male was bound to come up to the Temple at Jerusalem.² This miracle, by which God publicly recognized

¹ "Fuerunt omnes eadem animatione simul in unum."—*Augustine cont. epist. Fundam.*

"Unity is a preparation for sanctity, and holy gifts seldom are bestowed on those who love divisions."—*Sparks's Scintillula Altaris.*

² "This feast was called πεντεκοστή, the Pentecost, which word signified the fiftieth day, because it was observed upon the fiftieth day after the second

of the Passover, which was the sixteenth of Nisan. . . Now those fifty days were in truth the appointed time of their harvest—their harvest being bounded, as it were, with two remarkable days, the one being the beginning, the other the end thereof: the beginning was δευτέρα τοῦ πάσχα, the second of the Passover; the end was πεντεκοστή, the fiftieth day after. Upon the δευτέρα there being offered

Heb. vi. 20.

Bengel.

Corn. & Lap.

John xi. 33.

John iv. 35.

Acts ii. 41.

Theophylact.

Corn. & Lap.

Lorinus.
Matt. xviii.
20.

Deut. xvi.
16.

the disciples as His ministers, and gave them power to go forth and to teach all nations, was when a great multitude had assembled, not only from Judæa, but *out of every nation under heaven*. This, like other mercies of God in the redemption of mankind and in the establishment of His Church, *the pillar and ground of the truth*, was done in the sight of the multitude, who could test the claim of the Apostles, and who were witnesses of the facts which they declared. Neither the sacrifice of Christ upon the cross, nor the gift of the Holy Spirit to apply that sacrifice to the souls and consciences of men, were things *done in a corner*. They were seen and known by multitudes. For this reason it may be, as we are told, Christ went up to Jerusalem so constantly at the times of the feasts; at any rate, this was one consequence of these goings up of the Saviour. He afforded to the whole nation opportunities by which the reality of His miracles could be evidenced, and by which they might satisfy themselves of the truth of His claim to be the Messiah. So did Paul afterwards go up to Jerusalem at the feast, and then preached to the multitude; going up, not only that he might perform his devotions in the Temple, but that he might make known to the Jews assembled from *every nation* that message of salvation which he had been commissioned to declare.

(2) *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*

Whilst the assembled disciples were *sitting*—that is, abiding or dwelling together;¹ for this rather than the posture of the body is meant—there *came a sound from heaven*. They were abiding together in expectation that the promises made by Christ at His ascension would be soon fulfilled, and were therefore in a fitting temper to receive this great gift of the Holy Spirit. And then, *suddenly*—not gradually, as in the case of human instrumentality, but with the celerity with

a sheaf of the firstfruits of their harvest (Lev. xxiii. 10); upon the Pentecost they offered two wave-loaves (Lev. xxiii. 17): the sheaf being an oblation offered in the name of the whole congregation, whereby all the after-fruits throughout the land were sanctified, it being from thence, and not before, lawful to reap the corn; the two loaves being not only an eucharistical offering, but also a token of the harvest finished

and ended." — *Godwyn's Moses and Aaron*, lib. iii. cap. 5. "It differed from the other two national festivals, 'the feast of the Passover' and 'the feast of Tabernacles,' in being restricted to a single day." — *Gloag*.

¹ "Ubi erant," *Syr. vers.*; "commorantes," *Menochius*. "Verbo sedendi habitationem intellige." — *Salmeron*. See on Mark xvi. 19, Commentary on Gospel for Ascension-Day.

which God can work His will—*there came a sound*, arresting the attention of the Apostles, and thus preparing them to receive the gift¹ which had been promised. And this sound came *from heaven*, the throne of God's glory, thus showing the Apostles from whence all spiritual gifts must come, and from whence they must seek grace and power for their mission: *from heaven*, whither they had seen Christ ascend, and where He was now seated at the right hand of Majesty, to perform that which He had promised to them—the sending of another Comforter to abide with them, and to lead them into all truth.

And the *sound from heaven* was as of a *rushing mighty wind*, in symbol of the power of the Holy Spirit, and of the effect of His presence in cleansing the human heart of the chaff and the corruption of earth which had gathered there, preparatory to that coming *with unquenchable fire* which should destroy all works of sin, when *He shall sit as a refiner and purifier of silver*. And the *sound filled all the house where they were sitting*; so that the house was an image of the world, which should be filled with the sound of the Gospel by their teaching, and go forth from this *house* at Jerusalem unto the uttermost parts of the earth, and witness to the world of the power, the light, and the fire of that Holy Spirit which was at this time given to the disciples.

The coming of the Holy Spirit *suddenly* points to the fact, that though not without preparation,—for all our Lord's teaching was to them a preparation for the coming of the Holy Spirit,—yet it was without merit on the part of those who received this gift. For, however sudden the change of heart may be, as when Saul the persecutor was changed into Paul a chosen vessel of God, yet the preparation of the heart, the discipline of repentance, is not sudden; and the strength which is given with that change of heart is for the performance of the slow and gradual work of sanctification.²

As the promise of Christ that He would send the Comforter was thus *suddenly* fulfilled, so will it be as to His own coming at the day of judgment.

At the first Pentecost, the giving of the law on Mount Sinai, we are told that the people *stood at the nether part of the mount*, and that *all the people that was in the camp trembled*

¹ "Signum sui adventus Spiritus Sanctus exhibuit, sed per sonum, qui aurium objectum est: cur non per objectum oculorum? An, quia auris sensus fidei est et obedientiæ? Debet autem Dei gratiam recepturus per fidem et obedientiam præparari."—*Novarinus*.

² "Ἀφ' ου.—"Antequam virtus præcedat in opus, præcedit deliberatio; et secundum hoc dicitur 'virtus lenta:' sed cum incipit operari, repente operatur; et sic quantum ad infusionem dicitur sonus *repente* fieri, non quantum ad deliberationem."—*Hugo de S. Charo*.

Corn. & Lap.

Quesnel.

Corn. & Lap.

Euменius.

John xvi. 7—14.

Novarinus.

Matt. iii. 12.

Mal. iii. 3.

Corn. & Lap.

Ferus.

Remig. Flor.

Lorinus.

Sylveira.

Bengel.

Exod. xix. 16, 17.

at the sight and thunderings from the mount; but on the second Pentecost, the giving of the law of liberty at Jerusalem, the disciples of Christ awaited in calm expectancy the coming of the promise from on high: so greatly differed the covenant of bondage from that of liberty and of love.

Royard.

Manifold are the forms by which the Spirit has made known His presence and His coming to mankind. As a *dove* He came at the baptism of Christ—a symbol of the purity of heart which is the effect of His indwelling. As a resplendent *cloud* His presence was made evident at the transfiguration of Christ—an image of that light which shall be ever around the path of those who retain Him in their hearts, and of that protection with which He shall shield them in the midst of the world's temptations. As a *breath* did Christ give the Holy Spirit to His Apostles after His resurrection—a figure of that spiritual life, the breath of God, which is manifest wherever He abides. On the day of Pentecost, however, He came with a *sound from heaven as of a rushing mighty wind*, showing the power with which He will cleanse the heart from the impurities of earth; and as *fire*, to evidence His purifying, His enlightening energy, His work in kindling the affections and inflaming the desires of the child of God for the things of heaven. For wherever His blessed presence is manifested, there will all doubts be dispelled, since He is Light; all coldness be removed, since He is Fire; all indifference be banished, since He is Eternal Love.¹

Corn. & Lap.

The sound which filled the house where the Apostles and the other disciples of Christ were sitting was *from heaven*. He who would do God's will must let his voice speak of heavenly things. The minister of God who seeks to please men, will do so only when he forgets his mission, and will then speak of the things of earth in the voice of earth. He, however, who would win souls to Christ, and undo the burden of sin from the necks of sinners, must move them with a *sound from heaven*, a voice speaking to them of heavenly truths in the accents of heaven.²

Nicole.

Matt. iii. 11.

(3) *And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.*

Fromond.

There appeared to the eye—they were visible. Unto them

¹ "The Spirit is ethereal fire stirring the hearts of men by a twofold power, that of light and heat—the light of the faith, and the warmth of love."—*Philaret*.

² "Questa casa significava tutto il

mondo, e però si come tutta quella casa fu ripiena di suono e di lume, così tutto il mondo, doveva riempersi del suono delle voci Apostoliche, e del lume della verità Evangelica."—*Remig. Fioren.*

—to all, that is, who were present. If others were present, as the gift was not to them, so it may be the sight would not have been; but the sight was given to all those who were to receive the gift. *Cloven tongues*—parting themselves off like streams from one source, like branches from one root—*like as of fire* in outward appearance, though not fire. And *it sat*—not the tongues only, but *it*, the Spirit given at the time of this outward manifestation. For though the tongues of fire sat on each, there was no virtue in the symbol; the real gift was that *one and the selfsame Spirit* which now filled the heart and purified the affections and strengthened the will of each of the disciples of Christ.¹ In token of the permanence of that gift—an evidence of the abiding presence of the Holy Spirit in the heart which receives and drives Him not away by persistence in sin—we are told that *it sat upon each of them*.

Salmeron.

Chrysostom.

1 Cor. xii. 11.

Sanctus.

Theophylact.

This image is a very expressive one. It was a twofold one—*tongues and fire; tongues like as of fire*.² *Tongues* :—

(1) Because they were now to go forth and to preach the Gospel to every creature.

Novarinus.

(2) Because those who had formerly been unlearned and ignorant men, unapt to teach and powerless to convince, were from henceforth to speak with power, and were to convince the unbeliever.

Sylveira.

(3) With *tongues*, enabling them to speak divers languages, teaching them that the Church of God was no longer to be limited to Judæa, but was to embrace all the tribes of earth, all the *tongues* under heaven.

Calvin.

Like as of fire :—

(1) Because fire is an image of God Himself. *The Lord thy God is a consuming fire. The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them. Like fire does His Spirit purify the heart of the believer, by burning up the sins which defile it. Like fire does it lighten up the way of the ignorant, and warm the soul which has hitherto been cold and indifferent to spiritual truth. This fire, then, was a striking emblem of the purity which should characterize*

Deut. iv. 24.

Deut. xxxiii. 2.

Hugo de S. Claro.

¹ "The tongues rested on the head of each. Hence the singular number *isáthios* (cf. *Valck and Winer*, § 58, p. 458), showing that these gifts were from one Spirit, and that they were not to be a mere transitory boon, but an abiding presence. Christ ascended up on high and gave gifts to men, that

the Lord God might dwell among them (Ps. lxxviii. 18)."—*Wordsworth*.

² "Descendit hodie Spiritus Sanctus in igne et in sono. In igne, ut Apostoli possent alios in Christi amore accendere. In sono, ut in Spiritu vehementi possent Dei magnalia prædicare."—*Pet. Blessensis*.

the child of God, and be to others a proof of his sonship, the testimony of God's indwelling.

(2) *Fire* was an emblem of the power with which their mission was to be accompanied. They were to go forth, not to soothe the conscience of the sinner, not to flatter the ungodly, whether great or of little worldly estimation, but to convince the gainsayer, to terrify the hardened sinner, to overthrow the strongholds of Satan, and to inflame the hearts of men with the fire of Divine love.¹ This will be the effect of all such preaching as is accompanied by the Spirit. Thus was it with the two disciples on their way to Emmaus, who when they heard the word preached by the Eternal Word, exclaimed, *Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?*

(3) *Fire* was an emblem of the tribulation and afflictions which awaited the Apostles. They were called to a *fiery trial*. They were to suffer, and by sufferings to be perfected, and by these same sufferings to be witnesses to others of the power of the Spirit which had been given to them. So that the *fire* was at once an emblem of the afflictions which awaited them, and of Him who was greater than all enemies, and who could protect them in all dangers.

The fire of God's Spirit it is which strengthens the soul to endure all tribulations, and which enabled the Apostles of Christ to go forth into the midst of an evil world raging with fury against the Crucified, and to bear all sufferings, and finally death itself, for the sake of their Master. It was this fire which purified their hearts, and which cleansed them from that earthly ambition which, up to the time of their Master's ascension, led to strife amongst them.² It is this fire which kindled then, and which still kindles, the heart of the Christian with love from heaven, and for the things of heaven. It is this fire which lightens still the path of the believer, and which gave the Apostles light to see and to know those truths which they were commissioned to make known unto men, for it is one attribute of the Spirit to *guide men into all truth*.³

¹ "*Tanquam ignis, — quia Deus noster ignis consumens est* [Deut. iv. 24]. Et quia admodum ignis Spiritus purgat corda, urit peccata, illuminat ignorantias, calefacit et torporem ignaviae exurit, incinerat per humilitatem, indurat per fortitudinem, se communicat per misericordiam, sursum tendit per desiderium æternum."—*Hugo de S. Charo*.

² "Venit in igne et in linguis, ut legem linguæ igne loquerentur.

Spiritus Sanctus ignis est, amor enim ignis est. Sicut autem ignis non potest non ardere, sic Spiritus Sanctus non potest non ardere et calefacere: nec est qui se abscondat a calore ejus. Ecce quomodo ignis Spiritus Sancti roboraverat Petrum. Ignis iste accendit, confirmat, et erudit. . . . Ignis iste devorat et consumit ligna, fœnum, stipulam, id est, peccata in nobis."—*Pet. Blessensis*.

³ "Venit Spiritus Sanctus suer

These tongues like as of fire were distributed to each of them, that all might know he had his distinct gift, and that none might exalt himself above his brother. They sat, thus teaching them that they were to do their work constantly, and were not to tire in their mission of preaching the Gospel of Christ to the world. Wordsworth.

Those whom the Spirit fills with His presence He inflames with love to God and with zeal to proclaim His message—the wonderful works of God, His mercy to sinners. So should every minister of God have a tongue which shall arouse the careless from their sin, and the fire of the Spirit to inflame the heart of the penitent with zeal for God, and stir up the soul to aspire like fire towards heaven.¹ Hence, in symbol of the work which is intrusted to him, the bishop, at his consecration, had formerly the Gospel, which is the tongue of fire of the Spirit, by whom it is inspired, laid upon his head. Mariana. Royard. Hugo de S. Charo. Theophylact.

(4) *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.*² Mark xvi. 17. Acts i. 5; xix. 6. 1 Cor. xii. 10, 28, 30; xiii. 1; xiv. 2.

They were all filled—not the Apostles only, but the whole body of the faithful, the one hundred and twenty disciples assembled with one accord in one place. Thus was the prophecy fulfilled: *I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy.* Those who had before received in measure were now filled with the Holy Ghost. Thus are the gifts of God always larger and more abundant than His promises. Christ had promised the gifts of the Spirit to the twelve: He fulfils His word, but at the same time He gives it to the whole body of the faithful—they were all filled. Here, again, we have another mark of the superiority of the new law over the old. From Mount Sinai Chrysostom. Joel ii. 28. Leo, Sermon. iii. de Pent. Novarinus.

discipulos in linguis igneis, ut linguis omnium gentium verba ignea loquerentur, et legem igneam linguæ igneæ prædicarent.”—S. Bernard. in festo Pent. Sermon. i. § 2.

¹ “Ces cœurs brûlans n’avaient que des paroles enflammées, propres à mettre le feu dans les autres cœurs que Dieu préparait intérieurement pour le concevoir. Car il faut ordinairement ces deux choses pour faire du feu. Il faut une matière propre à le concevoir, et il faut un feu qui l’allume. C’est Dieu qui prépare les cœurs: mais il se sert ordinairement de la

parole enflammée des prédicateurs pour y mettre le feu, en joignant à ce feu extérieur le feu intérieur du Saint-Esprit. C’est là la voie ordinaire de la conversion des âmes; et c’est ce qui découvre encore pourquoi on voit aujourd’hui si peu de conversions. C’est qu’il y a bien peu de langues de feu propres à enflammer les cœurs.”—Nicole.

² “As the Spirit gave them utterance—ἀποφθίγγεσθαι. For the things spoken by them were ἀποφθίγματα, profound utterances.”—Chrysostom.

the law was given to Moses for the people of Israel; here it is given for all people throughout the whole world, not to one man, but to *all* the disciples sent forth to teach and to disciple all nations. The old law, again, was written on tables of stone; the new law of the Gospel was engraven on the hearts of the believers by the fingers of the Holy Spirit: *they were all filled with the Holy Ghost* for this end.

Sylvester.

They were filled with the Holy Ghost. There was no part of the complex nature of man which was not pervaded by the Spirit. The intellect was illuminated to know the truths of the Spirit; the affections were purified and inflamed with desire after heavenly things; the will was strengthened to obey the motions of the Spirit.¹ And this fulness of the Spirit within was manifested without by their being miraculously enabled to speak with diverse tongues. Those who are so filled give out only the language of the life-giving Spirit. Even when they speak of earthly things, it is with a tongue reminding men of the wisdom and simplicity of the children of the kingdom of God. When they do aught in the common business of life, their example recalls the thought of a higher life. All they say or do is thus edifying. Let us, then, pray the Spirit of sanctity and of truth that He would so pervade our mind, and heart, and soul that all we say, and do, and think may be to His glory, and to the edification of our fellow-men.²

Corn. & Lap.

The heart of man cannot be empty. The Spirit will not dwell in the heart which is full of self. The more, however, the heart is empty of self, the more ready will it be for the indwelling of the Spirit; and where He is, the capacity of the heart to receive is made greater, and what He thus enlarges He will fill.

Quemel.

Corn. & Lap.

And these, whom the Holy Spirit filled with His presence, *began at once to speak*. They *began to speak* that Gospel which shall be for ever preached until the end of all things

¹ "Spiritus bonus monet, et movet, et docet: monet memoriam, rationem docet, movet voluntatem. In his enim tribus tota consistit anima nostra. Memoria suggerit bona in cogitationibus sanctis, atque ita ignaviam nostram torporemque repellit. Propterea quoties hujusmodi suggestionem boni senseris in corde tuo, da honorem Deo, et age reverentiam Spiritui Sancto, cujus vox sonat in auribus tuis. Ipse namque est qui loquitur justitiam."—*S. Bernard. in festo Pent. Serm. i. § 6.*

² "Præclare Richard. de S. Victore,

Serm. de Missione Spiritus Sancti, tres in eo gradus ponit et distinguit, nimirum Sancti Spiritus infusionem, diffusionem, effusionem. *Infusio* est cum suam gratiam animæ infundit, etiamsi eam non impleat; sicuti cum vinum vasi infunditur usque ad vasis dimidium. *Diffusio*, quando per totam animam diffunditur, ita ut nullam ejus partem vacuam relinquat. *Effusio*, quando ita eam replet, ut supereffluat, eumque in alios effundat. Et sic Apostoli hic, alique fideles in Actis, dicuntur repleti Spiritu Sancto."—*Corn. & Lapide.*

on earth. The Apostles *began* that which their successors in the ministry are to continue to preach throughout the whole world; they spake *with other tongues*, according to the promise which Christ made to them before His ascension: *These signs shall follow them that believe; In My name . . . they shall speak with new tongues.* And they spake as the Spirit gave them utterance: wisely, as the Spirit of wisdom moved them; powerfully, as the Spirit of power strengthened them; purely, as the Spirit of purity enabled them to speak.¹

Sylveira.
Gagneux.
Mark xvi. 17.
Corn. à Lap.
Salmeron.
John x. 16.

As by the confusion of tongues at the building of the tower of Babel mankind was divided, so by the gift of tongues on the day of Pentecost the New Jerusalem began to be built up, and mankind was invited to return to the *one fold* and to the *one Shepherd*.

(5) *And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.*

There were dwelling, in order to be present at the Pentecost in Jerusalem, according to the command, *Three times in the year all thy males shall appear before the Lord God.* They were *devout men*, because they came to worship in obedience to the commands of God; and they were from all the surrounding peoples, *from every nation* into which the Jews had been carried by various conquerors, especially by Antiochus Epiphanes.²

Exod. xxiii.
17.
Corn. à Lap.

But they were not only such as had come up for this purpose, they were many of them dwellers at Jerusalem, who had probably come from distant countries in order to spend the evening of their life and to die in the Holy City. We may note in this way one means by which the world was prepared for the teaching of our Blessed Lord. These Jews were scattered among all peoples; they had their friends and connections in every direction and in all nations. They

Bengel.
Lange.

¹ "Sedisse dicitur divinus Spiritus super singulos, sicut super currum auriga, et super navem gubernator. Ille ergo et suggerebat quid dicerent, et linguam ita moderabatur, ut et vera loquerentur et gravia et ad sensus auresque hominum attemperatè. Sedere autem, inquit Beda, regis potestatis est. Felix qui à Spiritu Sancto se regi sinit; neque à sua voluntate quicquam habet, nisi quod se totum divinis voluntati atque consilio gubernandum dedit."—Gasp. Sanctius.

² "There were three classes of dispersed Hebrews:—1, those who were led into captivity by Shalmanezzer, most of whom were in Parthia, Media, and Elamitis; 2, by Nebuchadnezzar, who were chiefly in Mesopotamia; 3, and by Ptolemy Lagus, who carried away the inhabitants of Jerusalem into Egypt. In addition to these, vast numbers of Jews had settled in various countries, especially in the great marts of commerce."—Cook on the Acts of the Apostles.

were thus made, even unconsciously on their part, the missionaries of the infant Church and the heralds of Christ, proclaiming Him, even if they did it of enmity, of strife, and contention.

(6) *Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.*

Corn. & Lap.

Chrysostom.
Vatablus.

They were confounded when they heard of this gift of tongues, were disturbed and perplexed at the report, and marvelled at the wonders which God had wrought; some conscience-stricken at this confirmation of the words of Christ, and at the evidence of His power who had been crucified and had risen from the grave; some, doubtless, with fear, as the word *συνέχθη* implies.

We hear that these men were astonished, that they were confounded at what was told them, and at hearing the Apostles speaking in the language of those whom they addressed; we are not told that they became Christians, that they were converted from their character of persecutors, though some doubtless were, since so many—*three thousand souls*—were that day added to the Church. Many on the day of Pentecost, as in the time of our Blessed Lord's teaching, witnessed the miracle and were confounded, but did not give up their old unbelief and become humble believers: then, as now, many were there who were called, few the number of those who were saved.¹

Nicous.

Acts i. 11.

(7) *And they were all amazed and marvelled, saying one to another, Behold, are not all these that speak Galileans?*

They were all amazed and marvelled—

(1) That the Apostles, who had never learnt, spake all the languages of those who were then dwelling at Jerusalem.

(2) That these men who spake with diverse tongues were wholly unlearned in worldly knowledge—that they were unlearned and ignorant men.

Acts iv. 13.

¹ "De tout ce grand nombre de personnes qui furent spectateurs de cette merveille, ou qui en entendirent parler, et qui furent ensuite s'en éclaircir parfaitement, il y en eut peu qui se convertirent, en comparaison de ceux qui demeurèrent incrédules . . .

C'est qu'il y en avait peu qui cherchassent sincèrement la vérité. Or quand le cœur n'est point animé d'un véritable désir de connaître la vérité, les plus grandes et les plus évidentes merveilles demeurent inutiles et sans effet."—*Nicolas*.

(3) That they spake of nothing save of the wonderful works of God and of His mercy to mankind in the death, the resurrection, and the ascension of Christ Jesus. Ferus.

Behold, are not all these that speak Galileans?—those who as a people were reported to be dull and ignorant: and yet these were the men who were speaking to the Jews and to the strangers at Jerusalem, each in his own peculiar dialect; for it is the dialect (*διδάλεκτος*), and-not merely the tongue, which is spoken of.¹ Lorius.
Menochius.

(8) *And how hear we every man in our own tongue, wherein we were born?*

It is the general opinion of commentators on Holy Scripture and of the early writers on Church history, that this gift of tongues was a power given to each of the disciples of speaking one specific language, not a power of speaking all languages: so that the Holy Spirit by this very gift assigned to the disciples that field where each should labour, when upon the dispersion of the members of the Church at Jerusalem they were scattered abroad. Severus.
Acta viii. 1,
4.

How hear we every man in our own tongue? The Gospel tidings were given for *every man*, as Christ died for all, and rose again for the justification of all. Stier.

(9) *Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, (10) Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, (11) Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.*² Acta i. 22.

Commentators have noted a certain order in the placing of these names. One has supposed that the order is that of the great families of the world; first the children of Shem, then

¹ "Paucis monendus est lector. Galilæos tunc propter rusticatem et simplicitatem famosos fuisse. Adeoque magis mirum id Judæis videbatur, quod tam rudes homines tanta virtute polleant."—*Schoettgen*. "The Christian Church speaks in all dialects of all languages. It shoots out its roots and

fibres everywhere, and consecrates all nations and races of the world."—*Wordsworth*.

² "Τὰ μεγάλα τοῦ Θεοῦ.—Magnalia vocat occulta et secreta Dei, quæ articulis fidei continentur: quibus detectis, magnifica Dei potentia, bonitas, et sapientia illustrantur."—*Salmeron*.

Bengel.

Olshausen.

Alford.

Olshausen.

those of Japheth, and lastly the children of Ham. This seems, however, hardly borne out by the text. Others have pointed out that the order is geographical, and that first the Eastern people are placed, then those of the North, next those of the South, and lastly those of the West. A difficulty has, however, been suggested by the introduction of *Judæa* amongst foreign provinces, and Tertullian, and Augustine in one place, read in lieu of it Armenia. The only reason for the substitution of Armenia for Judæa appears to be the obvious one, that the people of Judæa would not require to be addressed in a language new to the Apostles: the province of Judæa, however, contained many who were not Jews either by birth or language, and the use of this name in a book written for Gentiles, and probably chiefly for the members of the Church in Italy, is natural.¹

By the word *Parthians* the Evangelist points out that some of those who heard the Apostles and other disciples speaking in their own language were from Babylon. To the west of this region dwelt the *Medes*, and near to them, on the east of the Tigris, the *Elamites*, people of the province of Elam, the capital of which was Susa. Next St. Luke enumerates those from *Mesopotamia*, the well-known district lying between the Tigris and the Euphrates, from which position it derived its name: this was the Padan-aram of the book of Genesis. *Cappadocia* and *Pontus* were provinces lying on the south coast of the Euxine or Black Sea. By *Asia* St. Luke here, as elsewhere in this book, means that district of Asia Minor of which Ephesus was the capital. In *Phrygia*, at that time a part of the Roman province of Asia, many Jews had been settled from the time of the Maccabees, and these no doubt spake and understood only the language of that country. *Pamphylia* is sometimes reckoned a portion of Galatia. And now, having spoken of the strangers who were then at Jerusalem from the adjacent provinces of Asia, St. Luke passes on to *Egypt*, in the northern part of which province, and especially in Alexandria, a large number of Jews had been long settled. In *Cyrene*, again, it was estimated at that time that a fourth of the population were of Jewish origin. In *Crete*, again, and in *Arabia*, Jewish settlers had long established themselves in large numbers. *Strangers of Rome*, Jews by birth as well as by religion, and

Josephus,
Antiq.
xiv. 7, 2.
Wordsworth.
Alford.
Cook.

¹ "*Judæa*—nota est regio. Vult evangelista, ex omnibus Judææ partibus advenas tunc Solymis fuisse."—*Wicelius*.

"*Judæam*. Proprie dictam quæ solum sortem Judæ et Benjamin com-

prehendit. Hi enim Judæi strictè dicti, saltem dialecto linguæ Syriacæ, differebant à Galilæis et Samaritanis, qui tamen etiam erant Judæi generaliter dicti."—*Fromond*.

proselytes, who were Jews only by religion, and who with the others had come to Jerusalem to be present at the feast of Pentecost;—these, though Jews, would seem not to have been citizens of Jerusalem, like those *devout men* of whom mention has been already made, but citizens of Rome residing in that city. Mariana.
Cajetan.

All these were astonished at hearing these men of Galilee, the Apostles of Christ, speaking¹ in their own *tongues the wonderful works of God*—all those marvels which God had in His love wrought for mankind in the deeds of Christ Jesus: His power as evidenced in the miracles and teaching of the Saviour; in the wonders which were manifested at the death and in the resurrection of Christ from the dead, and in His ascension into heaven; and declared to these multitudes of strangers by the Apostles of our Lord, speaking in the fulness of the Spirit. Fromond.
Huré.

These Apostles were thus beginning to make known to men the marvels of redemption. If—as we are called upon to do—we would continue that work which was begun at this feast of Pentecost, let us turn to that Holy Spirit who then filled the Apostles of Christ, and who is the Light of true wisdom and the Pledge of salvation to every believer, the true and only Comforter sent from God. Let us seek from Him that sanctification of the heart and affections which He has promised, that, like the first disciples of Christ, we may proclaim *the wonderful works of God* to those who are yet strangers to His love and indifferent to His mercy.² Salmeron.

1 “La plénitude du Saint-Esprit dans les Apostres et dans leurs successeurs n'est pas une plénitude muette et oisive. Ils prêchent Jésus-Christ, ils instruisent les peuples, ils rendent témoignage à la vérité, aussitôt qu'ils sont remplis. O plénitude désirable, qui, loin de charger et d'appesantir l'âme, l'élève, la porte, et fait aller à Dieu! Remplissez-vous Esprit Saint, afin que nous apprenions de vous et à parler et à nous taire, quand votre gloire, le bien de votre Église, et notre profession le demanderont.”—*Quemal*.

2 “Quomodo qui aliqua disciplina plenus est, quia perfecte eam habet,

erudite et subtiliter potest de ea proferre sermonem: sic qui Spiritum Sanctum consummate acceperint, ita ut impleantur eo, cum fiducia verbum Dei loquantur, quia præsens Spiritus Sanctus aliquam Deo vocem ministrat.” — *Didymus de Spiritu Sancto*, lib. i.

••• “Concede nobis, misericors Deus, ut sicut potentia Patris sumus geniti, et sapientia Filii redempti; ita gratia Spiritus Sancti valeamus sanctificari; Per eundem Dominum Jesum Christum qui Tecum vivit et regnat in unitate ejusdem Spiritus unus Deus per omnia sæcula sæculorum.”—*Breviarium Leodienae*.

MONDAY IN WHITSUN-WEEK.

FOR THE EPISTLE. • ACTS x. 34—48.

Deut. x. 17.
2 Chron. xix.
7.
Job xxxiv.
19.
Rom. ii. 11.
Gal. ii. 6.
Eph. vi. 9.
Col. iii. 25.
1 Pet. i. 17.

(34) *Then Peter opened his mouth, and said, Of a truth¹ I perceive that God is no respecter of persons :*

Matt. v. 3.

Lorinus.
Tholuck.

Gorranus.

Bengel.

Hugo de S.
Charo.

John xvi. 13.

THIS phrase—*opened his mouth*—is used in Holy Scripture only on solemn occasions, when some great truth is about to be uttered by the speaker, as when our Blessed Lord was about, on the Mount of Beatitude, to preach to His disciples and to the multitude. Here we have the solemn recognition by St. Peter that the Gentiles were fellow-heirs with the Jews in the promises of the Gospel, and *that God is no respecter of persons*; and hence the ushering in of this truth by the words, *he opened his mouth, and said,*

Of a truth. Not now in vision only, but by the visible work of God in leading Cornelius and those who were present with him to seek admission into the Church of Christ. That which had been before declared in words, and was hard of comprehension even by the Apostles of our Lord, is now made clear to the mind of St. Peter, and he is convinced experimentally that to the Gentiles also was the great salvation sent. This was a truth which the Apostles did not clearly perceive until the coming of the Spirit, who led them *into this truth.* It is true, indeed, that Christ had declared this, both in His parables and by His direct teaching: they were, however, slow of understanding, until first the vision sent to St. Peter, and the work of the Spirit upon Cornelius, gave force and meaning to the words which they had formerly

¹ "Possemus præterea dicere dictionis *in veritate*, continere formam asseverationis atque etiam juramenti, sicut interdum *vere*; est enim sæpe pro his in textu Hebræo vox aliqua à Judice *אמן* *aman*, quod est, fidelem

*esse, stabilem, veracem, constantem in dictis promissisque: unde amen, quod idem valet, atque *רֹד יִיבוֹרֵו, ita fiat, vel esto*, firmum, fixum, immutabile, estque aliquando juramenti forma."*—*Lorinus.*

heard from the lips of their Master, and that which had before been commanded by Christ, *Go ye into all the world, and preach the Gospel to every creature*, had been confirmed by the vision, and by the preparation of heart evidenced in these Gentile converts.¹ So that, in the words of a great father of the Church, St. Peter was called from Joppa, and was now at the house of Cornelius, in order not only that he might teach the leading facts of the Gospel to these Gentiles, but that he himself might be taught this lesson, *that God is no respecter of persons*. Hardouin.
Mark xvi.
15.

Sanctius.

Chrysostom.

The Jews had long rested in the knowledge that they were heirs of the kingdom as the children of Abraham, and the converts to Christianity out of their nation believed that they alone were called to this privilege, or at least that those who should be admitted to share in the blessings of which they were partakers must be first made members of their own nation by the rite of circumcision. This belief was strong in the minds of even the Apostles of Christ, and was only slowly eradicated. This belief is rebuked in these solemn words of the Apostle, *God is no respecter of persons*, since men of all nations were equally called to enter into His kingdom, and all who do His will are accepted by Him.² Cook.

Alford.

In this speech of St. Peter we may note the order of the topics introduced. After the assertion of the great principle *that God is no respecter of persons*, he sums up briefly the truths of Christianity, very much in the order of the Creed. First he speaks of doctrine: that Jesus is the Christ, the Messiah sent from God to reconcile the world to God. This mission He attested by miracles, in which He healed *all that were oppressed of the devil*. The lesson of His life and of His death, *whom they slew and hanged on a tree*, is next set before the Gentile inquirers; the evidences of His resurrection on *the third day* are given by the *witnesses chosen of God* for this purpose; and the whole is enforced by the warning that it is *He which was ordained of God to be the Judge of quick and dead*, and that He who shall so judge the world commanded the Apostles *to preach unto the people, and to testify* to this truth. And that the evidence of all these facts did not depend merely upon the testimony of the Apostles, the disciples, and the multitudes who had witnessed the mighty acts Boya.

¹ "In veritate—non tantum in visione, sed manifestis signis narrante Cornelio quod sibi acciderat."—*Hugo de S. Charo*. "In veritate comperi, id est verè et experimentaliter nunc cognovi."—*Dion. Carthusianus*. "Ubi enim est fictio, non est Deus, non est

Spiritus Sanctus. Legitur enim quia Spiritus Sanctus disciplina effugiet fictum. [Sap. i. 5.]"—*Pet. Blessensis*.

² "Non indifferentismus religionum, sed indifferentia nationum, hic asseritur."—*Bengel*.

done by our Lord, is shown by St. Peter in that other proof which he adduces to the truth of Christ's Messiahship, to *Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.*

*God is no respecter of persons.*¹ The ministers of God are called upon to imitate their Master in this respect, and to have no respect of persons. They are bidden to minister to the wants of all who need spiritual assistance, without distinction of rank or person. Every soul which God has made will be alike dear to the faithful minister of God.

Quemel.

Acts xv. 9.
Rom. ii. 13,
27; iii. 22,
29; x. 12,
13.
1 Cor. xii.
13.
Gal. iii. 28.
Eph. ii. 13,
18; iii. 6.

(35) *But in every nation he that feareth Him, and worketh righteousness, is accepted (δεκτός²) with Him.*

In every nation. Here is no support, as some have fancied, for the notion that all religions are indifferent, and that all are equally acceptable. The declaration is that *in every nation*—not in every form of religious worship—he that feareth God, and worketh righteousness, is accepted with Him. This reverential fear and the active doing of righteousness is what God demands from every one of us.³ He who professes to be a member of Christ, and neither possesses this fear nor evidences this obedience to the commands of God, is not accepted by Him, is not pleasing to Him, and does not that which He approves. Here, in a compendium, is the whole law of God. He calls upon us to serve Him with filial love and with reverential fear; He commands us to worship Him with our heart and soul, our will and our affections; He bids us at the same time to work righteousness, that is, to do our duty to our brother by loving, by serving, by benefiting him. Here is the Gospel division of the Christian's duty both towards God and towards his neighbour.

Beugel.

Ferus.

Lorinus.

Calvin.

Righteousness includes—

Chrysostom.

(1) All virtues, all the duty of man to man.⁴

¹ “προσωπολήμκτης, a word unknown in classical Greek, found only in this passage of the New Testament, compounded of λαμβάνειν and πρόσωπον. The meaning here is that God has not a more favourable regard to the Jews than to the Gentiles. It was no easy matter for Peter and the Jewish Christians to learn that the distinction between Jews and Gentiles was now abolished.”—*Gloss.*

² “Δεκτός = ἱστῖ from πικρῖ; voluntas (cf. ἀρίστω, ρεστός), to be trans-

lated acceptable, capable of being accepted, rather than actually accepted. (Severian, Caten. p. 173). No one is accepted, except ἐν τῷ ἡγαπημένῳ, Eph. i. 6: cf. Luke iv. 24; Phil. iv. 18; 2 Cor. vi. 2.”—*Wordsworth.*

³ “Non opus sine timore, nec timor sine opere Deo placet.”—*Ferus.*

⁴ “Ἀἴτη μὲν οὖν ἡ δικαιοσύνη ἀρετὴ μὲν ἴσθι τελεία, ἀλλ’ οὐχ ἀπλῶς ἀλλὰ πρὸς ἕτερον. καὶ διὰ τοῦτο πολὺ λάκις κρατίστη τῶν ἀρετῶν εἶναι δοκεῖ ἡ δικαιοσύνη, καὶ οὐδ’ ἱσπερος

(2) Specifically, mercy and almsgiving. This seems referred to here: *Thy prayers and thine alms are come up for a memorial before God.* In which words we may note that *prayers* include the worship, the fear of God, and *alms* the righteousness referred to in this verse. Of the godly man, the man accepted by God, we read, *He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever.*

Sanctius.
Verse 4.

Ps. cxli. 9.

(36) *The word (λόγος¹) which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)*

Is. lvii. 19.
Matt. xxviii.
18.
Rom. x. 12.
1 Cor. xv. 27.
Eph. i. 20.
23; ii. 14,
16, 17.
Col. i. 20.
1 Pet. iii. 22.
Rev. xvii. 4;
xix. 16.
Dion. Carth.
Hugo de S.
Chiaro.
Lorinus.

Gorranus.

Chrysostom.

The word, or according to the word; that is, not, as some have supposed, the Incarnate Word (for λόγος in this sense does not occur in the writings of St. Luke), but according to the word preached, or the Gospel. According to the *word*—that is, by those means by which God preached or declared peace. By the mouth of *Jesus Christ*: not by the mouth of a mere human and therefore fallible messenger, but by His teaching who is the Eternal Word of the Father.² Whilst, then, St. Peter is declaring that Christ is *Lord of all*, of the Gentiles as well as of the Jews, he at the same time notes that the direct preaching of Christ was *unto the children of Israel* as the covenant and chosen people of God.³

Peace: this, which was declared or preached to the Jews by Jesus Christ, was—

(1) Peace with God, through the cleansing of the conscience by the blood of Christ and by means of the reconciliation of man to God.

Ferus.

(2) Peace within, the ceasing of the conflict of earthly passion in the heart of man through the subjugation of the will.

Lorinus.

(3) Peace between man and man, between Jew and Gentile, through the breaking down of *the middle wall of partition* between them who were at enmity one with another;

Eph. ii. 14.
Lange.

οὐθ' ἰσῶς οὕτω θαυμαστός· καὶ παροικιζόμενοι φασιν 'ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶς ἀρετὴ ἐνι.' καὶ τελεία μάλιστα ἀρετὴ, ὅτι τῆς τελείας ἀρετῆς χρῆσις ἴστω. τελεία δ' ἴστω, ὅτι ὁ ἔχων αὐτὴν καὶ πρὸς ἑτερον δύναται τῇ ἀρετῇ χρῆσθαι, ἀλλ' οὐ μόνον καθ' αὐτόν."—Aristotle, *Eth. Nicom.* lib. i. c. 1 [3rd edit. Bekker].

¹ "Ῥῆμα means more than λόγος. Λόγος is the *Word*, but ῥῆμα is the matter or thing declared by the Word (see Luke i. 37, ii. 16); and τὸ ῥῆμα

γενόμενον καθ' ὅλης τῆς Ἰουδαίας is the matter published which came or was proclaimed *through all Jewry.*"—Wordsworth.

² "Per Jesum Christum. Illius Evangelii pacis seminatore."—Fromond.

³ "Verbum quod misit filiis Israel, pacem per Jesum Christum annuncians, vos nostis."—Kypke. "It seems simple and suitable to supply κατὰ τὸν λόγον, giving it the meaning 'as respects the word . . . or teaching of the Apostles.'"—Stier.

Prov. xvi. 7. *for when a man's ways please the Lord, He maketh even his enemies to be at peace with him.*

And as the gift which was bestowed on man, and made known to the world by the preaching of Christ, was *peace*, so are the means by which this is assured to mankind peaceful means:—

(1) The messengers and ministers of the Gospel are messengers of peace; they were neither Roman centurions nor Roman legions, but Peter and the rest of the company of the disciples.

Gal. v. 22.
23.

(2) The weapons by which this peace is procured are weapons of peace, *gentleness, goodness, meekness*: in this the Gospel is contrasted with the stern punitive character of the Mosaic law.

1 Pet. iii. 13.
Rom. viii.
31.
Lange.

And this preacher of peace is *Lord of all*. His sceptre is one of peace, for those who yield obedience to His law will not fear man; for *who is he that will harm you, if ye be followers of that which is good?* His sceptre is an almighty sceptre, so that where He bears rule no enemies can hurt; for *if God be for us, who can be against us?*

Luke iv. 14.

(37) *That word (ῥῆμα),¹ I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;*

Corn. & Lap.

Hugo de S.
Charo.

That word, or report of the teaching and the deeds of Christ, *which was published throughout all Judæa*, is appealed to by St. Peter because it was what they knew. And he then briefly touches upon the main articles of the Christian faith, that simple creed which before the growth of heresies was sufficient for Christ's Church.

Lorinus.

St. Peter commences from *the baptism of repentance which John preached*, since the foundation and beginning, not only of the Gospel, but of the Divine life in the soul of the sinner, is repentance.² He conceals nothing of the ruggedness of the Christian path, nor does he hide the lowliness of the beginnings of the Christian life. The Jew contemned Galilee, and despised the people of that country for their roughness and ignorance; yet it is *from Galilee*, as St. Peter reminds his hearers, that the word of truth was sounded forth.³ Afterwards we find

Ferus.

¹ "Hoc loco, *verbum*, in textu Græco non est amplius λόγος, sicut versu præcedenti, sed ῥῆμα, quod proprie *verbum vocale* et fluens significat. Unde videtur explicare, quale verbum per λόγος, versu præcedenti intellexit."—*Fromond*.

² "Saint Jean a été le nœud des deux alliances. Où il finit, là Jésus-Christ commence. Il prêche la batême de la pénitence, mais c'est à Jésus-Christ la vérité."—*Quesnel*.

³ "In Galilæa, contempta regione, evangelium cœpit, quia à parvis initiis.

him dwelling upon the ignominy of the instrument of Christ's death—the cross. Indeed, in no part of the address is there any trace of a wish to make the truth acceptable to man by concealing those things which were likely to offend the prejudices of men.

Sanctus.

(38) *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.*

Luke iv. 18.
John iii. 2.
Acts ii. 22;
iv. 27.
Heb. i. 9.

Jesus of Nazareth. Here we have another instance of what has just been mentioned. Nazareth was despised by the Jew, and one of the reproaches cast upon our Blessed Lord was that He was from Nazareth. Yet Peter uses this despised name, and is not afraid to arouse the contempt of his hearers at these several indications of the lowliness of the origin of the Gospel, and of the mean estate of the first converts to Christ.

*How God the Father anointed Jesus of Nazareth.*¹ That anointing which priest and prophet and king received was an emblem of the grace conferred upon them to fulfil their office, and was the public declaration of their claim to the office to which they had been called. What gave power, and singled out the chosen one from amongst his fellows to do God's work, was therefore spoken of as an *anointing*.² Our Lord received not this anointing in emblem, but directly in the union of the Divine nature with the human, and this, which was the work of the Spirit, was the anointing spoken of in this verse. Of this the prophet spake, *The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek: He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: a prophecy fulfilled, according to our Blessed Lord's own words, in His person and by His mission.*³

Is. lxi. 1.
Luke iv. 21.

Huc pertinent parabolæ de grano sinapis et fermento."—*Ferus*.

¹ "Unctio invisibilis olei fuit; quando, humana natura Verbo Dei in utero Virginis copulata, facta est cum eo una persona."—*Bede*.

² "Gratia Spiritus Sancti sæpe vocatur oleum, quia splendet et calefacit. Nam animam splendidam, formosam ac Deo amabilem et charitate flagrantem facit."—*Fromond*.

³ "The anointing or pouring oil on the heads of the guests is the highest expression of acknowledging and testifying the greatest joy (and so called the oil of gladness, Ps. xlv. 8) that is to be found among them. This anointing, therefore, from hence came to denote the preferring one before another, and the Targum generally renders it by a word which signifies preferring or advancing, and so became

He went about doing good, is a short summary of the life of Christ on earth; all His actions were good, and He was untiring in the performance of His deeds of mercy and goodness. And this doing good was evinced in His *healing all that were oppressed of the devil*, either in their bodies or in their souls; in His *healing* all diseases and infirmities of the body, and in forgiving all sins which *oppressed* the souls of those who came to Him.

Corn. & Lap.

Salmeron.

God was with Him—

Theophylact.
Menochius.

(1) With the man Christ Jesus, by means of the hypostatic union of the Divine nature with the human in the one person of the Saviour.

(2) The Father was with the well-beloved Son, by the singular grace and power which He had from Him.

Corn. & Lap.

(3) God was ever present in Him who was God and man—the God-man—and the presence of almighty power was made manifest by the working of miracles.¹

We have here the three Persons in the ever-blessed Trinity, their personal existence and special offices, pointed out by St. Peter: God the Father, who by His presence *anointed* the Divine nature of the Son in that He begat Him; the Eternal Son, co-equal and of one substance with the Father, who in man's nature received and gave the gifts of goodness which He manifested to men; and the Holy Spirit, who *anointed* or sanctified the human nature of Christ for His work of Redemption.²

Lorinus.
Sanctius.Acts ii. 32;
v. 30.

(39) *And we are witnesses of all things which He*

the ceremony of consecrating to any special office, and so was ordinarily used in the installing men to offices of any eminence. From hence, as in many other things, doth the word come to be used metaphorically, for any that is preferred before, or set over others. Abraham and the patriarchs, that must not be touched, in the Psalmist are called God's anointed, that is, persons by God preferred and advanced before others, taken into His special care, and so signally testified to by God's dealings towards them.—*Hammond*.

¹ "It is worthy our remark, that frequently when the Holy Ghost is mentioned, there is added a word particularly adapted to the present circumstance. So the deacons were to be full of the Holy Ghost and wisdom, ch. vi. 3. Barnabas was full of the Holy Ghost and faith, ch. xi. 24. The

Apostles were filled with joy, and with the Holy Ghost, ch. xiii. 52. And here, when His mighty works are mentioned, Christ Himself is said to be anointed with the Holy Ghost and with power."—*Wesley*.

² "Omnis gratia ac virtus Humanitatis communicata est ob unionem Verbi cum illa, nec ulla deinceps facta accessio est gratiæ infusæ, vel scientiæ. Itaque in Baptismo unctio intelligenda erit, quia tunc declarata est et exerceri cæpta et advenit signum visibile columbæ et vox Patris externa, qua veluti Filium destinabat ad officium doctoris . . . Lege Bellarminum, tom. 1, lib. iii. de Christ., cap. 5, et seq.; et Suarez, tom. 1, de Incar., dist. 7, sect. 3; et Gregorium de Valentia, tom. 4, dist. 1, puncto 2" [see also Bishop Pearson on the Creed, Article 2, ad fin.].—*Lorinus*.

did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree :

We are witnesses—this was the duty of the Apostles, and that office to which Christ called them, almost in the same words: *Ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.* And before His crucifixion, when speaking of the witness which the Holy Spirit should bear to Him, He said, *And ye also shall bear witness, because ye have been with Me from the beginning.*

Acts i. 8.

John xv. 27.
Ferus.

Whom they slew. St. Peter is speaking to Gentiles, and charges upon the Jews the death of Christ. *Whom they slew and hanged on a tree*, he says, not whom they crucified, but he uses the strictly legal expression for this kind of death. In speaking of the opprobrious mode of execution the Apostle shows that he is not ashamed of the cross of Christ; and that, like St. Paul, he glories in that which was a stumbling-stone and an offence to the Jew: *God forbid that I should glory save in the cross of our Lord Jesus Christ.*

Winer.

Salmeron.
Gal. vi. 14.

Every Christian is called upon to be a witness for Christ, and to show forth the power of His resurrection by the lowliness of his temper, by the constancy of his faith, and by the consistency of his life.

Queesel.

(40) *Him God raised up the third day, and shewed Him openly; (41) Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.*¹

Acts ii. 24.

Luke xlv.
30. 45.
John xiv. 17,
23; xxi. 13.
Acts xiii. 31.

Him God, that is, either the Father, or the Divinity which was united to the humanity, for this is the same, *raised up* the body which had been hypostatically united to the Divinity, *and showed Him openly*, not to those who would have rejected even this further proof of His almighty power, and therefore of His Divine nature, *but unto the Apostles, as witnesses chosen before by Christ* to be His companions, to receive His teaching, to see His wonders, and to testify to

Gorranus.

¹ "Vide quàm pulchro ordinè Petrus Cornelium quasi de omnibus fidei nostræ articulis instruat: certè de summis ac præcipuis. Personarum trinitatem in divinis desertis verbis exprimit, nimirum Deum Patrem, Filium et Spiritum Sanctum. Deindè incarnationis mysterium attingit, dicens quod

Deus unxit Filium suum Spiritu Sancto. Tertiò addit Christi in terris utilissimam et benignissimam conversationem. Quartò mortem Illius et mortis genus describit. Quintò jam audimus resurrectionem, quam sic adducit et docet ut creditu non sit difficile."—*Hofmeister.*

Salmeron. the reality of His resurrection. With these *witnesses*, in proof of the reality of His resurrection body, He *did eat and drink . . . after He rose from the dead.*¹

Matt. xxviii.
19, 20.
John v. 22,
27.
Acts i. 8;
xviii. 31.
Rom. xiv. 9,
10.
2 Cor. v. 10.
2 Tim. iv. 1.
1 Pet. iv. 5.

(42) *And He commanded us to preach unto the people, and to testify that it is He which was ordained of God*² *to be the Judge of quick and dead.*

The great, the central truth of which they were to be the witnesses was the resurrection of Christ. On this, as St. Paul declares, depended the whole of Christianity. As Christ Himself told His Apostles, the Father had committed all judgment to Him, and had constituted Him the Judge of quick and dead; that is:—

(1) Of those who shall be alive when He comes to judgment, and those who shall have died before that time.

(2) Of those who are alive by their union with the Life, the just, and those who are dead in their sins, those whose spiritual life has departed.³

Corn. & Lap.

He is the Judge of quick and dead. He is ever exercising this office of judge; for the work of judgment commences now, and the stings and reproaches of conscience are so many anticipations of the general judgment, so many acts of the great Judge which He exercises now, and which will be completed at the great day of judgment.

Salmeron.

Is. liii. 11.
Jer. xxxi. 34.
Dan. ix. 24.
Mic. vii. 18.
Zech. xiii. 1.
Mal. iv. 2.
Acts xv. 9;
xxvi. 18,
22.

(43) *To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.*

Rom. x. 11.
Gal. iii. 22.

By this reference to *all the prophets* it would seem that Cornelius and the rest of the company were acquainted with the Old Testament Scriptures, and had been led on as by the hands of a *schoolmaster* to seek Him of whom there

Cook.

Gal. iii. 24.

1 οἱ τινες συνεφάγομεν καὶ συνεπιό-
μεν αὐτῷ.—“Ut actione humana et
vitali edendo et bibendo Se verum et
vivum hominem esse probaret.” —
Fromond.

“Pluribus argumentis Se vivum ex-
hibuit post resurrectionem Suam, nam
et Se videndum et audiendum et pal-
pandum præbuit: certissimum autem
vitæ argumentum vel signum est come-
dere et bibere, ideo hoc solum com-
memorat.”—*Ferus.*

2 “Προκεχειροτονημένοις.—“Vox
illa præordinati peculiaris est Lucæ.
Solutus ille, nec sæpius quam ter, hanc
ille usurpat: primum hoc loco; deinde
Act. xiii. 48; denique Act. xxii. 14.
Ubique significat Dei voluntatem alios
præ aliis ordinantis sive eligentis ad ali-
quid insigne et eximium.”—*Hardouin.*

3 “*Judex vivorum et mortuorum*, id
est, justorum qui vivunt vita gratiæ
et iniquorum qui mortui sunt morte
culpæ.”—*Lyra.*

was such abundant *witness*.¹ To these inquirers St. Peter here proposes two arguments as proofs of the Divine mission of the Redeemer:—

(1) The life and deeds of Him who went about doing good; His miracles of healing, done by His own power and at His word.

(2) The fulfilment of ancient prophecies by these very acts of the Messiah, since Isaiah and other prophets had expressly declared that he would do these mighty and beneficent works. Lionard.

Through His name whosoever believeth in Him shall receive remission of sins. Through His power, by reason of His incarnation, by the virtue of His blood poured out upon the cross; not from any merits in the sinner, but only through His death, and by the sinner's faith in the power of the risen Saviour and in the efficacy of His atoning sacrifice, can we receive remission of sins.² Ferus.

(44) *While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.* (45) *And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.* (46) *For they heard them speak with tongues, and magnify God. Then answered Peter,* Acts iv. 31;
viii. 15,
16, 17;
xi. 15.
Acts xi. 18.
Gal. iii. 14.

On Whit-Sunday the Epistle gives us an account of the descent of the Holy Spirit upon the Apostles and disciples; here we have the record of the Gentile Pentecost, the gift of the Holy Spirit to the firstfruits of the Gentile world. And this gift would seem to have been visibly attested by the same token which had been already given to the Apostles, the fiery tongues resting on their heads,³ since St. Peter, in Queneel.
Menochius.

¹ "Cornelius must have been acquainted with the chief facts of the life of Jesus. He was a resident in Cæsarea, which, although at that time a Roman city, was within the country of Judæa, and formerly formed part of the kingdom of Herod and of his son Archelaus. The fame of the miracles of Jesus must during His life have reached Cæsarea; for although it does not appear that He ever visited that city, yet He could not have been far from it

when He came to the coasts of Tyre and Sidon. Philip the Evangelist, we are informed, came to Cæsarea (Acts viii. 40), and, without doubt, carried on his Evangelistic labours in that city." —*Glaag*.

² "Fides enim Christi est janua et prima gratia, per quam ad gratiam significantem, et opera vitæ æternæ meritoria intratur." —*Fromond*.

³ "To fill all heads with the doc-

Acts xi. 15.

giving to the assembled Apostles an account of the conversion and baptism of Cornelius, says that *the Holy Ghost fell on them as on us at the beginning*.¹

Novarinus.

Whilst Peter yet spake these words, the Holy Ghost fell on all them. As in the account of the descent of the Holy Ghost on the day of Pentecost we are told of the suddenness of the sound from heaven and of the descent of the Spirit, so here, it was whilst the Apostle was speaking that the Holy Spirit fell on these Gentile converts; thus witnessing to the celerity of the Spirit's operations. As that Spirit fell on them whilst they were listening with reverent attention to the words of the Apostle, so will He come to us if only we listen with like reverence and faith. They were listening; they had come desiring to be guided into all truth, and they received the gift which they sought. Then, as now, the Spirit comes not to those who do not desire His sanctifying presence, and who wait not with hearts desiring to be filled with His grace, and are not prepared to follow His guidance.²

Acts xi. 17;
xv. 8, 9.
Rom. x. 12.

(47) *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*³

The converts from amongst the Jews brought with them somewhat of the exclusive spirit of the whole Jewish people; and whilst they were ready to receive the Gentiles as fellow-heirs of the promise, and prepared to recognize their right to admission into the Christian Church, they considered that the only entrance into that Church was by means of that rite by which they acknowledged themselves to be Jews: that first the converts to Christianity from amongst the Gentiles must be circumcised, and by this act accept the law of Moses, and that then only might they be baptized. Here St. Peter asserts that to those Gentiles

trine, and fire all hearts with His love."—*Dean Brough*.

¹ "Forte apparuerunt ignite lingue, sicut in die Pentecostes super Apostolorum capitibus."—*Hofmeister*. τὸ Πνεῦμα.—"This falling of the Holy Ghost was not properly, or not merely, an infusing of justifying grace, but an infusing of such gifts as might edify others."—*Donne, 2nd Serm. on Whit-Sunday*.

² "Non semel Spiritus Sanctus ce-

cidit, non semel hominibus datus est: nunquam tamen exhibitus otiosa, sed bene occupatis aut in oratione, aut in verbo Dei. Cecidit super Apostolos, dum orationi vacarent; cadit nunc super istos, dum audirent Dei verbum: non reperias facile super feriatos aliquos cecidisse."—*Novarinus*.

³ "Cum signo sensibili et dono linguarum, quamvis non in tanta plenitudine sicut Apostoli, qui primitias Spiritus acceperunt."—*Dion. Carthus.*

who have received the Spirit water alone is needed to make them Christians. Estius.

Here let us note that the Apostle does not say, as many since have said, Since these converts have received the gift of the Spirit, the external rite is not needed. Rather he says, Since these have evidently received the baptism of the Spirit, no man can deny to them the necessary baptism by water.¹ They who have received of the Spirit for their regeneration must yet put off the old man, and be buried with Christ in the baptism of water. What then the Apostle thought necessary, what he commanded, who will reject? They who have the Spirit, who walk humbly with their God, following the guidance of the Spirit, will submit their reason and their wills to Him.² Bengel.
Gagnelus.
Hofmeister.

(48) *And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.* Acts ii. 38;
viii. 16.
1 Cor. i. 17.

There had been several foreshadowings and anticipations of the calling in of the Gentiles to be partakers with the Jews of the promises made to Abraham, and to receive that gift which so many of the chosen nation rejected. Thus, when the centurion came to our Lord in order that his servant should be healed, and Christ commended him by saying, *I have not found so great faith, no, not in Israel*, He goes on to speak of the many who shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob. The reception of the Syro-Phœnician woman was another indication of the calling in of the Gentiles. In the Gentiles, again, who came up to worship at the feast of the Passover, and who desired to see Christ, and were admitted to the presence of our Lord, we have an anticipation of this ingathering; and in the baptism of the eunuch of the Queen of the Ethiopians we have an instance of the reception of a Gentile by baptism into the Church of Christ. This baptism of Cornelius and his household, however, was the solemn and public recognition of the right of the Gentile Matt. viii.
10, 11.
Matt. xv.
21—28.
John xii. 20
—22.
Acts viii. 27
—29.

¹ "Licet Spiritum Sanctum in eos delapsus cerneret, necessarium tamen existimavit aquam ad baptismum consummandam et animam corporis ablutione lavandam, ut veterem hominem Dominus sepeliret cum concupiscentiis suis, et novum excitaret hominem."—*Gagneius*.

² "Ego nolim contemnere, multo

autem minus rejicere aquam, quam Christus tanti fecit, quam Apostolus *lavacrum regenerationis* nominavit [Titum iii. 5], qua Christus Ipse baptizatus fuit, et quam tactu sui sanctissimi corporis sanctificavit, quam denique nemo Christianus unquam, quando potuit habere, contempnit."—*Hofmeister*.

converts to Christian baptism, without submitting to the Jewish rite: an acknowledgment of the truth *that God is no respecter of persons.*

Tirinus.

1 Cor. i. 17.

Lorinus.

John iii. 22;
iv. 2.

Salmeron.

Fromond.
Matt. xxviii.
19.

John iv. 40.

Lorinus.

We learn from a passage in one of St. Paul's Epistles, that he seldom baptized the converts, leaving this duty to those specially appointed to this office: this would seem to have been also the practice of other of the Apostles of Christ. In the same way, we are told that our Blessed Lord seldom baptized, but assigned this office to His Apostles during the time of His dwelling upon earth. After His ascension, it would seem from this passage that His Apostles remitted this duty to those who were called to this special ministry, and though they occasionally baptized, yet they ordinarily employed themselves in the other duties of the Christian ministry.¹ *He commanded them to be baptized in the name of the Lord.* St. Luke is not here giving the form of words which accompanied baptism; this he does not do, but he distinguishes between the baptism of Christ and that which was not unknown to the Jews in the reception of a proselyte. He tells us by what baptism these men were justified; it was not by that of John, still less by that in use among the Jews, but by that of Christ. Yet here we must note that what he does was strictly in accordance with the universal practice of the Church, and with the command of Christ. He had bidden them baptize *in the name*, not the names, of God *the Father, and of the Son, and of the Holy Ghost*; and here St. Peter, who must needs have been obedient to his Master's commands in this particular, is recorded to have baptized, or to have directed their baptism, *in the name of the Lord*, that is, of God, who is *the Father, and the Son, and the Holy Ghost.*²

Then prayed they him to tarry certain days—As the people of Samaria when instructed by Christ *besought Him that He would tarry with them*, so did these first-fruits of the Gentiles ask the same of His apostle. They *prayed him to tarry certain days*³—for their consolation who were new in the faith of Christ, to strengthen that grace which they had just received, to instruct them more perfectly in the doctrines and

¹ "Verisimiliter Petrus propriis manibus Cornelium: amicos verò et cognatos jussit baptizari manibus diaconi qui probabiliter erat inter sex illos fratres qui concomitabantur."—*Lienard.*

² "Notat Beda, licet toto hoc Actuum Apostolorum libro Lucas semper dicat, omnes baptizatos fuisse in nomine Christi: tamen non voluit for-

mam baptismi describere, sed distinguere baptismum à Christo, sub forma trium Personarum institutum, à baptismo Joannis et quotidianis baptismatibus Judæorum [Marc vii. 4"].—*Fromond.*

³ "*Aliquot diebus.* Nulla noctis mentio fit. Dicim apud eos justus facit, quos præsentiâ suâ beat."—*Novarinus.*

in the laws of that kingdom to which they had been now admitted, and that they might enjoy more of the society of him who had been the instrument of so great a blessing as that which they had just received at his hands. Hurd.
Dion. Carth.

* * "Deus, qui Apostolis tuis Sanctum dedisti Spiritum, concede plebi tuæ, piæ petitionis effectum; ut quibus dedisti fidem, largiaris et pacem:	per Dominum Jesum Christum, qui Tecum vivit et regnat in unitate ejusdem Spiritus Deus, per omnia sæcula sæculorum. Amen."—<i>Missale Romanum.</i>
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TUESDAY IN WHITSUN-WEEK.

FOR THE EPISTLE. ACTS VIII. 14—17.

(14) When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John :

Acts viii. 1,
5, 6.

Euomenius.

IN an earlier part of the chapter we have been told, that when upon the persecution which arose after the death of Stephen the disciples *were all scattered abroad throughout the regions of Judæa and Samaria, except the Apostles, . . . Philip, one of the seven deacons, went down to the city of Samaria,¹ and preached Christ unto them ;* and it is then added : *The people with one accord gave heed to those things which Philip spake, hearing and seeing the miracles which he did.* To the deacons was given the authority to baptize, but not the power of conferring grace by the laying on of hands ; so that when the Apostles were informed of the success which had attended the preaching of *the word of God*, they resolved to send *unto them Peter and John*, to establish the work which Philip had begun. It was necessary that the Apostles should

¹ "*Sychem or Shechem, in Samaria, was the first place in Canaan where God appeared to Abraham when he came from Haran, and there he built his first altar to the Lord (see vii. 16). It was also the first place to which Jacob went, on his coming from Padan Aram, with his children the Patriarchs ; and there also he built the altar El-Elohe-Israel (Genesis xxxiii. 20). There it was, that two of the twelve Patriarchs, Simeon and Levi, in cruelty and subtlety constrained the inhabitants to commu-*

nion with the literal Israel by circumcision (Gen. xxxiv. 15—30). But now, after that the Holy Ghost has been poured out from heaven upon the Church, two of the Twelve Apostolic Patriarchs of the spiritual Israel—Peter and John—go down to the same region—perhaps also to the same city—and receive its inhabitants into full communion with the true children of Abraham, or Israel of God, the Christian Church, by the spiritual circumcision of the heart, i. e. by the gift of the Holy Ghost."—Wordsworth.

go in person. Christ had declared that the Twelve should be His *witnesses . . . both in Jerusalem, . . . and in Samaria, and unto the uttermost part of the earth*; and now the prediction was in course of being fulfilled. They went, therefore, witnessing to the truth of His words by the gifts of the Holy Ghost—the power of working miracles and of speaking with tongues—as well as by the holiness of their lives, and by their readiness to endure patiently the persecutions which fell on them for the name of Christ.

Acts i. 8.

Hofmeister.

It was no common news which reached the Apostles as to the readiness of the Samaritans to receive *the word of God*. The narrowness of the national spirit, and the prejudice against anything which proceeded from Jerusalem, made their reception of the Gospel the more remarkable. In this readiness they seem to have discerned the hand of God, and to confirm the new converts *Peter and John* were sent by the Apostolic college. In this the example of our Blessed Lord, who sent out His disciples *two and two*, was followed—a visible token of that concord and brotherly union which He requires from those who serve at His altar and bear His name.¹

Lange.

Luke x. 1.

Hugo de S. Charo.

Most of the modern commentators of the Roman Church are anxious to explain this passage so as not to impugn the doctrine of the superiority of St. Peter over the rest of the Apostles.² If he were sent by the body of the Apostles, it would seem as though the body which had authority to send must needs be superior in some degree to him who was sent forth. One favourite illustration made use of by such commentators is, that the sending forth of the Son does not imply any inferiority to the Father, by whom He was sent. It is obvious that such an illustration is not applicable to the sending forth of human agents. The words *sending* and *sent*, when used of the actions of the Father and of the Eternal Son, are human words expressing, as nearly as we can express or understand, relations and actions which are beyond

E. g. Corn.
à Lap.

¹ "Cur duo Apostoli mittuntur etiam unus hinc muneri sufficeret? Samaritanæ uniendi erant Judæis, à quibus implacabili schismate diffidebant: Petrus ergo mittitur et cum eo Joannes ut concordēs ad concordiam alios vocarent, vocarent ad unitatem."—*Novatius*.

² "Quando noi sentiamo dire, gli Apostoli e il collegio Apostolico mandaron Pietro e Giovanni a' Samaritani, non argomentano per questo che Pietro non fusse il capo e principale di quel

collegio; si come se il gran consiglio di Spagna detirminasse che la persona del Rè andasse ad' una impresa, non seguirebbe per questo che 'l Rè non fusse il capo e principale di quel consiglio e di quel regno."—*Romigio Fiorentino*. Whatever advice the Grand Council of Spain might have given to Charles the Fifth, they would hardly have ventured to send their sovereign on any expedition whatever. Such arguments only betray the anxiety of those who use them.

our sight and comprehension. This illustration, however, so far as it has any force, would imply that Peter was the equal only of those by whom he was sent forth, and is inconsistent with any claim to superiority, for *the servant is not greater than his lord; neither he that is sent greater than he that sent him.*

John xiii. 16.

Acts ii. 38.

(15) *Who, when they were come down, prayed for them, that they might receive the Holy Ghost :*

Augustine.

Hugo de S.
Charo.
Corn. à Lap.

The Apostles did not give of themselves, since it was not theirs to give ; but they *prayed*, in order that they might have wherewith to give to those who needed. What they prayed for was for more of the gifts of *the Holy Ghost* ; the special gifts, it may be ; the plenitude and fulness of the sanctifying grace of the Spirit.

Many understand by these gifts such as are conferred in confirmation ; and doubtless the sevenfold gifts of the Spirit were imparted through the laying on of the hands of the Apostles.¹ It would seem, however, that the gifts specially referred to were such as could be seen by those who had not received them. They were such as provoked the envy of Simon, and led him to desire the like gifts—miracles, gifts of healing, or of tongues.

Rosenmüller.

Matt. xxviii.
19.
Acts ii. 38 ;
xi. 48 ; xx.
2, 5.

(16) *For as yet He was fallen upon none of them : only they were baptized in the name of the Lord Jesus.*

Lorinus.

He had *fallen upon none*, that is, not by such external signs as at the first oftentimes or perhaps generally witnessed to the gift and presence of the Holy Spirit.² The Samaritan converts had, indeed, received the remission of their sins and

¹ " L'excellence du Sacrement de Confirmation est si grande, qu'il est réservé aux Evêques, comme ayant seuls la plénitude du sacerdoce, pour donner la plénitude de la sanctification chrétienne. Sa forme est la prière sacramentale, accompagnée de l'imposition des mains. Son effet est de donner, avec une nouvelle effusion de charité et de force, la personne même du saint Esprit, pour habiter substantiellement dans le cœur, comme dans son temple, et pour le défendre contre

les attaques du monde et de l'enfer."—*Quænel*.

² This outward evidence of the gift of the Spirit is alleged as a reason why in the Primitive Church the Chrism was not used in confirmation. *Gaspar Sanchez*, in *Com. in Act. Apostolorum*, says, "Eo tempore quo externo signo et visibili forma dabatur S. Spiritus Apostoli non utebantur chrismate ut docet S. Tho. 3 pars, quest. 72, art. 2, ad. 1, quia Spiritus Sanctus visibiliter lapsus satis supplebat significationem olei."

had obtained the grace of justification, for these are the gifts received in Christian baptism, and this baptism they had received; ¹ but such external gifts as testified to the truth of Christ's religion and arrested the attention of the world were not given, since they could only be conferred—at least they were not usually conferred—save by the hands of the Apostles.² Peter and John, therefore, came to give these gifts of tongues and the power of working miracles, which were the external signs of the indwelling Spirit.

Dion. Carth.

Gagneius.

(17) *Then laid they their hands on them, and they received the Holy Ghost.*

Acts vi. 6;
xix. 6.
Heb. vi. 2.

By the hands of the Apostles were two distinct gifts conferred:—

Corn. à Lap.
Fromond.
Lorinus.

(1) The grace given in confirmation—and some suppose that this is chiefly referred to in these words; that strengthening grace which had been promised by our Blessed Lord to the Apostles, the *power from on high* which they received *after that the Holy Ghost had come upon them*, and which by the laying on of their hands was also bestowed upon the rest of the members of Christ's Church.

Luke xxiv.
46.
Acts i. 8.
Lienard.

(2) The special and extraordinary gifts which at the first were poured out upon the converts, who, having received the gift of the remission of their sins in baptism, now received the gift of working miracles and of speaking with tongues.³

Chrysostom.
Hugo de S.
Charo.

In baptism we are regenerated, in order that we may have spiritual life; in confirmation we are strengthened to resist sin, and to overcome our temptations. These gifts of the Holy Ghost are distinct, the one from the other, and are conferred upon us at different times. By the grace of baptism we receive the germ and gift of spiritual life; by that

Ferus.

¹ Τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.—See Catechism. Conc. Trident. De Baptismo Sacramento, § 16. Moberley's Sayings of the Great Forty Days (p. 287, 2nd edit.). "Hoc loco si et tu similiter te facere dicis, quia hæretici non baptizaverunt in Spiritu Sancto: scias Philippum ab Apostolis non fuisse divisum; eandem habuisse Ecclesiam; eundem Dominum Jesum Christum prædicasse; diaconum certè fuisse eorum qui postea manus imposuerunt."—S. Hieronymus adv. Luciferanos.

² μόνον δὲ βαπτισμένοι ὑπάρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ—"Particula tantum restringit Baptismum ut notat Lyranus, non autem formam, hoc est, significat Samaritanos tantum baptizatos fuisse non accepto externis Spiritu Sancto; non verò quod baptismi forma solùm continuerit Nomen Domini Jesu."—Lorinus.

³ "Accipiebant Spiritum Sanctum cum plenitudine gratiæ amplioris, comitante etiam signo aliquo et miraculo visibili."—Fromond.

of confirmation we obtain grace for growth in holiness throughout our life.¹

Wordsworth. *Then laid they their hands on them.* This action is a deeply significant one.

It is the outward indication—

(1) Of power conferred, of some gift or benefit bestowed, on him upon whom the hand of another is laid. Thus Naaman, when expecting the cure of his leprosy, says, *I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.* And when the ruler came to our Lord in order that He might restore his daughter to life, he says, *Come and lay thy hand on her, and she shall live;* and the promise of Christ to His disciples was, *they shall lay hands on the sick, and they shall recover.*

2 Kings v. 11.

Matt. ix. 18.

Mark xvi. 18.

(2) To lay hands on a person is a token that he is destined to some office. Thus when Joshua was to be set aside as the ruler of God's people in the place of Moses, we read, *And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.*

Num. xxvii.
22, 23.

(3) Again, it is a sign of being devoted to death. Thus when the victim was to be set apart and slain for the worship of God, he who offered was especially commanded to lay his hands upon it in token that he so dedicated it. *If any man of you bring an offering unto the Lord . . . he shall put his hand upon the head of the offering; and it shall be accepted for him to make atonement for him.*

Lev. i. 2, 4.
Num. viii.
12.
Sanchez.

As the hand of the priest was laid upon the sacrifice about to be slain, so now are the hands of the Apostles laid upon the newly-baptized, in token of the death unto sin to which they are called. Thus again, when the hand of the Church is laid on any of us, either in confirmation or in orders, let us remember that we are called and devoted to a special

¹ "Note 1. It was at first the eminent privilege of the Apostles that the Holy Ghost should be given by their ministry. 2. Imposition of hands, being an usual act of authoritative benediction, was used as the sign herein. 3. Yet prayer to God must first prevail for His grant thereof, before the sign was used. 4. The gift of the Holy Ghost was not that which is regenerating and necessary to pardon

and satisfaction (else all these baptized persons must be supposed till so long after unpardoned), but it was that extraordinary gift, which was for the first sealing and propagating of the Gospel, of which others could be discerning judges (such as languages, prophecies, healing, miracles, &c.), which they were not of sincere inward holiness."—*Baxter's Notes on New Testament.*

ministry, and bidden to die unto the world and to live a life of holiness. Let us also remember that for this very end we receive that strength which comes from the death of Christ and flows to us from His resurrection to life. Novarinus.

•• “O Lord, who didst lay Thy hands on men and children and bless them upon earth, and by the hands of Thy holy Apostles didst convey the Holy Ghost, reach Thy blessing to us from heaven. Give us a right judgment and reverent esteem of this Thy gift; and since no increase will come, though Paul plant and Apollos water—no Spirit will appear for all St. Peter's preaching, or St. Paul's confirming—bless all holy hands and heads who use Thy ordinance, and let Thy Church never want such heads and hands, that we and our children may be grounded in truth and increase in grace. Amen.”—*Dean Brough—Sacred Principles.*

“Mirabilium tuorum, Domine, o-vantes insignia prædicamus, et ideo

illapsu illo Sancti Spiritus repleti nos credimus, qui bis a te olim fuit in discipulos distributus, cum et ante ascensionem tuam in eorum cordibus indeptus proximi dilectionem, et post e coelis emissus, tenendam in illis tuam impressit charitatem. Ex hoc te, clementissime Deus, oramus, ut hoc, quod sacramentis figuratum fore cognoscitur, in nostris cordibus impleatur. Quo Spiritu ferventes et spiritualia locupletantes, et proximis connectamur in pace et tua ubertim ferveamus dulcedine, ut in charitate illa, quæ per Spiritum Sanctum nostris est diffusa in cordibus, firmissime radicati, consolationem promerentes Paracleti, coronari mereamur in adventu judicii tui. Amen.”—*Missale Gothicum.*

END OF VOL. I.

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ON "THE ACTS."

"This is the first instalment of what, when complete, must prove a most valuable work. The amount of learning which Mr. Denton brings to bear by way of illustration and elucidation is amazing,—real solid learning and extensive reading, and not merely that show of learning which is sometimes made by references and second-hand quotations. And then, in addition to this, we must add that Mr. Denton is not by any means the victim of mere learning. His discrimination, his full recognition of the difficulties which have to be met, and the fairness with which he meets them, all have to be acknowledged with grateful approbation. . . . We should be specially glad to find certain selected portions of this Commentary and its Introduction required to be 'got up' by candidates for Ordination. . . . We strongly commend this work to all Biblical students, and to all examining chaplains."—*Literary Churchman*.

"Mr. Denton, while in the course of his exegetic labours, becoming imbued with the learning and practised in the literary acumen of the great theologians of the past, has caught from them another quality also, and emulates, or almost emulates, their enormous and remorseless patience, and their unflagging and well-nigh incredible industry. The industry displayed in the volume before us is something marvellous. The wealth of citation, the abundance of illustration, the multitudes of references, will convince any one who reads it, that we are not far wrong in declaring that Mr. Denton in his Commentary closely treads in the steps of his own favourite commentators, Sylveira and Ferus, mighty as they were in their labours. Yet the bringing the reader of to-day into contact

with the accumulated learning, the deep piety, and the spiritual insight of the Middle Ages, is not the only, nor even perhaps the chief, merit of this admirable Commentary. It deals with the objections, the quibbles, and the fallacies of what is (not inappropriately) called 'Modern Thought,' with equal fulness and clearness. . . . But we must refer the reader to the volume itself. In this work we have an explanation of a portion of Holy Scripture, which is characterized alike by sound, learned, critical acumen, and soundness of doctrine."—*John Bull*.

"From a careful and detailed examination of the work, and a comparison of it with the best of its rivals, we have no hesitation in placing it at the head of all such comments, by reason of its fuller completeness, its more extended learning, its ampler minuteness of detail, and more especially for its unrivalled force of argument against the sceptical objectors to the authentic character of this portion of the sacred narrative. This is a comment, not only almost on every word of the inspired narrative, so full and minute is it in detail, but upon every argument used by the ancient or modern unbelievers to impugn the veracity or to question the consistency of the inspired writer. It is, in truth, a very monument of learning, so largely does it store and utilize the treasures of all the best writers on the subject, and will go far to place the author at the head of all learned commentators of the present day."—*English Churchman*.

"A really good and scholarly English Commentary on the Acts of the Apostles has long been a *desideratum*, and Mr. Denton, already favourably known in this branch of Ecclesiastical Literature, has done well to undertake the work. It is a fact, though a difficult one to explain, that this book of Holy Scripture has occupied the attention of comparatively few writers, so that the range of literature over which Mr. Denton was able to travel in search of materials for his work was far more restricted than that which he enjoyed when compiling his Commentary on the Epistles and Gospels in the Prayer Book. Yet, for all that, he gives us a list of almost a hundred and ten authors, whom in one way or another he has laid under contribution. . . . Although the general character and construction of the work before us is, in the main, similar to those in the author's earlier Commentaries, circumstances have compelled him, in the present instance, to assume at times a somewhat controversial tone. Certain modern Biblical critics have, as is well known, endeavoured to throw discredit upon both the authenticity and genuineness of the Acts of the Apostles; it was therefore necessary for Mr. Denton to act as apologist, and the general value of the book is increased thereby. . . . The Introduction, in which Mr. Denton has brought the latest contributions of modern scholarship to bear upon such questions as the date, authorship, early use, chronology, &c., of the Acts of the Apostles, will be found comprehensive and valuable—indeed, we do not know any single book which affords so much trustworthy information on these subjects as is collected here by Mr. Denton, in the hundred and sixteen pages which he devotes to his Introduction."—*Church Times*.

"A much-needed book, treating 'the Acts' from a Church stand-point, full of matter, concise and learned, yet so arranged that it is interesting and useful to the ordinary reader. The Introduction discusses fully the questions of name, date, author, language, ecclesiastical polity, objections, &c. All, except the last, in short Essays. The objections are fully and fairly considered and answered. The Commentary itself is textual after the usual English plan; in the foot-notes are given brief quotations in the originals for the scholar; at the end of some of the chapters are longer notes, as on 'The Sanhedrim,' &c. The explanations are clear and concise, the doctrinal teaching sound, and the practical reflections natural and devout. This first volume contains twelve chapters. We heartily recommend it to both clergy and people."—*American Church Review*.

"It is only strict justice to Mr. Denton to observe, that his work is not only a monument of wide research and marvellous industry, a very treasure-store of rare and precious information, hidden for long centuries in the dusty recesses of patristic and mediæval learning, but a well-arranged, systematic, and orderly digest of all that has been written by the best authorities—Protestant and Romish, Modern and Ancient—on the inspired record of the history of the Christian Church. . . . Mr. Denton's treatment of the grave difficulties in the speech of St. Stephen is, to our mind, one of the most valuable and masterly portions of this great work."—*Evening Standard*.

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